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The following notice of Mr. Owen's works, has just appeared in the "*Bibliotheca Sacra*," published at Andover.

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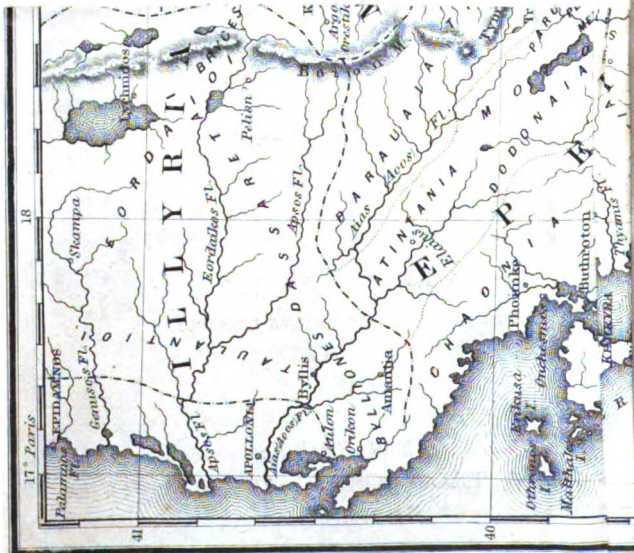
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### OWEN'S THUCYDIDES.

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Engraved by J. M. Wood, N. York.

THE  
HISTORY  
OF THE  
PELOPONNESIAN WAR,  
BY  
THUCYDIDES;  
ACCORDING TO THE TEXT OF L. DINDORF;  
WITH  
NOTES:  
FOR THE USE OF COLLEGES.

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*Καὶ ἄρα εἰς τοὺς πολλοὺς ἢ ἀγνώστου εἰς τὸ παραχρῆμα ἀποδοῖν ζήσκειται.*

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BY  
JOHN J. OWEN,  
PRINCIPAL OF THE CORNELIUS INSTITUTE.

NEW-YORK:  
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1848.

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**TO**

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**PROFESSOR OF SACRED LITERATURE IN ANDOVER THEOLOGICAL SEMINARY,**

**AS**

**A TESTIMONIAL OF AFFECTIONATE REGARD,**

**FROM**

**HIS FRIEND AND FORMER PUPIL,**

**THE EDITOR.**



## P R E F A C E .

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**THIS** edition of Thucydides is based on the text of L. Dindorf's edition, Leipzig, 1824. Indeed, with the single exception of punctuation, which has been modified, as will be explained in the sequel, there has been no departure from Dindorf's text, the readings which seemed to be preferable being referred to in the notes which accompany this edition. In preparing the notes, I have made free use of 1, Poppo's edition, xi. vols. Leipzig, 1821-1840. 2, Goeller's, Leipzig, 1836. 3, Haack's, Leipzig, 1820. 4, Krüger's, Berlin, 1846. 5, Bothe's, Leipzig, 1848. 6, Didot's, Paris, 1833. 7, Bekker's, Oxford, 1821. 8, Arnold's, Oxford, 1840. 9, Bloomfield's, London, 1842. I have also derived much assistance from Betant's *Lex. Thucyd.* now in a course of publication.

In the use of the editions before me, I have aimed at a conscientious acknowledgment of all aid received from others. If, however, my own mind arrived independently at a given result, I did not deem it to be my duty to attribute it to others, even though a coincidence might afterwards have been found to exist between my own conclusions and those of other editors. Nothing has been received on the mere assertion of other scholars, however eminent they might be. Every difficulty has been subjected to a thorough

examination, and the opinions of others have been weighed and compared impartially, and honored as their intrinsic worth appeared to demand.

The same plan has been pursued in the preparation of the notes, which I adopted in my previous publications, and it is hoped that this volume will betray no marks of less care and attention, in the selection of words and passages requiring comment, or in the kind and degree of assistance furnished to the student, than is manifest in those editions. To some it may appear at first sight that too much aid has been furnished the student. It will be seen upon examination, however, that it has not been indiscriminately bestowed, but in a way which always leaves much for the student himself to do. It will also appear, that I have not proceeded on the plan of selecting a few chapters on which to give a full commentary, and of leaving the other portions comparatively untouched, but have aimed to bestow upon every chapter and every section throughout the whole text, the amount of illustration which its difficulties seemed to require.

The general observations on the orations and other portions of the history, together with the argument affixed to each chapter, I hope will be found of great service to the student. They have cost much labor, owing to the excessive brevity of style which characterizes Thucydides, and which renders it extremely difficult to reduce his writings to a much shorter compass than he has left them, and yet retain the leading ideas.

In respect to the punctuation of the text it may be remarked, that at the instance of several eminent professors,

a more free use of punctuation-marks has been made than is found to have been done in Dindorf's edition, although not to the degree in which they are found in the older editions. In revising the punctuation of Dindorf, I have been guided mainly by my own sense of the wants of the text, although in many instances my views have been modified by the usage of other editors.

The basis of grammatical reference is the grammar of E. A. Sophocles (new edition), and Kühner's School Grammar published at Andover, 1844. References also have been freely made to the grammars of Crosby, Buttmann, Matthiæ, Rost, Krüger, and Jelf's Kühner (Oxford edition, 1842).

The map prefixed to this edition, although of necessity reduced in size, is an exact reprint of Kiepert's Map of Greece at the beginning of the Peloponnesian war. It is unnecessary to inform scholars of the high estimation in which the maps of this geographer are held throughout the civilized world. It would be desirable for each student to have in his possession a complete set of Kiepert's maps; but as this cannot be expected, the map accompanying this edition will be found to meet all his wants as far as relates to Greece in the times of Thucydides, Xenophon, Plato, etc. For much that pertains to geographical and topographical matters, I must acknowledge my indebtedness to Col. Leake's "Travels in Northern Greece and the Morea," and "Topography of Athens," books which Bloomfield justly says are indispensable to the student or reader of Thucydides, and of so masterly a character as fairly to entitle the writer to the appellation of the first geographer of our age.

I take occasion again to return my thanks to the classical professors and teachers, for the favor with which they have received my previous publications, and for the friendly interest which they have manifested in the present work. As soon as my avocations will permit, I intend, if my life and health are spared, to offer them another volume, containing the remaining text of Thucydides, brief annotations, and copious verbal, historical, and grammatical indices of the whole work. Meanwhile I commit to their kind regards this volume, with the hope that it will contribute somewhat to the cause of classical learning in this country, and serve to introduce to more general use the writings of the man, to whom by common consent has been given the appellation **PRINCEPS HISTORICUM**.

*Cornelius Institute, May 4th, 1848.*

## ABBREVIATIONS AND EXPLANATIONS.

|          |                                      |
|----------|--------------------------------------|
| S.       | stands for Sophocles' Greek Grammar. |
| K.       | " Kühner's " "                       |
| C.       | " Crosby's " "                       |
| Mt.      | " Matthiæ's " "                      |
| Butt.    | " Buttmann's " "                     |
| Kr.      | " Krüger's " "                       |
| Vig.     | " Viger's Greek Idioms.              |
| N.       | " Note.                              |
| cf.      | " compare, consult.                  |
| κ. τ. λ. | " καὶ τὰ λοιπὰ = etc., &c.           |
| sc.      | " scilicet.                          |

The references to Kühner are made to his School Grammar, translated by Messrs. Edwards and Taylor, Andover. Whenever Jelf's edition of Kühner is referred to, the name is fully given. The references to Buttmann are made to his Larger Grammar, translated by Dr. Robinson.





# Θ Ο Υ Κ Υ Δ Ι Δ Ο Υ

## Ξ Τ Γ Γ Ρ Α Φ Η Σ .

Α.

**I. ΘΟΥΚΥΔΙΔΗΣ** Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους, ἀρξάμενος εὐθύς καθισταμένον καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν προγεγενημένων, τεκμαιρόμενος ὅτι ἀκμάζοντες τε ἦσαν ἐς αὐτὸν ἀμφότεροι παρασκευῇ τῇ πάσῃ καὶ τὸ ἄλλο Ἑλληνικὸν ὄρων ξυνιστάμενον πρὸς ἑκατέρους, τὸ μὲν εὐθύς, τὸ δὲ καὶ διαρροούμενον. 2. κίνησις γὰρ αὕτη μεγίστη δὴ τοῖς Ἑλλήσιν ἐγένετο καὶ μέρει τιγὶ τῶν βαρβάρων, ὡς δὲ εἰπεῖν, καὶ ἐπὶ πλεῖστον ἀνθρώπων. τὰ γὰρ πρὸ αὐτῶν καὶ τὰ ἔτι παλαιότερα σαφῶς μὲν εὖρεῖν διὰ χρόνον πλῆθος ἀδύνατα ἦν· ἐκ δὲ τεκμηρίων ὧν ἐπὶ μακρότατον σκοποῦντί μοι πιστεῦσαι ξυμβαίνει οὐ μέγала νομίζω γενέσθαι οὔτε κατὰ τοὺς πολέμους οὔτε ἐς τὰ ἄλλα.

**II.** Φαίνεται γὰρ ἡ νῦν Ἑλλὰς καλουμένη οὐ πάλαι βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσει· τε οὔσαι τὰ πρότερα καὶ ῥαδίως ἕκαστοι τὴν ἑαυτῶν ἀπολείποντες βιαζόμενοι ὑπὸ τινων αἰεὶ πλείονων. 2. τῆς γὰρ ἐμπορίας οὐκ οὔσης οὐδ' ἐπιμιγνύντες ἀδεῶς ἀλλήλοις οὔτε κατὰ γῆν οὔτε διὰ θαλάσσης, νεμόμενοί τε τὰ αὐτῶν ἕκαστοι ὅσον ἀποζῆν καὶ περιουσίαν χρημάτων οὐκ ἔχοντες οὐδὲ γῆν φτενέοντες, ἄθλητον δ' ὁπότῃ τις ἐπελθὼν καὶ ἀτειχίστων ἅμα ὄντων ἄλλος ἀφαιρήσεται, τῆς τε καθ' ἡμέραν ἀναγκαίου τροφῆς πανταχοῦ ἂν ἡγούμενοι ἐπικρατεῖν, οὐ χαλεπῶς ἀπανίσταντο, καὶ δι' αὐτὸ οὔτε μεγέθει πόλεων ἴσχυον οὔτε τῇ ἄλλῃ παρασκευῇ. 3. μάλιστα δὲ τῆς γῆς ἡ ἀρίστη αἰεὶ τὰς μεταβολὰς τῶν οἰκητόρων εἶχεν, ἥ τε νῦν Θεσσαλία καλουμένη καὶ Βοιωτία Πελοποννήσου τε

τὰ πολλὰ πλὴν Ἀρκαδίας τῆς τε ἄλλης ὅσα ἦν κράτιστα. 4. διὰ γὰρ ἀρετὴν γῆς αἱ τε δυνάμεις τισὶ μείζους ἐγγιγνόμεναι στάσεις ἐνεποίουν, ἐξ ὧν ἐφθείροντο καὶ ἅμα ὑπὸ ἄλλοφυλῶν μᾶλλον ἐπεβουλεύοντο. 5. τὴν γοῦν Ἀττικὴν, ἐκ τοῦ ἐπὶ πλεῖστον διὰ τὸ λεπτόγεων ἀσταςίαςτον οὔσαν, ἀνθρώποι ὄκουν οἱ αὐτοὶ αἰεὶ. 6. καὶ παράδειγμα τόδε τοῦ λόγου οὐκ ἐλάχιστόν ἐστι διὰ τὰς μετοικίας εἰς τὰ ἄλλα μὴ ὁμοίως ἀνέξηθῆναι. ἐκ γὰρ τῆς ἄλλης Ἑλλάδος οἱ πολέμῳ ἢ στάσει ἐκπίπτοντες παρ' Ἀθηναίους οἱ δυνατώτατοι ὡς βέβαιοι ὄν ἀνεχώρουν, καὶ πολῖται γιγνόμενοι εὐθύς ἀπὸ παλαιοῦ μείζω ἔτι ἐποίησαν πλήθει ἀνθρώπων τὴν πόλιν· ὥστε καὶ εἰς Ἰωνίαν ὕστερον ὡς οὐχ ἱκανῆς οὔσης τῆς Ἀττικῆς ἀποικίας ἐξέπεμψαν. III. δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένεια, οὐχ ἥμισυ· πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἢ Ἑλλάς, δοκεῖ δέ μοι, οὐδὲ τοῦνομα τοῦτο ξύμπασά πω εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλληνος τοῦ Λευκαλίωνος καὶ πάνυ οὐδὲ εἶναι ἢ ἐπὶ κλησὶς αὕτη, κατὰ ἔθνη δὲ ἄλλα τε καὶ τὸ Πελασγικὸν ἐπὶ πλεῖστον ἀφ' ἐαυτῶν τὴν ἐπωνυμίαν παρήγεσθαι. 2. Ἑλληνος δὲ καὶ τῶν παιδῶν αὐτοῦ ἐν τῇ Ψθιώτιδι ἰσχυσάντων, καὶ ἐπαγομένων αὐτοὺς ἐπ' ὠφελείᾳ εἰς τὰς ἄλλας πόλεις, καθ' ἐκάστους μὲν ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἑλλήνας, οὐ μέντοι πολλοῦ γε χρόνου ἡδύνατο καὶ ἅπασιν ἐκνικῆσαι. 3. τεκμηριοῖ δὲ μάλιστα Ὀμηρος· πολλῶ γὰρ ὕστερον ἔτι καὶ τῶν Τρωικῶν γενόμενος οὐδαμοῦ τοὺς ξύμπαντας ὠνόμασεν, οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως, ἐκ τῆς Ψθιώτιδος, οἵπερ καὶ πρῶτοι Ἑλληνες ἦσαν, Δαναοὺς δὲ ἐν τοῖς ἔπεισι καὶ Ἀργεῖους καὶ Ἀχαιοὺς ἀνακαλεῖ. 4. οὐ μὲν οὐδὲ βαρβάρους εἶρηκε διὰ τὸ μηδὲ Ἑλληνάς πω, ὡς ἐμοὶ δοκεῖ, ἀντίπαλον εἰς ἐν ὄνομα ἀποκεκρίσθαι. 5. οἱ δ' οὖν ὡς ἕκαστοι Ἑλληνες κατὰ πόλεις τε, ὅσοι ἀλλήλων ξυνέεισαν καὶ ξύμπαντες ὕστερον κληθέντες, οὐδὲν πρὸ τῶν Τρωικῶν δι' ἀσθένειαν καὶ ἀμύξιν ἀλλήλων ἀθρόοι ἐπραξαν. ἀλλὰ καὶ ταύτην τὴν στρατείαν θαλάσσης ἤδη πλείω χρόμενοι ξυνῆλθον. IV. Μίνως γὰρ παλαιότατος ὢν ἀκοῇ ἴσμεν ναυτικὸν ἐκτέλεσεν, καὶ τῆς νῦν Ἑλληνικῆς θαλάσσης ἐπὶ πλεῖστον ἐκράτησε· καὶ τῶν Κυκλάδων νήσων ἤρξε τε καὶ οἰκιστὴς πρῶτος τῶν πλείστων ἐγένετο, Κᾶρας ἐξελάσας καὶ τοὺς ἐαυτοῦ παῖδας ἡγεμόνας ἐγκαταστήσας. τό τε λιστικόν, ὡς εἰκός, καθήρει ἐκ τῆς θαλάσσης ἐφ' ὅσον ἡδύνατο, τοῦ τὰς προσόδους μᾶλλον εἶναι αὐτῶ.

V. οἱ γὰρ Ἕλληνες τὸ πάλαι, καὶ τῶν βαρβάρων οἳ τε ἐν τῇ ἡπειρῷ παραθαλάσσιοι καὶ ὅσοι νήσους εἶχον, ἐπειδὴ ἤρξαντο μᾶλλον πειραιεῖσθαι ναυσὶν ἐπ' ἀλλήλους, ἐτράποντο πρὸς ληστείας, ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων, κέρδους τοῦ σφετέρου αὐτῶν ἕνεκα καὶ τοῖς ἀσθενέσι τροφῆς· καὶ προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κόμας οἰκουμέναις ἡρπαζον, καὶ τὸν πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο, οὐκ ἔχοντός πω αἰσχύνῃ τούτου τοῦ ἔργου, φέροντος δὲ τι καὶ δόξης μᾶλλον. 2. δηλοῦσι δὲ τῶν τε ἡπειρωτῶν τιwes ἐτι καὶ νῦν, οἷς κόσμος καλῶς τοῦτο δρᾶν, καὶ οἱ παλαιοὶ τῶν ποιητῶν, τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες εἰ λησταὶ εἰσιν, ὥς οὔτα ὧν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἷς ἴ ἐπιμελὲς εἶη εἰδέναι οὐκ ὀνειδιζόντων. 3. ἐληίζοντο δὲ καὶ κατ' ἡπειρον ἀλλήλους. καὶ μέχρι τοῦδε πολλὰ τῆς Ἑλλάδος τῷ παλαιῷ τρόπῳ νέμεται περὶ τε Λοκροὺς τοὺς Ὀζόλας καὶ Αἰτωλοὺς καὶ Ἀκαρῶνας καὶ τὴν ταύτη ἡπειρον. τό τε σιδηροφορεῖσθαι τούτοις τοῖς ἡπειρώταις ἀπὸ τῆς παλαιᾶς ληστείας ἐμμεμένηκε. VI. πᾶσα γὰρ ἡ Ἑλλὰς ἐσιδηροφόρει διὰ τὰς ἀφράκτους τε οἰκίσεις καὶ οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους, καὶ ξυνήθη τὴν διαίταν μεθ' ὅπλων ἐποιήσαντο, ὥσπερ οἱ βάρβαροι. 2. σημεῖον δ' ἐστὶ ταῦτα τῆς Ἑλλάδος ἐτι οὕτω τεμόμενα τῶν ποτε καὶ ἐς πάντα ὁμοίων διαιτημάτων. 3. ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν τε σίδηρον κατέθεοντο καὶ ἀνεμμένη τῇ διαίτῃ ἐς τὸ τρυφερώτερον μετέστησαν. καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων διὰ τὸ ἀβροδίαιτον οὐ πολλὸν χρόνος ἐπειδὴ χιτῶνάς τε λινοὺς ἐπαύσαντο φοροῦντες, καὶ χρυσῶν τεττίγων ἐνέρσει κρωβύλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν. ἀφ' οὗ καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ξυγγεγνῆς ἐπὶ πολὺν αὐτῇ ἡ σκευὴ κατέσχε. 4. μετρίᾳ δ' αὖ ἐσθῆτι καὶ ἐς τὸν νῦν τρόπος πρῶτοι Λακεδαιμόνιοι ἐχρήσαντο, καὶ ἐς τὰ ἄλλα πρὸς τοὺς πολλοὺς οἱ τὰ μίζω κεκτημένοι ἰσοδαίτοι μάλιστα κατέστησαν. 5. ἐγυμνώθησάν τε πρῶτοι καὶ ἐς τὸ φανερόν ἀποδύντες λίπα μετὰ τοῦ γυμνάζεσθαι ἤλείψαντο. τὸ δὲ πάλαι καὶ ἐν τῷ Ὀλυμπιακῷ ἀγῶνι διαζώματα ἔχοντες περὶ τὰ αἰδοῖα οἱ ἀθληταὶ ἰγωνίζοντο, καὶ οὐ πολλὰ ἐτι ἐπειδὴ πέπανται. ἐτι δὲ καὶ ἐν τοῖς βαρβάροις ἐστὶν οἷς τῦν, καὶ μάλιστα τοῖς Ἀσιανοῖς, πυγμῆς καὶ πάλης ἄθλα τίθεται, καὶ διεζωσμένοι τοῦτο δρῶσι. 6. πολλὰ δ' ἂν καὶ ἄλλα τις ἀποδειξείη τὸ παλαιὸν Ἑλληνικὸν ὁμοίωτροπα τῷ

τῶν βαρβαρικῶ διατρώμενον. VII. τῶν δὲ πόλεων ὅσαι μὲν νεώτατα  
 ᾤκισθησαν καὶ ἤδη πλοῖμωτέρων ὄντων, περιουσίας μᾶλλον ἔχουσαι  
 χρημάτων ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς τεύχεσιν ἐκτίζοντο καὶ τοὺς  
 ἰσθμούς ἀπελάμβανον, ἐμπορίας τε ἔτεκα καὶ τῆς πρὸς τοὺς προσοί-  
 κους ἕκαστοι ἰσχύουσι· αἱ δὲ παλαιαὶ διὰ τὴν ληστείαν ἐπὶ πολὺ ἀντι-  
 σχοῦσαν ἀπὸ θαλάσσης μᾶλλον ᾤκισθησαν, αἱ τε ἐν ταῖς νήσοις καὶ  
 ἐν ταῖς ἡπείροις· ἔφερον γὰρ ἀλλήλους τε καὶ τῶν ἄλλων ὅσοι ὄντες  
 οὐ θαλάσσιοι κάτω ᾤκουν· καὶ μέχρι τοῦδε ἔτι ἀρθηκισμένοι εἰσὶ.  
 VIII. καὶ οὐχ ἥσσον λησταὶ ἦσαν οἱ νησιῶται Κᾶρες τε ὄντες καὶ  
 Φοίνικες. οὗτοι γὰρ δὴ τὰς πλείστας τῶν νήσων ᾤκισαν. μαρτύριον  
 δέ· Δῆλον γὰρ καθαιρομένης ὑπὸ Ἀθηναίων ἐν τῷδε τῇ πολέμῳ  
 καὶ τῶν θηκῶν ἀναιρεθεισῶν ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ,  
 ὑπὲρ ἧμιν Κᾶρες ἐφάνησαν, γινώσκοντες τῇ τε σκευῇ τῶν ὅπλων ξυ-  
 τεθαμμένη καὶ τῷ τρόπῳ ᾧ τῶν ἔτι θάπτονται. 2. καταδοτάντος  
 δὲ τοῦ Μίνω ναυτικοῦ πλοῖμώτερα ἰγέτετο παρ' ἀλλήλους· οἱ γὰρ  
 ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ ὅτε περ καὶ τὰς πολ-  
 λὰς αὐτῶν κατόφιζε. 3. καὶ οἱ παρὰ θάλασσαν ἄνθρωποι μᾶλλον  
 ἤδη τὴν κτῆσιν τῶν χρημάτων ποιούμενοι βεβαιότερον ᾤκουν· καὶ  
 τινες καὶ τεῖχη περιεβάλλοντο, ὥς πλουσιώτεροι ἐκνυτῶν γιγνόμενοι.  
 ἐφιέμενοι γὰρ τῶν κερδῶν οἱ τε ἥσσους ὑπέμενον τὴν τῶν κρείσσων  
 δουλείαν οἱ τε δυνατώτεροι περιουσίας ἔχοντες προσεποιούντο ὑπη-  
 κόους τὰς ἐλάσσους πόλεις. 4. καὶ ἐν τούτῳ τῷ τρόπῳ μᾶλλον  
 ἤδη ὄντες ὕστερον χρόνῳ ἐπὶ Τροίαν ἐστράτευσαν. IX. Ἀγαμέ-  
 μνων τέ μοι δοκεῖ τῶν τότε δυνάμει προΐχων, καὶ οὐ τοσοῦτον τοῖς  
 Τυνδάρεω ὄρκους κατειλημμένους τοὺς Ἑλένης μνηστῆρας ἄγων,  
 τὸν στόλον ἀγεῖραι. 2. λέγουσι δὲ καὶ οἱ τὰ σαφέστατα Πελοπον-  
 νησίων μνήμη παρὰ τῶν πρότερον δεδεγμένοι Πέλοπα τε πρῶτον  
 πλῆθει χρημάτων, ἃ ἤλθεν ἐκ τῆς Ἀσίας ἔχων ἐς ἀνθρώπους ἀπό-  
 ρους, δύναιμι περιποιησάμενον τὴν ἐπωνυμίαν τῆς χώρας ἐπηλύτην  
 ὄντα ὁμως σχεῖν καὶ ὕστερον τοῖς ἐκγότοις ἔτι μείζω ξυνεχθῆναι,  
 Εὐρυσθέως μὲν ἐν τῇ Ἀιτικῇ ὑπὸ Ἡρακλειδῶν ἀποθανόντος,  
 Ἀτρεὺς δὲ μητρὸς ἀδελφοῦ ὄντος αὐτῷ, καὶ ἐπιτρέψαντος Εὐρυ-  
 σθέως ὅτι ἐστράτευε, Μυκῆας τε καὶ τὴν ἀρχὴν κατὰ τὸ οἰκεῖον  
 Ἀτρεῖ· τυγχάνειν δὲ αὐτὸν φεύγοντα τὸν πατέρα διὰ τὸν Χρυσίπ-  
 που θάνατον· καὶ ὥς οὐκέτι ἀνεχώρησεν Εὐρυσθέως, βουλομένων  
 καὶ τῶν Μυκηναίων φόβῳ τῶν Ἡρακλειδῶν καὶ ἅμα δυνατόν

δοκοῦντα εἶναι καὶ τὸ πλῆθος τετραπενυπότα, τῶν Μυκηναίων τε καὶ ὅσων Εὐρυσθεὺς ἔρχε τὴν βασιλείαν Ἀτρεΐα παραλαβεῖν, καὶ τῶν Περσειδῶν τοὺς Πελοπίδας μεῖζονες καταστήναι. 3. ἃ μοι δοκεῖ Ἀγαμέμνων παραλαβὼν καὶ ναυτικῶ τε ἅμα ἐπὶ πλεόν τῶν ἄλλων ἰσχύσας, τὴν στρατείαν οὐ χεῖρι τὸ πλεῖον ἢ φόβῳ ξυταγῶν ποιήσασθαι. 4. φαίνεται γὰρ τανσί τε πλείσταις αὐτὸς ἀφικόμενος καὶ Ἀρκάσι προσπαρασχών, ὡς Ὅμηρος τοῦτο δεδήλωκεν, εἴ τῳ ἱκανὸς τεκμηριώσῃ, καὶ ἐν τοῦ σκῆπτρου ἅμα τῇ παραδόσει εἴρηκεν αὐτόν·

πολλῇσι τήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν·

οὐκ ἂν οὖν τήσων ἕξω τῶν περιουκιδῶν, αὐταὶ δὲ οὐκ ἂν πολλὰ εἴησαν, ἡπειρώτης ὡς ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἴηεν. 5. εἰκάσειν δὲ χρὴ καὶ ταύτῃ τῇ στρατείᾳ οἷα ἦν τὰ πρὸ αὐτῆς. X. καὶ ὅτι μὲν Μυκῆται μικρὸν ἦν, ἢ εἴ τι τῶν τότε πόλισμα τῶν μὴ ἀξιόχρεων δοκεῖ εἶναι, οὐκ ἀκριβεῖ ἂν τις σημείῳ χρώμενος ἀπιστοίῃ μὴ γενέσθαι τὸν στόλον τοσοῦτον, ὅσον οἱ τε ποιηταὶ εἰρήκασιν καὶ ὁ λόγος κατέχει. 2. Λακεδαιμονίων γὰρ εἰ ἡ πόλις ἐρημωθεῖη, λειψθεῖη δὲ τὰ τε ἱερὰ καὶ τῆς κατασκευῆς τὸ ἰδίῳ, πολλὴν ἂν εἶναι ἀπιστίαν τῆς δυνάμεως προελθόντος πολλοῦ χρόνου τοῖς ἔπειτα πρὸς τὸ κλῖος αὐτῶν εἶναι· καίτοι Πελοποννήσου τῶν πάντε τὰς δύο μοίρας νέμονται, τῆς τε ξυμπάσης ἡγούνται καὶ τῶν ἕξω ξυμμάχων πολλῶν· ὅμως δὲ οὔτε ξυνοικισθείσης πόλεως οὔτε ἱεροῖς καὶ κατασκευαῖς πολυτελεῖσι χρησαμένης, κατὰ κόμας δὲ τῷ παλαιῷ τῆς Ἑλλάδος τρόπῳ οἰκισθείσης, φαίνοιτο ἂν ὑποδεστέρα· Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι ἀπὸ τῆς φατερᾶς ὀψεως τῆς πόλεως ἢ ἔστιν. 3. οὐκ οὐκ ἀπιστεῖν εἰκός, οὐδὲ τὰς ὀψεις τῶν πόλεων μᾶλλον σκοπεῖν ἢ τὰς δυνάμεις, νομίζειν δὲ τὴν στρατείαν ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, λειπομένην δὲ τῶν νῦν, τῇ Ὀμήρου αὖ ποιήσει εἴ τι χρὴ κἀνταῦθα πιστεύειν, ἢ εἰκός ἐπὶ τὸ μεῖζον μὲν ποιητὴν ὄντα κοσμήσαι, ὅμως δὲ φαίνεται καὶ οὕτως ἐνδεστέρα. 4. πεποίηκε γὰρ χιλίων καὶ διακοσίων τεῶν, τὰς μὲν Βοιωτῶν εἴκοσι καὶ ἑκατὸν ἀνδρῶν, τὰς δὲ Φιλοκτιήτου πεντήκοντα, δηλῶν, ὡς ἐμοὶ δοκεῖ, τὰς μεγίστας καὶ ἐλαχίστας· ἄλλων γοῦν μεγέθους πέρι ἐν νεῶν καταλόγῳ οὐκ ἐμνήσθη. ἀντιτίεται δὲ ὅτι ἦσαν καὶ μάχιμοι πάντες, ἐν ταῖς Φιλοκτιήτου νηυσὶ δεδήλωκε. τοξότας γὰρ πάντας πεποίηκε τοὺς

προσκόπους. περίνεως δὲ οὐκ εἰκὸς πολλοὺς ξυμπλεῖν ἔξω τῶν βασιλέων καὶ τῶν μάλιστα ἐν τέλει, ἄλλως τε καὶ μέλλοντας πύλαγος περαιώσασθαι μετὰ σκευῶν πολεμικῶν, οὐδ' αὖ τὰ πλοῖα κατάφρακτα ἔχοντας, ἀλλὰ τῷ παλαιῷ τρόπῳ ληστικούτερον παρεσκευασμένα. 5. πρὸς τὰς μεγίστας οὖν καὶ ἐλαχίστας ταῦς τὸ μέσον σκοποῦντι οὐ πολλοὶ φαίνονται ἐλθόντες, ὥς ἀπὸ πάσης τῆς Ἑλλάδος κοινῇ πεμπόμενοι. XI. αἵτιον δ' ἦν οὐχ ἡ ὀλιγανθρωπία τοσούτον ὅσον ἡ ἀχρηματία. τῆς γὰρ τροφῆς ἀπορία, τὸν τε στρατὸν ἐλάσσω ἥγαγον καὶ ὅσον ἥλπιζον αὐτόθεν πολεμοῦντα βιοτεύειν, ἐπειδὴ τε ἀφικόμενοι μάχῃ ἐκράτησαν, δῆλον δέ· τὸ γὰρ ἔρμα τῷ στρατοπέδῳ οὐκ ἂν ἐτειγίσαντο, φαίνονται δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρῆσάμενοι, ἀλλὰ πρὸς γεωργίαν τῆς Χερσονήσου τραπόμενοι καὶ ληστείαν τῆς τροφῆς ἀπορία. ἡ καὶ μᾶλλον οἱ Τρῶες αὐτῶν διεσπαρμένων τὰ δέκα ἔτη ἀντεῖχον βίαν, τοῖς αἰὲ ὑπολειπομένοις ἀντίπαλοι ὄντες. 2. περιουσίαν δὲ εἰ ἦλθον ἔχοντες τροφῆς καὶ ὄντες ἀθρόοι, ἄνευ ληστείας καὶ γεωργίας, ξυνεχῶς τὸν πόλεμον διέφερον, ῥαδίως ἂν μάχῃ κρατοῦντες εἶλον, οἳ γε καὶ οὐκ ἀθρόοι, ἀλλὰ μέρει τῷ αἰὲ παρόντι ἀντεῖχον. πολιορκία δ' ἂν προσκαθεζόμενοι ἐν ἐλάσσονί τε χρόνῳ καὶ ἀπονώτερον τὴν Τροίαν εἶλον. 3. ἀλλὰ δι' ἀχρηματίαν τὰ τε πρὸ τούτων ἀσθενῇ ἦν καὶ αὐτὰ γε δὴ ταῦτα ὀνομασιτότατα τῶν πρὶν γεγόμενα δηλοῦνται τοῖς ἔργοις ὑποδείστερα ὄντα τῆς φήμης καὶ τοῦ νῦν περὶ αὐτῶν διὰ τοὺς ποιητὰς λόγου κατεσχηκότος. XII. ἐπεὶ καὶ μετὰ τὰ Τρωικὰ ἡ Ἑλλὰς ἐτι μεταστάτο τε καὶ μετφκίζετο, ὥστε μὴ ἡσυχάσασα ἀβξηθῆναι. 2. ἡ τε γὰρ ἀναχώρησις τῶν Ἑλλήνων ἐξ Ἰλίου χρόνία γενομένη πολλὰ ἐτεόχμωσε, καὶ στάσεις ἐν ταῖς πόλεσιν ὥς ἐπὶ πολὺ ἐγίνοντο, ἀπ' ὧν ἐκπύπτοντες τὰς πόλεις ἐκτιζον. 3. Βοιωτοὶ τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν ἐξ Ἀρνης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν μὲν Βοιωτίαν, πρότερον δὲ Κυθμηΐδα γῆν καλουμένην ᾤκισαν· ἦν δὲ αὐτῶν καὶ ἀποδασμὸς πρότερον ἐν τῇ γῇ ταύτῃ, ἀπ' ὧν καὶ ἐς Ἴλιον ἐστράτευσαν· Δωριῆς τε ὀγδοηκοστῷ ἔτει ξὺν Ἡρακλείδαις Πελοπόννησον ἔσχον· 4. μόλις τε ἐν πολλῷ χρόνῳ ἡσυχάσασα ἡ Ἑλλὰς βεβαίως καὶ οὐκέτι ἀνισταμένη ἀποικίας ἐξέπεμψε· καὶ Ἴωνας μὲν Ἀθηναῖοι καὶ νησιωτῶν τοὺς πολλοὺς ᾤκισαν, Ἰταλίας δὲ καὶ Σικελίας τὸ πλεῖστον Πελοποννήσιοι τῆς τε

ἄλλης Ἑλλάδος ἐστὶν ἡ χωρία· πάντα δὲ ταῦτα ὕστερον τῶν Τρωικῶν ἐκτίσθη.

XIII. *Δυνατωτέρας δὲ γιγνομένης τῆς Ἑλλάδος καὶ τῶν χρημάτων τὴν κτῆσιν ἔτι μᾶλλον ἢ πρότερον ποιουμένης τὰ πολλὰ τυραννίδες ἐν ταῖς πόλεσι καθίσταντο, τῶν προσόδων μειζόνων γιγνομένων· πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλεῖαι· ναυτικά τε ἐξηρτύετο ἡ Ἑλλὰς καὶ τῆς θαλάσσης μᾶλλον ἀντείχοντο.* 2. *πρῶτοι δὲ Κορίνθιοι λέγονται ἐγγύτατα τοῦ νῦν τρόπου μεταχειρίσασθαι τὰ περὶ τὰς ναῦς καὶ τριήρεις πρῶτον ἐν Κορίνθῳ τῆς Ἑλλάδος ναυπηγηθῆναι.* 3. *φαίνεται δὲ καὶ Σαμίοις Ἀμεινοκλῆς Κορίνθιος ναυπηγὸς ναῦς ποιήσας τέσσαρας. ἔτη δ' ἐστὶ μάλιστα τριακόσια ἐς τὴν τελευταίαν τοῦδε τοῦ πολέμου ὅτε Ἀμεινοκλῆς Σαμίοις ἤλθε.* 4. *ναυμαχία τε παλαιτάτη ὣν ἴσμεν γίγνεται Κορινθίων πρὸς Κερκυραίους. ἔτη δὲ μάλιστα καὶ ταύτῃ ἐξήκοντα καὶ διακόσια ἐστὶ μέχρι τοῦ αὐτοῦ χρόνου.* 5. *οἰκοῦντες γὰρ τὴν πόλιν οἱ Κορίνθιοι ἐπὶ τοῦ ἰσθμοῦ αἰεὶ δὴ ποτε ἐμπόριον εἶχον, τῶν Ἑλλήνων τὸ πάλαι κατὰ γῆν τὰ πλείω ἢ κατὰ θάλασσαν, τῶν τε ἐντὸς Πελοποννήσου καὶ τῶν ἔξω, διὰ τῆς ἐκείνων παρ' ἀλλήλους ἐπιμισγόντων, χρήμασί τε δυνατοὶ ἦσαν, ὥς καὶ τοῖς παλαιοῖς ποιηταῖς δεδῆλωται· ἀφνειὸν γὰρ ἐπωτόμασαν τὸ χωρίον. ἐπειδὴ τε οἱ Ἕλληνες μᾶλλον ἐπλωίζον, τὰς ναῦς κτησάμενοι τὸ ληστικὸν καθήρουν· καὶ ἐμπόριον παρέχοντες ἀμφοτέρωθεν δυνατὴν ἔσχον χρημάτων προσόδῳ τὴν πόλιν.* 6. *καὶ Ἰωσὶν ὕστερον πολὺ γίγνεται ναυτικὸν ἐπὶ Κύρον, Περσῶν πρῶτον βασιλεύοντος, καὶ Καμβύσου τοῦ νείος αὐτοῦ, τῆς τε καθ' ἑαυτοὺς θαλάσσης Κύρῳ πολεμοῦντες ἐκράτησάν τινα χρόνον. καὶ Πολυκράτης, Σάμον τυραννῶν ἐπὶ Καμβύσου, ναυτικῷ ἰσχύων ἄλλας τε τῶν νήσων ὑπηκόους ἐποίησατο, καὶ Ῥήναιαν ἐλὼν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Ἀηλίῳ. Φωκαῆς τε Μασσαλίαν οἰκίζοντες Καρχηδονίους ἐνίκων ναυμαχοῦντες.* XIV. *δυνατώτατα γὰρ ταῦτα τῶν ναυτικῶν ἦν. φαίνεται δὲ καὶ ταῦτα πολλαῖς γεναῖς ὕστερα γεγόμενα τῶν Τρωικῶν, τριήρεσι μὲν ὀλίγαις χρώμενα, πεντηκοντόροις δ' ἔτι καὶ πλοίοις μακροῖς ἐξηρτυμένα ὥσπερ ἐκεῖνα.* 2. *ὀλίγον τε πρὸ τῶν Μηδικῶν καὶ τοῦ Δαρείου θανάτου, ὃς μετὰ Καμβύσῃν Περσῶν ἐβασίλευσε, τριήρεις περὶ τε Σικελίαν τοῖς τυράννοις ἐς πλῆθος ἐγένοντο καὶ Κερκυραίοις. ταῦτα γὰρ τελευταῖα πρὸ τῆς Ξέρξου στρατείας ναυτικά ἀξιόλογα ἐν τῇ Ἑλλάδι*

κατέστη. 3. Αἰγινῆται γὰρ καὶ Ἀθηναῖοι καὶ εἴ τινας ἄλλοι βραχέα ἐκέκτηντο, καὶ τούτων τὰ πολλὰ πεντηκοντόρους· ὧς τε ἀφ' οὗ Ἀθηναίους Θεμιστοκλῆς ἐπεισεν Αἰγινῆταις πολεμοῦντας, καὶ ἅμα τοῦ βαρβάρου προσδοκίμου ὄντος, τὰς ταῦς ποιήσασθαι αἰσπερ καὶ ἐναυμάχησαν· καὶ αὐταὶ οὐπω εἶχον διὰ πάσης καταστροφάτα.

XV. Τὰ μὲν οὖν ναυτικά τῶν Ἑλλήνων τοιαῦτα ἦν, τὰ τε παλαιὰ καὶ τὰ ὕστερον γινόμενα. ἰσχύοντες δὲ περιποιήσαντο ὅμως οὐκ ἐλαχίστην οἱ προσχόντες αὐτοῖς χρημάτων τε προσόδῳ καὶ ἄλλων ἀρχῇ. ἐπιπλέοντες γὰρ τὰς νήσους κατεστρέφοντο, καὶ μάλιστα ὅσοι μὴ διαρκῆ εἶχον χώραν. 2. κατὰ γῆν δὲ πόλεμος, ὅθεν τις καὶ δύναμις παρεγένετο, οὐδείς ξυνέστη· πάντες δὲ ἦσαν ὅσοι καὶ ἐγένοντο πρὸς ὁμόρους τοὺς σφετέρους ἐκάστοις· καὶ ἐκδήμους στρατείας πολὺ ἀπὸ τῆς ἐαυτῶν ἐπ' ἄλλων καταστροφῇ οὐκ ἐξήσαν οἱ Ἕλληνες. 3. οὐ γὰρ ξυνεστήκεσαν πρὸς τὰς μεγίστας πόλεις ὑπήκοοι, οὐδ' αὖ αὐτοὶ ἀπὸ τῆς ἴσης κοινὰς στρατείας ἐποιούντο, κατ' ἀλλήλους δὲ μᾶλλον ὥς ἕκαστοι οἱ ἀστυγείτορες ἐπολέμουν. μάλιστα δὲ ἐς τὸν πάλαι ποτὲ γεγόμενον πόλεμον Χαλκιδέων καὶ Ἐρετριέων, καὶ τὸ ἄλλο Ἑλληνικὸν ἐς ξυμμαχίαν ἐκατέρων διέστη.

XVI. Ἐπεγένετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ ἀνέξηθῆναι, καὶ Ἰωσι, προχωρησάντων ἐπὶ μέγα τῶν πραγμάτων, Κῦρος καὶ ἡ Περσικὴ βασιλεία Κροΐσον καθελούσα καὶ ὅσα ἐντὸς Ἄλφειο ποταμοῦ πρὸς θάλασσαν, ἐπεστράτευσεν καὶ τὰς ἐν τῇ ἡπείρῳ πόλεις ἐδούλωσεν, Δαρεῖος δὲ ὕστερον τῷ Φοιτίκῳ ναυτικῷ κρατῶν καὶ τὰς νήσους. XVII. τύραννοι δὲ ὅσοι ἦσαν ἐν ταῖς Ἑλληνικαῖς πόλεσι, τὸ ἐφ' ἐαυτῶν μόνον προσορώμενοι ἐς τε τὸ σῶμα καὶ ἐς τὸ τὸν ἴδιον οἶκον αὐξάνειν δι' ἀσφαλείας ὅσον ἐδύναντο μάλιστα τὰς πόλεις ὅκουν, ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, εἰ μὴ εἴ τι πρὸς περιοίκους τοὺς αὐτῶν ἐκάστοις. οἱ γὰρ ἐν Σικελίᾳ ἐπὶ πλείστον ἐχώρησαν δυνάμει. 2. οὕτω πανταχόθεν ἡ Ἑλλὰς ἐπὶ πολὺν χρόνον κατείχετο μήτε κοιτῇ φανερόν μηδὲν κατεργάζεσθαι, κατὰ πόλεις τε ἀτολμοτέρα εἶναι.

XVIII. Ἐπειδὴ δὲ οἱ τε Ἀθηναίων τύραννοι καὶ οἱ ἐκ τῆς ἄλλης Ἑλλάδος ἐπὶ πολὺ καὶ πρὶν τυραννευθείσης οἱ πλείστοι καὶ τελευταῖοι πλὴν τῶν ἐν Σικελίᾳ ὑπὸ Λακεδαιμονίων κατελύθησαν, ἡ γὰρ Λακεδαιμῶν, μετὰ τὴν κτίσιν τῶν νῦν ἐνοικούντων αὐτῇ



Δωριέων, ἐπὶ πλείστον ὥν ἴσμεν χρόνον στασιάζασα ὅμως ἐκ παλαι-  
τάτου καὶ εὐνομήθη καὶ αἰεὶ ἀτυράννευτος ἦν· ἐτη γὰρ ἔστι μάλιστα  
τετρακόσια καὶ ὀλίγη πλείω ἐς τὴν τελευτήν τοῦδε τοῦ πολέμου ἀφ'  
οὗ Λακεδαιμόνιοι τῇ αὐτῇ πολιτείᾳ χρῶνται, καὶ δι' αὐτὸ δυνάμο-  
νοι, καὶ τὰ ἐν ταῖς ἄλλαις πόλεσι καθύστασαν· μετὰ δὲ τὴν τῶν  
εἰράνων κατάλυσιν ἐκ τῆς Ἑλλάδος οὐ πολλοῖς ἔτεσιν ὕστερον καὶ  
ἡ ἐν Μαραθῶνι μάχη Μήδων πρὸς Ἀθηναίους ἐγένετο. 2. δεκά-  
τη δὲ ἔτει μετ' αὐτὴν αὐθις ὁ βάρβαρος τῷ μεγάλῳ στόλῳ ἐπὶ τὴν  
Ἑλλάδα δουλωσόμενος ἦλθε. καὶ μεγάλου κινδύνου ἐπικερμασθί-  
τος οἱ τε Λακεδαιμόνιοι τῶν συμπολεμησάντων Ἑλλήνων ἠγήσαντο  
δυνάμει προύχοντες, καὶ οἱ Ἀθηναῖοι ἐπιόντων τῶν Μήδων διαση-  
θεῖντες ἐκλιπαῖν τὴν πόλιν καὶ ἀνασκευασάμενοι ἐς τὰς ταῦς ἐμβά-  
τες ταυτικοὶ ἐγένοντο. κοινῇ τε ἀπώσάμενοι τὸν βάρβαρον ὕστερον  
οὐ πολλῷ διεκρίθησαν πρὸς τε Ἀθηναίους καὶ Λακεδαιμονίους, οἱ  
τε ἀποστάντες βασιλείως Ἕλληνες καὶ οἱ συμπολεμήσαντες. δυνά-  
μει γὰρ ταῦτα μέγιστα διεφάνη· ἴσχυον γὰρ οἱ μὲν κατὰ γῆν, οἱ δὲ  
ναυτοί. 3. καὶ ὀλίγον μὲν χρόνον ξυνέμειναν ἡ ὁμαιχμία, ἔπειτα δὲ  
διεσπείοντες οἱ Λακεδαιμόνιοι καὶ οἱ Ἀθηναῖοι ἐπολέμησαν μετὰ  
τῶν ξυμμάχων πρὸς ἀλλήλους· καὶ τῶν ἄλλων Ἑλλήνων εἴ τινας  
πον διασταίεν, πρὸς τούτους ἤδη ἐχώρουν. ὥστε ἀπὸ τῶν Μηδικῶν  
ἐς τόδε αἰεὶ τὸν πόλεμον τὰ μὲν σπανδόμενοι τὰ δὲ πολεμοῦντες ἢ  
ἀλλήλοις ἢ τοῖς ἐαντιῶν ξυμμάχοις ἀφισταμένοις εὖ παρασκευάσαντο  
τὰ πολέμια, καὶ ἑμπειρότεροι ἐγένοντο μετὰ κινδύνων τὰς μελέτας  
ποιούμενοι. XIX. καὶ οἱ μὲν Λακεδαιμόνιοι οὐχ ὑποτελεῖς ἔχον-  
τες φόρον τοὺς ξυμμάχους ἠγοῦντο, κατ' ὀλιγαρχίαν δὲ σφίσιν αὐτοῖς  
μόνον ἐπιτηδεύεις ὅπως πολιτεύσῃσι θεραπευόντες· Ἀθηναῖοι δὲ  
ταῦς τε τῶν πόλεων τῷ χρόνῳ παραλαβόντες, πλὴν Χίων καὶ Λε-  
σβίων καὶ χρήματα τοῖς πᾶσι τάξαντες φέρειν. καὶ ἐγένετο αὐτοῖς  
ἐς τόδε τὸν πόλεμον ἡ ἰδία παρασκευὴ μείζων ἢ ὡς τὰ κράτιστά  
ποτε μετὰ ἀκραφονῶς τῆς ξυμμαχίας ἦνθησαν.

XX. Τὰ μὲν οὖν παλαιὰ τοιαῦτα εὖρον, χαλεπὰ ὅντα παντὶ  
ἐξῆς τεκμηρίῳ πιστεῦσαι. οἱ γὰρ ἄνθρωποι τὰς ἀκοὰς τῶν προγε-  
γενημένων, καὶ ἦν ἐπιχώρια σφίσιν ἢ, ὁμοίως ἀβασανίστως παρ'  
ἀλλήλων δέχονται. 2. Ἀθηναίων γοῦν τὸ πλῆθος Ἰππαρχον οἶον-  
ται ἐφ' Ἀρμόδιον καὶ Ἀριστογείτονος τύραννον ὅντα ἀποθανεῖν,  
καὶ οὐκ ἴσασιν ὅτι Ἰπκίας μὲν πρσβύτατος ὢν ἔρχε τῶν Πεισιστρά-

του γίεναι, Ἰππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐτοῦ. ὑπο-  
 τοπήσαντες δὲ τι ἐκείνῃ τῇ ἡμέρᾳ καὶ παραχρῆμα Ἀρμόδιος καὶ  
 Ἀριστογείτων ἐκ τῶν ξυνειδότεων σφίσιν Ἰππία μεμνησθαι, τοῦ  
 μὲν ἀπέσχοντο ὡς προειδότες, βουλόμενοι δὲ πρὶν ξυλληφθῆναι  
 δράσαντίς τι καὶ κινδυνεύσαι, τῷ Ἰππάρχῳ περιτεχνότες περὶ τὸ  
 Λεωκόριον καλούμενον τὴν Παναθηναϊκὴν πομπὴν διακοσμοῦντι,  
 ἀπέπειναν. 3. πολλὰ δὲ καὶ ἄλλα ἔτι καὶ νῦν ὄντα, καὶ οὐ χρόνῳ  
 ἀμνηστούμενα, καὶ οἱ ἄλλοι Ἕλληνες οὐκ ὀρθῶς οἰόνται· ὥσπερ  
 τούς τε Λακεδαιμονίων βασιλέας μὴ μᾶ ὑψίφῳ προστίθεσθαι  
 ἐκάτερον, ἀλλὰ δυοῖν· καὶ τὸν Πιτανάτην λόχον αὐτοῖς εἶναι, ὃς  
 οὐδ' ἐγένετο πώποτε. οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις  
 τῆς ἀληθείας, καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται. XXI. ἐκ  
 δὲ τῶν εἰρημίων τεκμηρίων ὅμως τοιαῦτα ἂν τις τομίζων μάλε-  
 στα ἂ διήλθον οὐχ ἁμαρτάνοι· καὶ οὔτε ὡς ποιηταὶ ὑμνήκασι περὶ  
 αὐτῶν ἐπὶ τὸ μείζον κοσμοῦντες μᾶλλον πιστεύων, οὔτε ὡς λογο-  
 γράφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον τῇ ἀκροάσει ἢ ἀληθέστε-  
 ρον, ὅτα ἀτεξελεγκτα καὶ τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως  
 ἐπὶ τὸ μυθῶδες ἐκνευκικχότα· εἰρησθαι δὲ ἰηγησάμενος ἐκ τῶν  
 ἐπιφανεστάτων σημείων, ὡς παλαιὰ εἶναι, ἀποχρῶντος. 2. καὶ ὁ  
 πόλεμος οὗτος, καίπερ τῶν ἀνθρώπων ἐν ᾧ μὲν ἂν πολεμῶσι τὸν  
 παρόντα ἀεὶ μέγιστον κρινόντων, πανσαμένων δὲ τὰ ἀρχαῖα μᾶλλον  
 θαυμαζόντων, ἀπ' αὐτῶν τῶν ἔργων σκοποῦσι δηλώσει ὅμως μεί-  
 ζων γεγενημένος αὐτῶν. XXII. καὶ ὅσα μὲν λόγῳ εἶπον ἕκαστοι  
 ἢ μέλλοντες πολεμήσειν ἢ ἐν αὐτῷ ἴδῃ ὄντες, χαλεπὸν τὴν ἀκρίβειαν  
 αὐτῇ τῶν λεχθέντων διαμνημανεῦσαι ἦν, ἐμοὶ τε ὦν αὐτὸς ἤκουσα  
 καὶ τοῖς ἄλλοις ἐν ποθεὶ ἐμοὶ ἀπαγγέλλουσιν· ὡς δ' ἂν ἐδόκουν ἐμοὶ  
 ἕκαστοι περὶ τῶν αἰὲ παρόντων τὰ δέοντα μάλιστα εἰπεῖν, ἐχομένην  
 ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης τῶν ἀληθῶς λεχθέντων, οὕτως  
 εἴρηται. 2. τὰ δ' ἔργα τῶν πραχθέντων ἐν τῷ πολέμῳ οὐκ ἐκ ταῦ  
 παρατυχόντος πυνθανόμενος ἠξίωσα γράφειν, οἷδ' ὡς ἐμοὶ ἐδόκει,  
 ἀλλ' οἷς τε αὐτὸς παρῆν καὶ παρὰ τῶν ἄλλων ὅσον δυνατόν ἀκρι-  
 βείας περὶ ἐκάστου ἐπεξελεθὼν. 3. ἐπιπόνως δὲ εὐρίσκειτο, διότι οἱ  
 παρόντες τοῖς ἔργοις ἐκάστοις οὐ ταῦτα περὶ τῶν αὐτοῖς ἔλεγον, ἀλλ'  
 ὡς ἑκατέρων τις εὐνοίας ἢ μνήμης ἔχοι. 4. καὶ ἐς μὲν ἀκροάσιν ἴσως τὸ  
 μὴ μυθῶδες αὐτῶν ἀτερπέστερον φανεῖται. ὅσοι δὲ βουλῆσονται  
 τῶν τε γενομένων τὸ σαφὲς σκοπεῖν καὶ τῶν μελλόντων ποτὲ αὐθις,

κατὰ τὸ ἀνθρώπειον, τοιούτων καὶ παραπλησίον ἔσεσθαι, ὡφελίμα κρίνειν αὐτὰ ἀρκούντως ἔξει. κτῆμά τε ἐς αἰ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν, ξύγκειται.

XXIII. Τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μηδικόν· καὶ τοῦτο ὁμως δυεῖν ταυμαχίαι καὶ πεζομαχίαι ταχέειαν τὴν κρίσιν ἔσχε· τούτου δὲ τοῦ πολέμου μῆκος τε μέγα προὔβη, παθήματα τε ξυνηρίχθη γενέσθαι ἐν αὐτῷ τῇ Ἑλλάδι οἶα οὐχ ἕτερα ἐν ἴσῳ χρόνῳ. 2. οὔτε γὰρ πόλεις τοσαῖδε ληφθεῖσαι ἡρημώθησαν, αἱ μὲν ὑπὸ βαρβάρων αἱ δ' ὑπὸ σφῶν αὐτῶν ἀντιπολεμούντων, εἰσὶ δὲ αἱ καὶ οἰκήτορας μετέβαλον ἀλισκόμεναι, οὔτε φυγαὶ τοσαῖδε ἀνθρώπων καὶ φόνος, ὁ μὲν κατ' αὐτὸν τὸν πόλεμον ὁ δὲ διὰ τὸ στασιάζειν. 3. τὰ τε πρότερον ἀκοῇ μὲν λεγόμενα, ἔργῳ δὲ σπανιώτερον βεβαιούμενα, οὐκ ἄπιστα κατέστη, σεισμῶν τε πέρι, οἱ ἐπὶ πλείστον ἄμα μίρος γῆς καὶ ἰσχυρότατοι οἱ αὐτοὶ ἐπέσχον, ἡλίον τε ἐκλείψεις, αἱ πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα ξυνέβησαν, αἰχμοὶ τε ἔστι παρ' οἷς μεγάλοι καὶ ἀπ' αὐτῶν καὶ λιμοί, καὶ ἡ οὐχ ἥκιστα βλάβασα καὶ μέρος τε φθείραςα ἡ λοιμώδης νόσος. ταῦτα γὰρ πάντα μετὰ τοῦδε τοῦ πολέμου ἄμα ξυνεπέθετο. 4. ἤρξαντο δὲ αὐτοῦ Ἀθηναῖοι καὶ Πελοποννήσιοι λύσαντες τὰς τριακοστούτεις σπονδὰς αἱ αὐτοῖς ἐγένοντο μετὰ Εὐβοίας ἄλωσιν. 5. διότι δ' ἔλυσαν τὰς αἰτίας προέγραψα πρῶτον καὶ τὰς διαφοράς, τοῦ μή τινα ζητῆσαι ποτε ἔξ ὅτου τοσοῦτος πόλεμος τοῖς Ἕλλησι κατέστη. 6. τὴν μὲν γὰρ ἀληθεστάτην πρόφασιν ἀφανιστάτην δὲ λόγῳ τοὺς Ἀθηναίους ἡγοῦμαι, μεγάλους γιγνομένους καὶ φήβον παρέχοντας τοῖς Λακεδαιμονίοις, ἀναγκάσαι ἐς τὸ πολεμεῖν. αἱ δ' ἐς τὸ φανερὸν λεγόμεναι αἰτίαι αἷδ' ἦσαν ἑκατέρων, ἀφ' ὧν λύσαντες τὰς σπονδὰς ἐς τὸν πόλεμον κατέστησαν.

XXIV. Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον· προσοικοῦσι δ' αὐτὴν Ταυλάντιοι βάρβαροι, Ἰλλυρικὸν ἔθνος. 2. ταύτην ἀπώκισαν μὲν Κερκνηαῖοι, οἰκιστὴς δ' ἐγένετο Φάλιος Ἐρατοκλείδου, Κορίνθιος γένος, τῶν ἀφ' Ἡρακλέους, κατὰ δὴ τὸν παλαιὸν τόμον ἐκ τῆς μητροπόλεως κατακληθείς. ξυνήκισαν δὲ καὶ τῶν Κορινθίων τιτὲς καὶ τοῦ ἄλλου Δωρικοῦ γένους. 3. προελθόντος δὲ τοῦ χρόνου ἐγένετο ἡ τῶν Ἐπίδαμνίων πόλις μεγάλη καὶ πολυάνθρωπος. 4. στασιάζσαντες δὲ ἐν ἀλλήλοις ἔτη πολλά, ὡς λέγεται, ἀπὸ πολέμου τινὸς τῶν προσοίκων βαρβάρων

του νῆων, Ἰππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐτοῦ. ὑπο-  
 τοπήσαντες δὲ τι ἐκείνῃ τῇ ἡμέρᾳ καὶ παραχρῆμα Ἀρμόδιος καὶ  
 Ἀριστογείτων ἐκ τῶν ξυνειδότεων σφίσιν Ἰππία μεμνησθαι, τοῦ  
 μὲν ἀπέσχοτο ὡς προειδότες, βουλόμενοι δὲ πρὶν ἐκκληθεῖναι  
 δράσαντές τι καὶ κινδυνεῦσαι, τῇ Ἰππάρχῳ περιτυχόντες περὶ τὸ  
 Λεωκόριον καλούμενον τὴν Παναθηναϊκὴν πομπὴν διακοσμοῦντι,  
 ἀπέκτειναν. 3. πολλὰ δὲ καὶ ἄλλα ἐτι καὶ νῦν ὄντα, καὶ οὐ χρόνῳ  
 ἀμνηστούμενα, καὶ οἱ ἄλλοι Ἕλληνες οὐκ ὀρθῶς οἰοῦνται· ὥσπερ  
 τοῖς τε Λακεδαιμονίων βασιλέας μὴ μᾶ ψῆφῳ προστίθεσθαι  
 ἐκάτερον, ἀλλὰ δυοῖν· καὶ τὸν Πτεανάτην λόγον αὐτοῖς εἶναι, ὃς  
 οὐδ' ἐγένετο πώποτε. οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις  
 τῆς ἀληθείας, καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται. XXI. ἐκ  
 δὲ τῶν εἰρημίων τεκμηρίων ὅμως τοιαῦτα ἂν τις νομίζων μάλι-  
 στα ἂ διήλθον οὐχ ἁμαρτάνοι· καὶ οὕτως ὡς ποιητικῇ ὑμνήκασι περὶ  
 αὐτῶν ἐπὶ τὸ μείζον κοσμοῦντες μᾶλλον πιστεύων, οὔτε ὡς λογο-  
 γράφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον τῇ ἀκρόασει ἢ ἀληθέστε-  
 ρον, ὅντα ἀνεξέλεγκτα καὶ τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως  
 ἐπὶ τὸ μυθῶδες ἐκνευκηκότα· εἰρησθαι δὲ ἰηρησάμενος ἐκ τῶν  
 ἐπιφανεστάτων σημείων, ὡς παλαιὰ εἶναι, ἀποχρώντως. 2. καὶ ὁ  
 πόλεμος οὗτος, καίπερ τῶν ἀνθρώπων ἐν ᾧ μὲν ἂν πολεμῶσι τὸν  
 παρόντα αἰὲ μάλιστα κρινόντων, πανσαμένων δὲ τὰ ἀρχαῖα μᾶλλον  
 θαυμαζόντων, ἀπ' αὐτῶν τῶν ἔργων σκοποῦσι δηλώσει ὅμως μεί-  
 ζων γεγενημένος αὐτῶν. XXII. καὶ ὅσα μὲν λόγῳ εἶπον ἕκαστοι  
 ἢ μέλλοντες πολεμήσειν ἢ ἐν αὐτῇ ἰδὼν ὄντες, χαλεπὸν τὴν ἀκρίβειαν  
 αὐτῇ τῶν λεχθέντων διαμνημονεῦσαι ἦν, ἐμοὶ τε ὧν αὐτὸς ἦκουσα  
 καὶ τοῖς ἄλλοις ἐν ποθεῖν ἐμοὶ ἀπαγγέλλουσιν· ὡς δ' ἂν ἰδόκουν ἐμοὶ  
 ἕκαστοι περὶ τῶν αἰὲ παρόντων τὰ δέοντα μάλιστα εἰπεῖν, ἐχομένην  
 ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης τῶν ἀληθῶς λεχθέντων, οὕτως  
 εἴρηται. 2. τὰ δ' ἔργα τῶν προχθέντων ἐν τῷ πολέμῳ οὐκ ἐκ ταῦ  
 παρατυχόντος πυνθανόμενος ἡξίωσα γράφειν, οὐδ' ὡς ἐμοὶ ἐδόκει,  
 ἀλλ' οἷς τε αὐτὸς παρῆν καὶ παρὰ τῶν ἄλλων ὅσον δυνατόν ἀκρι-  
 βεῖα περὶ ἑκάστου ἐπεξελεθὼν. 3. ἐπιπόνως δὲ εὗρίσκετο, διότι οἱ  
 παρόντες τοῖς ἔργοις ἑκάστοις οὐ ταῦτα περὶ τῶν αὐτοῖς ἔλεγον, ἀλλ'  
 ὡς ἐκατέρων τις εὐνοίας ἢ μνήμης ἔχοι. 4. καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ  
 μὴ μυθῶδες αὐτῶν ἀτερπέστερον φανεῖται. ὅσοι δὲ βουλῆσονται  
 τῶν τε γενομένων τὸ σαφὲς σκοπεῖν καὶ τῶν μελλόντων ποτὲ αὐτίς,

κατὰ τὸ ἀνθρώπειον, τοιούτων καὶ παραπλησίων ἔσεσθαι, ὠφέλιμα κρίνειν αὐτὰ ἀρκούντως ἔξει. κτῆμά τε ἐς αἰὲ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν, ξύγκειται.

XXIII. Τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μηδικόν· καὶ τοῦτο ὁμως δυεῖν ναυμαχίαι καὶ πεζομαχίαι ταχέαν τὴν κρίσιν ἔσχε· τούτου δὲ τοῦ πολέμου μῆκος τε μέγα προὔβη, παθήματα τε ξυνηρέχθη γενέσθαι ἐν αὐτῷ τῇ Ἑλλάδι οἷα οὐχ ἕτερα ἐν ἴσῳ χρόνῳ. 2. οὔτε γὰρ πόλεις τοσαῖδε ληφθεῖσαι ἡρημώθησαν, αἱ μὲν ὑπὸ βαρβάρων αἱ δ' ὑπὸ σφῶν αὐτῶν ἀντιπολεμούντων, εἰς δὲ αἱ καὶ οἰκήτορας μετέβαλον ἀλισκόμεναι, οὔτε φυγαὶ τοσαῖδε ἀνθρώπων καὶ φόνος, ὁ μὲν κατ' αὐτὸν τὸν πόλεμον ὁ δὲ διὰ τὸ στασιάζειν. 3. τὰ τε πρότερον ἀκοῇ μὲν λεγόμενα, ἔργῳ δὲ σπανιώτερον βεβαιούμενα, οὐκ ἄπιστα κατέστη, σεισμῶν τε πέρι, οἱ ἐπὶ πλείστον ἅμα μέρος γῆς καὶ ἰσχυρότατοι οἱ αὐτοὶ ἐπέσχον, ἡλίον τε ἐκλείψεις, αἷ πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνον μνημονευόμενα ξυνέβησαν, ἀνέμοι τε ἔστι παρ' οἷς μεγάλοι καὶ ἀπ' αὐτῶν καὶ λιμοί, καὶ ἡ οὐχ ἥκιστα βλάβασα καὶ μέρος τε φθείρασα ἡ λοιμοῦδος νόσος. ταῦτα γὰρ πάντα μετὰ τοῦδε τοῦ πολέμου ἅμα ξυνεπέθετο. 4. ἡρξάντο δὲ αὐτοῦ Ἀθηναῖοι καὶ Πελοποννήσιοι λύσαντες τὰς τριακοστούτους σπονδὰς αἱ αὐτοῖς ἐγένοντο μετὰ Εὐβοίας ἄλωσιν. 5. διότι ὃ ἔλυσαν τὰς αἰτίας προέγραψα πρῶτον καὶ τὰς διαφοράς, τοῦ μή τινα ζητῆσαί ποτε ἔξ ὅτου τοσοῦτος πόλεμος τοῖς Ἕλλησι κατέστη. 6. τὴν μὲν γὰρ ἀληθεσιτάτην πρόφασιν ἀφανεσιτάτην δὲ λόγῳ τοὺς Ἀθηναίους ἡγοῦμαι, μεγάλους γιγνομένους καὶ θόβον παρέχοντας τοῖς Λακεδαιμονίοις, ἀναγκάσαι ἐς τὸ πολεμεῖν. αἱ δ' ἐς τὸ θανερὸν λεγόμεναι αἰτίαι αἰδ' ἦσαν ἑκατέρων, ἀφ' ὧν λύσαντες τὰς σπονδὰς ἐς τὸν πόλεμον κατέστησαν.

XXIV. Ἐπιδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον· προσοικῶσι δ' αὐτὴν Ταυλάντιοι βάρβαροι, Ἰλλυρικὸν ἔθνος. 2. ταύτην ἀπόκισαν μὲν Κερκυραῖοι, οἰκιστὴς δ' ἐγένετο Φάλιος· Ἐρατοκλείδου, Κορίνθιος γένος, τῶν ἀφ' Ἡρακλέους, κατὰ δὴ τὸν παλαιὸν τόμον ἐκ τῆς μητροπόλεως κατακληθεῖς. ξυνέφικσαν δὲ καὶ τῶν Κορινθίων τιτὲς καὶ τοῦ ἄλλου Δωρικοῦ γένους. 3. προυελθόντος δὲ τοῦ χρόνου ἐγένετο ἡ τῶν Ἐπιδαμνίων πόλις μεγάλη καὶ πολυάνθρωπος. 4. στασιάζσαντες δὲ ἐν ἀλλήλοις ἔτη πολλά, ὥς λέγεται, ἀπὸ πολέμου τινὸς τῶν προσοίκων βαρβάρων

ἐφθάρησαν καὶ τῆς δυνάμεως τῆς πολλῆς ἐστερήθησαν. 5. τὰ δὲ τελευταῖα πρὸ τοῦδε τοῦ πολέμου ὁ δῆμος αὐτῶν ἐξεδίωξε τοὺς δυνατοὺς, οἱ δὲ ἀπελθόντες μετὰ τῶν βαρβάρων ἐληίζοντο τοὺς ἐν τῇ πόλει κατὰ τε γῆν καὶ κατὰ θάλασσαν. 6. οἱ δὲ ἐν τῇ πόλει ὄντες Ἐπιδάμνιοι ἐπειδὴ ἐπιέζοντο, πέμπουσιν εἰς τὴν Κέρκυραν πρέσβεις ὡς μητρόπολιν οὔσαν, δεόμενοι, μὴ σφᾶς περιορᾶν φθειρομένους, ἀλλὰ τοὺς τε φεύγοντας ξυταλλάξαι σφίσι καὶ τὸν τῶν βαρβάρων πόλεμον καταλῦσαι. 7. ταῦτα δὲ ἰκέται καθεζόμενοι εἰς τὸ Ἡραίον ἰδέοντο. οἱ δὲ Κερκυραῖοι τὴν ἰκετείαν οὐκ ἰδέξαντο, ἀλλ' ἀπράκτους ἀπέπεμψαν. XXV. γνόντες δὲ οἱ Ἐπιδάμνιοι οὐδεμίαν σφίσι ἀπὸ Κερκύρας τιμωρίαν οὔσαν, ἐν ἀπόρῃ εἶχοντο θέσθαι τὸ παρόν· καὶ πέμψαντες εἰς Δελφούς τὸν θεὸν ἐπύρνοντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν ὡς οἰκισταῖς, καὶ τιμωρίαν τινα πειρῶντο ἀπ' αὐτῶν ποιεῖσθαι. ὁ δ' αὐτοῖς ἀντίπερα παραδοῦναι καὶ ἡγεμόνας ποιεῖσθαι. 2. ἐλθόντες δὲ οἱ Ἐπιδάμνιοι εἰς τὴν Κόρινθον κατὰ τὸ μαρτυρῶν παρέδωκαν τὴν ἀποικίαν, τὸν τε οἰκιστὴν ἀποδεικνύντες σφῶν ἐκ Κόρινθον ὄντα καὶ τὸ χρηστήριον δηλοῦντες. ἰδέοντό τε μὴ σφᾶς περιορᾶν διαφθειρομένους, ἀλλ' ἐπαμύναι. 3. Κορινθιοὶ δὲ κατὰ τε τὸ δίκαιον ὑπέδεξαντο τὴν τιμωρίαν, νομίζοντες οὐχ ἥσσαν ἑαυτῶν εἶναι τὴν ἀποικίαν ἢ Κερκυραίων, ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες ἄποικοι. 4. οὔτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες γέρα τὰ νομιζόμενα οὔτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν, ὥσπερ αἱ ἄλλαι ἀποικίαι, περιφρονοῦντες δὲ αὐτοὺς καὶ χρημάτων δυνάμει ὄντες κατ' ἐκείνον τὸν χρόνον ὁμοῖα τοῖς Ἑλλήνων πλοσυριωτάτοις καὶ τῇ εἰς πόλεμον παρασκευῇ δυνατωτέροις, ταντικῶ δὲ καὶ πολὺ προέχειν ἔστιν ὅτε ἐπαιρόμενοι, καὶ κατὰ τὴν τῶν Φαιάκων προενοίκησιν τῆς Κερκύρας κλέος ἔχοντων τὰ περὶ τὰς ναῦς. ἢ καὶ μᾶλλον ἐξηρτύοντο τὸ ναυτικὸν καὶ ἦσαν οὐκ ἀδύνατοι· τριήρεις γὰρ εἴκοσι καὶ ἑκατὸν ὑπῆρχον αὐτοῖς ὅτε ἤρχοντο πολεμεῖν. XXVI. πάντων οὖν τούτων ἐγκλήματα ἔχοντες οἱ Κορινθιοὶ ἐπεμποῦ εἰς τὴν Ἐπιδάμνον ἄσμενοι τὴν ὠφέλειαν, οἰκήτορά τε τὸν βουλευόμενον εἶναι κελεύοντες καὶ Ἀμπρακιωτῶν καὶ Λευκαδίων καὶ ἑαυτῶν φρονούς. 2. ἐπορεύθησαν δὲ περὶ εἰς Ἀπολλωνίαν, Κορινθίων οὔσαν ἀποικίαν, δέει τῶν Κερκυραίων μὴ καλύπνυνται ὑπ' αὐτῶν κατὰ θάλασσαν περαιούμενοι. 3. Κερκυραῖοι δὲ ἐπειδὴ ἤσθοντο τοὺς τε οἰκήτορας καὶ φρον-

ροὺς ἤκοντας εἰς τὴν Ἐπίδαμνον, τὴν τε ἀποικίαν Κορινθίους δεδομένην, ἐχυλῆπαινον· καὶ πλεύσαντες εὐθύς πέντε καὶ εἴκοσι ναοὶ καὶ ὕστερον ἑτέρω στόλῳ τοὺς τε φεύγοντας ἐκέλευον κατ' ἐπήρμαιν διέχεσθαι αὐτούς, ἦλθον γὰρ εἰς τὴν Κέρκυραν οἱ τῶν Ἐπιδαμνίων φυγάδες, τάφους τε ἀποδεικνύντες καὶ ξυγγένειαν, ἣν προῖσχύμενοι ἐδέοντο σφᾶς κατᾶγειν, τοὺς τε φρονρούς οὖς Κορίνθιοι ἐπεμψαν καὶ τοὺς οἰκήτορας ἀποπέμπειν· οἱ δὲ Ἐπιδάμνιοι οὐδὲν αὐτῶν ὑπήκουσαν. 4. ἀλλὰ στρατεύουσιν ἐπ' αὐτοὺς οἱ Κερκυραῖοι τεσσαράκοντα ναοὶ μετὰ τῶν φυγάδων, ὡς κατὰξοντες καὶ τοὺς Ἄλλυριοὺς προσλαβόντες. 5. προσκαθεζόμενοι δὲ τὴν πόλιν προαῖπον Ἐπιδαμνίων τε τὸν βουλόμενον καὶ τοὺς ξένους ἀπαθεῖς ἀπίσαι· εἰ δὲ μή, ὡς πολεμίοις χρήσασθαι. ὡς δ' οὐκ ἐπείθοντο, οἱ μὲν Κερκυραῖοι, ἔστι δ' ἰσθμὸς τὸ χωρίον, ἐπολιόρχουν τὴν πόλιν. XXVII. Κορίνθιοι δ', ὡς αὐτοῖς ἐκ τῆς Ἐπιδάμνον ἦλθον ἀγγελοῖσι ὅτι πολιορκοῦνται, παρεσκευάζοντο στρατιάν, καὶ ἅμα ἀποικίαν εἰς τὴν Ἐπίδαμνον ἐκήρυσσον ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ τὸν βουλόμενον ἵεναι· εἰ δὲ τις τὸ παραντίκα μὲν μὴ ἐθέλοι ξυμπλεῖν, μετέχειν δὲ βούλεται τῆς ἀποικίας, πεντήκοντα δραχμὰς καταθέντα Κορινθίας μένειν. ἦσαν δὲ καὶ οἱ πλείοντες πολλοὶ καὶ οἱ τὰργύριον καταβάλλοντες. 2. ἰδεήθησαν δὲ καὶ τῶν Μεγαρέων ναοὶ σφᾶς ξυμπροπέμψειν, εἰ ἄρα κωλύοιντο ὑπὸ Κερκυραίων πλεῖν. οἱ δὲ παρεσκευάζοντο αὐτοῖς ὅκτω ναοὶ ξυμπλεῖν καὶ Παλῆς Κεφαλλήτων τέσσαρσι, καὶ Ἐπιδαρτίων ἰδεήθησαν, οἱ παρέσχον πέντε. Ἐρμιονῆς δὲ μίαν καὶ Τροιζήριοι δύο, Λευκάδιοι δὲ δέκα καὶ Ἀμπρακιῶται ὅκτω. Θηβαίους δὲ χρήματα ἤτησαν καὶ Φιλιασίους, Ἥλείους δὲ ναῦς τε κενὰς καὶ χρήματα. αὐτῶν δὲ Κορινθίων ἡγῆς παρεσκευάζοντο τριάκοντα καὶ τρισχίλιοι ὅπλιται.

XXVIII. Ἐπειδὴ δὲ ἐπύθοντο οἱ Κερκυραῖοι τὴν παρασκευήν, ἰλθόντες εἰς Κόρινθον μετὰ Λακεδαιμονίων καὶ Σικωνίων πρέσβων, οὓς παρέλαβον, ἐκέλευον Κορινθίους τοὺς ἐν Ἐπιδάμνῳ φρονρούς τε καὶ οἰκήτορας ἀπάγειν, ὡς οὐ μετὸν αὐτοῖς Ἐπιδάμνον. 2. εἰ δὲ τι ἀντιποιοῦνται, δίκας ἤθελον δοῦναι ἐν Πελοποννήσῳ παρὰ πόλεσιν αἷς ἂν ἀμφοτέροι ξυμβῶσιν· ὁποτέρων δ' ἂν δικασθῇ εἶναι τὴν ἀποικίαν, τούτους κρατεῖν. ἤθελον δὲ καὶ τῷ ἐν Δελφοῖς μαντεῖφ ἐπιτρέψαι. 3. πόλεμον δὲ οὐκ εἶπον ποιεῖν· εἰ δὲ μή, καὶ αὐτοὶ ἀναγκασθῆσθαι ἔφασαν, ἐκείνων βιαζομένων, φίλους ποιᾶ-

σθαι οὐς οὐ βούλονται, ἐτέρους τῶν τῶν ὄντων μᾶλλον ὠφελείας ἔνεκα. 4. οἱ δὲ Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἦν τὰς τε ναῦς καὶ τοὺς βαρβάρους ἀπὸ Ἐπιδάμνου ἀπαγάγῃσι, βουλευέσθαι· πρότερον δὲ οὐ καλῶς ἔχειν τοὺς μὲν πολιορκεῖσθαι αὐτοὺς δὲ δικάζεσθαι. 5. Κερκυραῖοι δὲ ἀντέλεγον, ἦν καὶ ἐκείνοι τοὺς ἐν Ἐπιδάμνῳ ἀπαγάγῃσι, ποιήσῃν ταῦτα· ἐτοῖμοι δὲ εἶναι καὶ ὥστε ἀμφοτέρους μένειν κατὰ χώραν, σποδὰς πδησασθαι ἕως ἂν ἡ δίκη γένηται.

XXIX. Κορίνθιοι δὲ οὐδὲν τούτων ὑπήκουον, ἀλλ' ἐπειδὴ πλήρεις αὐτοῖς ἦσαν αἱ νῆες καὶ οἱ ξύμμαχοι παρῆσαν, προπέμψαντες κήρυκα πρότερον πόλεμον προερούντα Κερκυραίοις, ἄραντες ἑβδομήκοντα ναυσὶ καὶ πέντε δισχιλίοις τε ὀπλίταις ἐπλεον ἐπὶ τὴν Ἐπίδαμνον Κερκυραίοις ἐναντία πολεμήσοιτες. 2. ἐστρατήγει δὲ τῶν μὲν τῶν Ἀριστεύς ὁ Πελλίχου καὶ Καλλικράτης ὁ Καλλίου καὶ Τιμάνωρ ὁ Τιμάνθους· τοῦ δὲ πεζοῦ Ἀρχέτιμος τε ὁ Εὐρυτίμου καὶ Ἰσαρχίδας ὁ Ἰσάρχου. 3. ἐπειδὴ δὲ ἐγένοντο ἐν Ἀκτίῳ τῆς Ἀνακτορίας γῆς, οὐ τὸ ἱερὸν τοῦ Ἀπόλλωνός ἐστιν, ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, οἱ Κερκυραῖοι κήρυκά τε πρόεπεμψαν αὐτοῖς ἐν ἀκατίῳ ἀπερούντα μὴ πλεῖν ἐπὶ σφᾶς, καὶ τὰς ναῦς ἅμα ἐπλήρουν ζεύξαντες τε τὰς παλαιὰς ὥστε πλοῖμους εἶναι καὶ τὰς ἄλλας ἐπισκευάσαντες. 4. ὥς δὲ ὁ κήρυξ τε ἀπήγγειλεν οὐδὲν εἰρηναῖον παρὰ τῶν Κορινθίων καὶ αἱ νῆες αὐτοῖς ἐπεπλήρωοντο οὔσαι ὀγδοήκοντα, τεσσαράκοντα γὰρ Ἐπίδαμνον ἐπολιορκούν, ἀνταναγόμενοι καὶ παραταξάμενοι ἐναντιώχουν· καὶ ἐνίκησαν οἱ Κερκυραῖοι παρὰ πολὺ καὶ ναῦς πεντεκαίδεκα διέφθειραν τῶν Κορινθίων. τῇ δὲ αὐτῇ ἡμέρᾳ αὐτοῖς ξυνέβη καὶ τοὺς τῆν Ἐπίδαμνον πολιορκούντας παραστήσασθαι ὁμολογίᾳ ὥστε τοὺς μὲν ἐπὶ ἡλύδας ἀποδύσθαι, Κορινθίους δὲ δῆσαντας ἔχειν ἕως ἂν ἄλλο τι δόξη. XXX. μετὰ δὲ τὴν ναυμαχίαν οἱ Κερκυραῖοι τροπαῖον στήσαντες ἐπὶ τῇ Λευκίμνῃ τῆς Κερκύρας ἀκρωτηρίῳ τοὺς μὲν ἄλλους οὐς ἔλαβον αἰχμαλώτους ἀπέκτειναν, Κορινθίους δὲ δῆσαντες εἶχον. 2. ὕστερον δὲ ἐπειδὴ οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι ἡσσημένοι ταῖς ναυσὶν ἀνεχώρησαν ἐπ' οἶκον, τῆς θαλάσσης ἀπάσης ἐκράτουν τῆς κατ' ἐκεῖνα τὰ χωρία οἱ Κερκυραῖοι καὶ πλεύσαντες εἰς Λευκάδα τὴν Κορινθίων ἀποικίαν τῆς γῆς ἔτεμον, καὶ Κυλλήνην τὸ Ἠλείων ἐπίγειον ἐνέηρσαν, ὅτι ταῦς καὶ χρήματα παρέσχον Κορινθίοις.



3. τοῦ τε χρόνου τὸν πλείστον μετὰ τὴν ναυμαχίαν ἐκράτουν τῆς θαλάσσης καὶ τοὺς τῶν Κορινθίων ξυμμάχους ἐπιπλείοντες ἐφθουρον, μέχρι οὗ Κορινθιοὶ περιιώντι τῷ θέρει πέμψαντες ταῦς καὶ στρατιάς, ἐπεὶ σφῶν οἱ ξύμμαχοι ἰπύοντο, ἰστροτοπεδεύοντο ἐπὶ Ἀκτίῳ καὶ περὶ τὸ Χειμῆριον τῆς Θεσπρωτίδος, φυλακῆς ἔντεκα τῆς τε Λευκάδος καὶ τῶν ἄλλων πόλεων ὅσαι σφίσι φίλαι ἦσαν. 4. ἀντιστροτοπεδεύοντο δὲ καὶ δι Κερκυραῖοι ἐπὶ τῇ Λευκίμῃ ναυσὶ τε καὶ πεζῇ. 5. ἐπιπλέον τε οὐδέτεροι ἀλλήλοις, ἀλλὰ τὸ θέρος τοῦτο ἀντικαθεζόμενοι χειμῶνος ἤδη ἀναχώρησαν ἐπ' οἶκον ἑκάτεροι.

XXXI. Τὸν δ' ἐνιαυτὸν πάντα τὸν μετὰ τὴν ναυμαχίαν καὶ τὸν ὑστατον οἱ Κορινθιοὶ ὀργῇ φέροντες τὸν πρὸς Κερκυραίους πόλεμον ἐναυπηγούντο καὶ παρασκευάζοντο τὰ κράτιστα τῶν στόλων, ἐκ τε αὐτῆς Πελοποννήσου ἀγείροντες καὶ τῆς ἄλλης Ἑλλάδος ἐφέτας, μισθῷ πείθοιτες. 2. πυρθανόμενοι δὲ οἱ Κερκυραῖοι τὴν παρασκευὴν αὐτῶν ἐφοβοῦντο, καί, ἦσαν γὰρ οὐδενὸς Ἑλλήνων ἐνσπονδοὶ οὐδὲ ἐσεγράψαντο ἑαυτοὺς οὔτε ἐς τὰς Ἀθηναίων σπονδὰς οὔτε ἐς τὰς Λακεδαιμονίων, ἰδοῦσα αὐτοῖς ἔλθουσιν ὡς τοὺς Ἀθηναίους ξυμμάχους γενέσθαι καὶ ὀφείλειάν τινα πειρᾶσθαι ἀπ' αὐτῶν εὐρίσκεισθαι. 3. οἱ δὲ Κορινθιοὶ πυθόμενοι ταῦτα ἦλθον καὶ αὐτοὶ ἐς τὰς Ἀθήνας προσβυσόμενοι, ὅπως μὴ σφίσι πρὸς τῷ Κερκυραίων ναυτικῷ τὸ Ἀττικὸν προσγεγόμενον ἐμπόδιον γένηται θέσθαι τὸν πόλεμον ἢ βούλονται. 4. καταστάσης δὲ ἐκκλησίας ἐς ἀντιλογίαν ἦλθον, καὶ οἱ μὲν Κερκυραῖοι ἔλεξαν τοιάδε.

XXXII. Δίκαιον, ὦ Ἀθηναῖοι, τοὺς μήτε εὐεργεσίας μεγάλης μήτε ξυμμαχίας προνυμφημένης ἤκοντας παρὰ τοὺς πέλαις ἐπικουρίας ὥσπερ καὶ ἡμεῖς νῦν δεησομένους ἀναδιδαῖναι πρῶτον, μάλιστα μὲν ὡς καὶ ξύμφορα δέονται, εἰ δὲ μή, ὅτι γε οὐκ ἐπιζήμια, ἔπειτα δὲ ὡς καὶ τὴν χάριν βέβαιον ἔξουσιν· εἰ δὲ τούτων μηδὲν σαφὲς κατκστήσουσι, μὴ ὀργίζεσθαι ἦν ἀνυχῶσι. 2. Κερκυραῖοι δέ, μετὰ τῆς ξυμμαχίας τῆς αἰτήσεως καὶ ταῦτα πιστεύοντες ἔχουρά ὑμῖν παρεξέσθαι ἀπέστειλαν ἡμᾶς. 3. τετύχηκε δὲ τὸ αὐτὸ ἐπιτήδευμα πρὸς τε ἡμᾶς ἐς τὴν χρείαν ἡμῖν ἄλογον καὶ ἐς τὰ ἡμέτερα αὐτῶν ἐν τῷ παρόντι ἀξύμφορον. 4. ξύμμαχοί τε γὰρ οὐδενός πω ἐν τῷ πρὸ τοῦ ἐκούσιου γεγόμενοι νῦν ἄλλων τοῦτο δεησόμενοι ἤκομεν, καὶ ἅμα ἐς τὸν παρόντα πόλεμον Κορινθίων ἔρημοι δι' αὐτὸ καθέσταμεν, καὶ περιέστηκεν ἡ δοκοῦσα ἡμῶν πρότερον σωφροσύνη τὸ μὴ ἐν

ἄλλοτρία ξιμμαχία τῇ τοῦ πέλας γνῶμη ξυγκινδυνεύειν, τῶν ἀβουλία καὶ ἀσθένεια φαινόμενῃ. 5. τὴν μὲν οὖν γενομένην ναυμαχίαν αὐτοὶ κατὰ νόνας ἀπεπράμαθα Κορινθίους· ἐπειδὴ δὲ μεῖζον παρὰ σκευῇ ἀπὸ Πελοποννήσου καὶ τῆς ἄλλης Ἑλλάδος ἐφ' ἡμᾶς ὤρμηται καὶ ἡμῶς ἀδύνατοι ὁρῶμεν ὄντες τῇ οἰκίᾳ μόνον δυνάμει περιγεσθαι, καὶ ἅμα μίγας ὁ κίνδυνος εἰ ἐσόμεθα ὑπ' αὐτοῖς, ἀνάγκη καὶ ἡμῶν καὶ ἄλλον παντός ἐπιχειρίας δεῖσθαι, καὶ ξυγγνώμη εἰ μὴ μετὰ κακίας, δόξης δὲ μᾶλλον ἀμαρτίας τῇ πρότερον ἀπραγμοσύνῃ ἐναντία τολμῶμεν. XXXIII. γενήσεται δὲ ὑμῖν πειθομένοις καλὴ ἢ ξυτυχήα κατὰ πολλὰ τῆς ἡμετέρας χρείας, πρῶτον μὲν ὅτι ἀδικουμένοις καὶ οὐχ ἐτέρους βλάπτουσι τὴν ἐπιχειρίαν ποιήσασθε, ἔπειτα περὶ τῶν μεγίστων κινδυνεύοντας δεξάμενοι ὥς ἂν μάλιστα μετ' ἀκρινήστου μαρτυρίου τὴν χάριν καταθεῖσθε, ναυτικόν τε κακτῆμεθα πλην τοῦ παρ' ὑμῖν πλεῖστον. 2. καὶ σκέψασθε τίς εὐπραξία σπανιωτέρα ἢ τίς τοῖς πολεμίοις λυπηροτέρα, εἰ ἢν ὑμεῖς ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμις ὑμῖν προσγενέσθαι, αὕτη πάρεστιν ἀντεπάγγελτος ἅπαν κινδύνων καὶ θανάτου διδοῦσα ἑαυτῇ, καὶ προσέτι φέρουσα ἐς μὲν τοὺς πολλοὺς ἀρετὴν, ὥς δὲ ἐπαμυνεῖτε χάριν, ὑμῖν δ' αὐτοῖς ἰσχύν· ἃ ἐν τῇ παντὶ χρόνῳ ὀλίγοις δὴ ἅμα πάντα ξυνέβη, καὶ ὀλίγοι ξυμμαχίας δεόμενοι οἷς ἐπικαλοῦνται ἀσφάλειαν καὶ κόσμον οὐχ ἦσσαν διδόντες ἢ ληφύμενοι παραγίγνονται. 3. τὸν δὲ πόλεμον, δι' ὃν περ χρήσιμοι ἂν εἴμεν, εἰ τις ὑμῶν μὴ οἶσται ἔσσεσθαι, γνῶμης ἀμαρτάνει καὶ οὐκ αἰσθάνεται τοὺς Λακεδαιμονίους φόβῳ τῇ ὑμετέρῃ πολεμῆσειντας καὶ τοὺς Κορινθίους δυναμένους παρ' αὐτοῖς καὶ ὑμῖν ἐχθρὸν ὄντας καὶ προκαταλαμβάνοντας ἡμᾶς τῶν ἐς τὴν ὑμετέραν ἐπιχειρήσιν, ἵνα μὴ τῇ κοινῇ ἔχθρῃ κατ' αὐτῶν μετ' ἀλλήλων στοῶμεν, μηδὲ δυοῖν φθάσαι ἀμάρτεωσιν, ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι. 4. ἡμέτερον δ' αὖ ἔργον προτερεῖσθαι, τῶν μὲν διδόντων, ὑμῶν δὲ δεξαμένων τὴν ξυμμαχίαν, καὶ προεπιβουλεύειν αὐτοῖς μᾶλλον ἢ ἀντεπιβουλεύειν. XXXIV. ἦν δὲ λέγουσιν ὥς οὐ δίκαιον τοὺς σφετέρους ἀποίκους ὑμᾶς δέχεσθαι, μαθέτωσαν ὥς πᾶσα ἀποικία εὖ μὲν πάσχουσα τιμᾷ τὴν μητρόπολιν, ἀδικουμένη δὲ ἄλλοτριεῖται· οὐ γὰρ ἐπὶ τῇ δοῦλοι ἀλλ' ἐπὶ τῇ ὁμοίῳ τοῖς λειπομένοις εἶναι ἐκπέμπονται. 2. ὥς δὲ ἡδίκουν σαφές ἐστι· προκληθέντες γὰρ περὶ Ἐπιδάμνον ἐς κρίσιν πολέμου μᾶλλον ἢ τῇ ἴσῃ ἐβουλόθησαν τὰ

ἐγλήματα μετελθεῖν. 3. καὶ ὑμῖν ἔστω τι τεκμήριον ἃ πρὸς ἡμᾶς τοὺς ξυγγεγεῖς δεῶσιν, ὥστε ἀπάντη τε μὴ παράγεσθαι ὑπ' αὐτῶν, δεομένοις τε ἐκ τοῦ εὐθέως μὴ ὑποτρῆγιν· ὁ γὰρ ἐλαχίστος τὰς μεταμειρίας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις λαμβάνων ἀσφαλέστατος ἂν διατελοίη. XXXV. λύσετε δὲ οὐδὲ τὰς Λακεδαιμονίων σπονδὰς δεχόμενοι ἡμᾶς μηδετέρων ὄντας ξυμμάχους. 2. εἴρηται γὰρ ἐν αὐταῖς τῶν Ἑλληνίδων πόλεων ἦτις μηδαμοῦ ξυμμαχεῖ ἐξείηται παρ' ὁποτέρους ἂν ἀρέσκηται ἐλθεῖν. 3. καὶ δεινὸν εἰ τοιοῦδε μὲν ἀπὸ τε τῶν ἐνσπόνδων ἔσται πληροῦν τὰς ναῦς καὶ προσέτι καὶ ἐκ τῆς ἄλλης Ἑλλάδος καὶ οὐχ ἥμισυ ἀπὸ τῶν ὑμετέρων ὑπηκόων, ἡμᾶς δὲ ἀπὸ τῆς προκειμένης τε ξυμμαχίας εἰρξονοὶ καὶ ἀπὸ τῆς ἄλλοθεν ποθεν ὠφελείας, εἴτα ἐν ἀδικήματι θήσονται πεισθέντων ὑμῶν ἃ δεόμεθα. 4. πολὺ δὲ ἐν πλείονι αἰτία ἡμεῖς μὴ πείσαντες ὑμᾶς ἔχομεν. ἡμᾶς μὲν γὰρ κινδυνεύοντας. καὶ οὐκ ἐχθροὺς ὄντας ἀπώσσεσθε· τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν ὄντων καὶ ἐπιόντων γενήσεσθε, ἀλλὰ καὶ ἀπὸ τῆς ὑμετέρας ἀρχῆς δύναμιν προσλαβεῖν περιόψεσθε ἣν οὐ δίκαιον, ἀλλ' ἢ κύνειων κωλύειν τοὺς ἐκ τῆς ὑμετέρας μισθοφόρους, ἢ καὶ ἡμῖν πέμψειν καθ' ὅ, τι ἂν πεισθῇτε ὠφέλειαν, μάλιστα δὲ ἀπὸ τοῦ προφατοῦς δεξαμένους βοηθεῖν. 5. πολλὰ δέ, ὥσπερ ἐν ἀρχῇ ὑπέπεμεν, τὰ ξυμφέροντα ἀποδεικνυμεν· καὶ μέγιστον ὅτι οἱ τε αὐτοὶ πολέμιοι ἡμῖν ἦσαν, ὅπερ σαφesiάτη πίστις, καὶ οὗτοι οὐκ ἀσθενεῖς, ἀλλ' ἱκανοὶ τοὺς μεταστάντας βλάψαι· καὶ ναυτικῆς καὶ οὐκ ἡπειρωτίδος τῆς ξυμμαχίας διδομένης οὐχ ὁμοία ἢ ἄλλοτριώσει· ἀλλὰ μάλιστα μὲν, εἰ δύνασθε, μηδένα ἄλλον εἶαν κετιῆσθαι ναῦς· εἰ δὲ μή, ὅστις ἐχυρώτατος, τοῦτον φίλον ἔχειν. XXXVI. καὶ ὅτε τάδε ξυμφέροντα μὲν δοκεῖ λέγεσθαι, φοβεῖται δὲ μὴ δι' αὐτὰ πειθόμενος τὰς σπονδὰς λύσῃ, γινώτω τὸ μὲν διδὸς αὐτοῦ ἰσχὴν ἔχον τοὺς ἐναντίους μᾶλλον φοβῆσον· τὸ δὲ θαρσοῦν μὴ δεξαμένου ἀσθενὲς ὄν πρὸς ἰσχύοντας τοὺς ἐχθροὺς ἀδείστερον ἐσόμενον, καὶ ἅμα οὐ περὶ τῆς Κερκίρας εἶναι τὸ πλέον ἢ καὶ τῶν Ἀθηναίων βουλευόμενος, καὶ οὐ τὰ κράτιστα αὐταῖς προσηύων, ὅταν ἐς τὸν μέλλοντα καὶ ὅσον οὐ παρόντα πόλεμον τὸ ἀντίκα περισκοπῶν, ἐνδοιᾶν χωρίον προσλαβεῖν ὃ μετὰ μεγίστων καιρῶν οἰκιοῦνται τε καὶ πολεμοῦνται. 2. τῆς τε γὰρ Ἰταλίας καὶ Σικελίας καλῶς παράπλου κεῖται, ὥστε μήτε ἐκείθεν ναυτικὸν εἶσαι Πελοποννησίοις ἐπιλθεῖν, τό τε ἐνθλίδος πρὸς τὰ καὶ παραπέμψαι,

ἄλλοτρίᾳ ξυρμαχίᾳ τῇ τοῦ πέλας γνῶμῃ ξυγκινδυνεύουσιν, τὴν ἀβουλίαν καὶ ἀσθένειαν φαινομένην. 5. τὴν μὲν οὖν γενομένην ναυμαχίαν αὐτοὶ κατὰ μόνους ἀπεπρασάμεθα Κορινθίους· ἐπειδὴ δὲ μεῖζον παρὰ σκευῇ ἀπὸ Πελοποννήσου καὶ τῆς ἄλλης Ἑλλάδος ἐφ' ἡμᾶς ὄρεσθαι καὶ ἡμῶς ἀδύνατοι ὀρώμεν ὄντες τῇ οἰκίᾳ μόνον δυνάμει περιγεσθαι, καὶ ἅμα μέγας ὁ κίνδυνος εἰ ἐσόμεθα ὑπ' αὐτοῖς, ἀνάγκη καὶ ὑμῶν καὶ ἄλλον παντός ἐπικουρίας δεῖσθαι, καὶ ξυγγνώμῃ εἰ μὴ μετὰ κακίας, δόξης δὲ μᾶλλον ἀμαρτίᾳ τῇ πρότερον ἀπραγμοσύνῃ ἐναντία τολμῶμεν. XXXIII. γενήσεται δὲ ὑμῶν πειθομένους καλὴ ἢ ξυττυχία κατὰ πολλὰ τῆς ἡμετέρας χρείας, πρῶτον μὲν ὅτι ἀδικουμένοις καὶ οὐχ ἐτέρους βλάπτουσι τὴν ἐπικουρίαν ποιήσασθε, ἔπειτα περὶ τῶν μεγίστων κινδυνεύοντας δεξιόμενοι ὥς ἂν μάλιστα μετ' ἀειμνήστου μαρτυρίου τὴν χάριν καταθεῖσθε, ναυτικῶν τε κακτῆμεθα πλην τοῦ παρ' ἡμῖν πλείστον. 2. καὶ σκέψασθε τίς εὐπραξία σπανιωτέρα ἢ τίς τοῖς πολεμίοις λυπηροτέρα, εἰ ἢν ὑμεῖς ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμις ὑμῖν προσγενέσθαι, αὕτη πάρεστιν ἀντεπαγγέλτος ἄνευ κινδύνων καὶ δαπάνης διδοῦσα ἑαυτήν, καὶ προσέτι φέρουσα ἐς μὲν τοὺς πολλοὺς ἀρετὴν, οὓς δὲ ἐπαμυνεῖτε χάριν, ὑμῖν δ' αὐτοῖς ἰσχύν· ἃ ἐν τῷ παντὶ χρόνῳ ὀλίγοις δὴ ἅμα πάντα ξυτέβη, καὶ ὀλίγοι ξυρμαχίας δεόμενοι οἷς ἐπικαλοῦνται ἀσφάλειαν καὶ κόσμον οὐχ ἥσσον διδόντες ἢ ληφύμενοι παραγίγνονται. 3. τὸν δὲ πόλεμον, δι' ὃν περ χρήσιμοι ἂν εἴημεν, εἴ τις ὑμῶν μὴ οἶσται ἔσσεσθαι, γνῶμῃ ἀμαρτάνει καὶ οὐκ αἰσθάνεται τοὺς Λακεδαιμονίους φόβον τῷ ὑμετέρῳ πολεμῆσαιόντας καὶ τοὺς Κορινθίους δυναμένους παρ' αὐτοῖς καὶ ὑμῶν ἐχθροὺς ὄντας καὶ προκαταλαμβάνοντας ἡμᾶς τὴν ἐς τὴν ὑμετέραν ἐπιχειρήσιν, ἵνα μὴ τῷ κοιτῷ ἔχθῃ κατ' αὐτῶν μετ' ἀλλήλων στοῶμεν, μηδὲ δυοῖν φθάσαι ἀμάρτυσιν, ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι. 4. ἡμέτερον δ' αὖ ἔργον προτερεῖν, τῶν μὲν διδόντων, ὑμῶν δὲ δεξαμένων τὴν ξυρμαχίαν, καὶ προεπιβουλεύειν αὐτοῖς μᾶλλον ἢ ἀντεπιβουλεύειν. XXXIV. ἦν δὲ λέγωσιν ὥς οὐ δίκαιον τοὺς σφετέρους ἀποίκους ὑμᾶς δέχεσθαι, μαθίτωσαν ὥς πᾶσα ἀποικία εὖ μὲν πάσχουσα τιμᾷ τὴν μητρόπολιν, ἀδικουμένη δὲ ἄλλοτριεῖται· σὸ γὰρ ἐπὶ τῷ δοῦλοι ἄλλ' ἐπὶ τῷ ὁμοίοι τοῖς λειπομένοις εἶναι ἐκπέμπονται. 2. ὥς δὲ ἡδίκουν σαφές ἐστι· προκληθέντες γὰρ περὶ Ἐπιδάμνου ἐς κρίσιν πολέμῳ μᾶλλον ἢ τῷ ἴσῳ ἐβουλήθησαν τὰ

ἐγκλήματα μεταλθεῖν. 3. καὶ ὑμῖν ἔστω τι τεκμήριον ἃ πρὸς ἡμᾶς τοὺς ξυγγεγεῖς δεῶσιν, ὥστε ἀπάτη τε μὴ παράγεσθαι ὑπ' αὐτῶν, δεαμένοις τε ἐκ τοῦ εὐθέος μὴ ὑποχερῆν· ὁ γὰρ ἐλαχίστος τὰς μεταμελείας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις λαμβάνων ἀσφαλέστατος ἂν διαταλοῖη. XXXV. λύσετε δὲ οὐδὲ τὰς Λακεδαιμονίων σπονδὰς δεχόμενοι ἡμᾶς μηδετέρων ὄντας ξυμμάχους. 2. εἴρηται γὰρ ἐν αὐταῖς τῶν Ἑλληνίδων πόλεων ἥτις μηδαμοῦ ξυμμαχεῖ ἐξίεται παρ' ὁποτέρους ἂν ἀρίσκηται ἔλθεῖν. 3. καὶ δεινὸν εἰ τοῖσδε μὲν ἀπὸ τε τῶν ἐνσπόνδων ἔσται πληροῦν τὰς ναῦς καὶ προσέτι καὶ ἐκ τῆς ἄλλης Ἑλλάδος καὶ οὐχ ἥμισυ ἀπὸ τῶν ὑμετέρων ὑπηκόων, ἡμᾶς δὲ ἀπὸ τῆς προκειμένης τε ξυμμαχίας εὐξέουσι καὶ ἀπὸ τῆς ἄλλοθεν ποθεν ὠφελείας, εἴτα ἐν ἀδικήματι θήσονται πεισθόντων ὑμῶν ἃ δεόμεθα. 4. πολὺ δὲ ἐν πλείονι αἰτία ἡμεῖς μὴ πείσαντες ὑμᾶς ἔξομεν. ἡμᾶς μὲν γὰρ κινδυνεύοντας καὶ οὐκ ἐχθροὺς ὄντας ἀπόσσεσθαι· τῶνδε δὲ οὐχ ὅπως κωλυταὶ ἐχθρῶν ὄντων καὶ ἐπιόντων γενέσεσθε, ἀλλὰ καὶ ἀπὸ τῆς ὑμετέρας ἀρχῆς δύναμιν προσλαβεῖν περιόψεσθε ἣν οὐ δίκαιον, ἀλλ' ἢ κἀκείνων κωλύειν τοὺς ἐκ τῆς ὑμετέρας μισθοφόρους, ἣ καὶ ἡμῖν πέμπειν καθ' ὅ, τι ἂν πεισθῇτε ὠφέλειαν, μάλιστα δὲ ἀπὸ τοῦ προφανοῦς δεξαμένους βοηθεῖν. 5. πολλὰ δέ, ὥσπερ ἐν ἀρχῇ ὑπέειπαμεν, τὰ ξυμφέροντα ἀποδείκνυμεν· καὶ μέγιστον ὅτι οἱ τε αὐτοὶ πολέμοι ἡμῖν ἦσαν, ὅπερ σαφεστάτη πίστις, καὶ οὗτοι οὐκ ἀσθενεῖς, ἀλλ' ἱκανοὶ τοὺς μεταστάοντας βλάψαι· καὶ ναυτικῆς καὶ οὐκ ἡπειρωτίδος τῆς ξυμμαχίας διδομένης οὐχ ὁμοία ἢ ἀλλοτριώσι· ἀλλὰ μάλιστα μὲν, εἰ δύνασθε, μηδένα ἄλλον εἶαν κακῆσθαι ταῦς· εἰ δὲ μὴ, ὅστις ἐχυρώτατος, τοῦτον φίλον ἔχειν. XXXVI. καὶ ὅτῳ τάδε ξυμφέροντα μὲν δοκεῖ λέγεσθαι, φοβεῖται δὲ μὴ δι' αὐτὰ πειθόμενος τὰς σποιδὴς λύσῃ, γνώτω τὸ μὲν διδὼς αὐτοῦ ἰσχὺν ἔχον τοὺς ἐναντίους μᾶλλον φοβῆσον· τὸ δὲ θαρσαῦν μὴ δεξαμένου ἀσθενὲς ὃν πρὸς ἰσχύοντας τοὺς ἐχθροὺς ἀδείεστερον ἐσόμενον, καὶ ἅμα οὐ περὶ τῆς Κερκύρας νῦν τὸ πλεον ἢ καὶ τῶν Ἀθηῶν βουλευόμενος, καὶ οὐ τὰ κράτιστα αὐταῖς προνοῶν, ὅταν ἐς τὸν μέλλοντα καὶ ὅσον οὐ παρόντι πόλεμον τὸ αὐτίκα περισκοπῶν, ἐνδοιάξῃ χωρίον προσλαβεῖν ὃ μετὰ μεγίστων καιρῶν οἰκειοῦνται τε καὶ πολεμοῦνται. 2. τῆς τε γὰρ Ἰταλίας καὶ Σικελίας κυλῶς παράπλου κεῖται, ὥστε μῆτε ἐκείθεν ναυτικὸν εἶσαι Πελοποννησίῳ ἐπιελθεῖν, τό τε ἐνθὶ δε πρὸς τὰκεῖ παραπέμψαι,

καὶ ἐς τὰλλα ξυμφορώτατόν ἐστι. 3. βραχυτάτη δ' ἂν κεφαλαίῳ, τοῖς τε ξύμμασι καὶ καθ' ἕναστον, τῷδ' ἂν μὴ προέσθαι ἡμᾶς μά-  
θοιτε τρία μὲν ὄντα λόγον ἄξια τοῖς Ἑλλήσι ναυτικά, τὸ παρ' ἡμῶν  
καὶ τὸ ἡμέτερον καὶ τὸ Κορινθίων. τούτων δ' εἰ περιόψεσθε τὰ  
δύο ἐς ταύτων ἐλθεῖν καὶ Κορίνθιοι ἡμᾶς προκαταλήφονται, Κερ-  
κυραίοις τε καὶ Πελοποννησίοις ἅμα ναυμαχήσετε· δεξάμενοι δὲ  
ἡμᾶς ἔξετε πρὸς αὐτοὺς πλείοσι ναυσὶ ταῖς ἡμετέραις ἀγωνίζεσθαι,  
τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι μετ' αὐτοὺς  
τοιαύδε.

XXXVII. Ἀναγκαῖον Κερκυραίων τῶνδε οὐ μόνον περὶ τοῦ  
δεξασθαι σφᾶς τὸν λόγον ποιησαμένων, ἀλλ' ὥς καὶ ἡμεῖς τε ἀδι-  
κοῦμεν καὶ αὐτοὶ οἷκ εἰκότως πολεμοῦνται, μνησθέντας πρῶτον καὶ  
ἡμᾶς περὶ ἀμφοτέρων, οὕτω καὶ ἐπὶ τὸν ἄλλον λόγον ἵεναι, ἵνα τὴν  
ἀφ' ἡμῶν τε ἀξίωσιν ἀσφαλέστερον προειδῆτε, καὶ τὴν τῶνδε χρεῖαν  
μὴ ἀλογίστως ἀπόωσθητε. 2. φασὶ δὲ ξυμμαχίαν διὰ τὸ σῶφρον  
οὐδενός πω δεξασθαι· τὸ δ' ἐπὶ κακουργίᾳ καὶ οὐκ ἀρετῇ ἐπετήδευ-  
σαν, ξύμμαχόν τε οὐδένα βουλόμενοι πρὸς τὰδικήματα οὐδὲ μάρτυρα  
ἔχειν, οὔτε παρακαλοῦντες αἰσχύνεσθαι. 3. καὶ ἡ πόλις αὐτῶν  
ἅμα, ἀντάραξη θέσιν κειμένη, παρέχει αὐτοὺς δικαστὰς ὧν βλάπτουσί  
τινα, μᾶλλον ἢ κατὰ ξυνθήκας γίνεσθαι, διὰ τὸ ἥμισυ ἐπὶ τοὺς  
πέλας ἐκπλέοντας μάλιστα τοὺς ἄλλους ἀνάγκη καταίροντας δέχε-  
σθαι. 4. κὰν τούτῳ τὸ εὐπρεπὲς ἄσπορον, οὐχ ἵνα μὴ ξυναδικήσω-  
σιν ἑτέροις, προβέβληται, ἀλλ' ὅπως κατὰ μόνας ἀδικῶσι, καὶ ὅπως  
ἐν τῷ μὲν ἂν κρατῶσι βιάζωνται, οὐ δ' ἂν λάθωσι πλέον ἔχωσιν, ἣν  
δέ πού τι προσλάβωσιν, ἀναισχυντῶσι. 5. καίτοι εἰ ἴσαν ἄνδρες,  
ὥσπερ φασίν, ἀγαθοί, ὅσοι ἀληπιότεροι ἴσαν τοῖς πέλας, τοσῶδε  
φανερωτέραν ἔξῃν αὐτοῖς τὴν ἀρετὴν διδοῦσι καὶ δεχομένοις τὰ  
δίκαια δεικνύται. XXXVIII. ἀλλ' οὔτε πρὸς τοὺς ἄλλους οὔτε ἐς  
ἡμᾶς τοιοῦδε εἰσίν, ἄποικοι δὲ ὄντες, ἀφροσύνην τε διὰ παντὸς καὶ  
νῦν πολεμοῦσι, λίγοντες ὥς οὐκ ἐπὶ τῷ κακῶς πάσχειν ἐκπεμφθεῖν-  
σαν. 2. ἡμεῖς δὲ οὐδ' αὐτοὶ φάμεν ἐπὶ τῷ ὑπὸ τούτων ὑβρίζεσθαι  
κατοικίσαι, ἀλλ' ἐπὶ τῷ ἡγεμόνευε τὸ εἶναι καὶ τὰ εἰκότα θαυμάζε-  
σθαι. 3. αἱ γοῦν ἄλλαι ἀποικίαι τιμῶσιν ἡμᾶς καὶ μάλιστα ὑπὸ  
ἀποίκων στεργόμεθα. 4. καὶ δῆλον ὅτι, εἰ τοῖς πλείοσι ἀρέσκον-  
τές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν, οὐδ' ἐπιστρα-  
τεύοιμεν ἐκπρεπῶς μὴ καὶ ὁ αἰερόντως τι ἀδικούμετοι. 5. καλὸν

δ' ἦν, εἰ καὶ ἡμαρτάνομεν, τοῖσδε μὲν εἶξαι τῇ ἡμετέρᾳ ὀργῇ, ἡμῖν δὲ αἰσχρὸν βιάσασθαι τὴν τούτων μαριότητα. 6. ὕβρει δὲ καὶ ἐξουσίᾳ πλούτου πολλὰ ἐς ἡμᾶς ἄλλα τε ἡμαρτήμασι, καὶ Ἐπίδαμνον ἡμετέραν οὖσαν κακούμενην μὲν οὐ προσεποιούντο, ἐλθόντων δὲ ἡμῶν ἐπὶ τιμωρίᾳ ἐλόντες βίᾳ ἔχουσι. XXXIX. καί φασι δὴ δίκῃ πρότερον ἐθελῆσαι κρίνεσθαι, ἦν γε οὐ τὸν προὔχοντα καὶ ἐκ τοῦ ἀσφαλοῦς προκαλούμενον λέγειν τι δοκεῖν δεῖν, ἀλλὰ τὸν ἐς ἴσον τὰ τε ἔργα ὁμοίως καὶ τοὺς λόγους πρὶν διαγωνίζεσθαι καθιστάντα. 2. οὗτοι δ' οὐ πρὶν πολιορκεῖν τὸ χωρίον, ἀλλ' ἐπειδὴ ἠγήσαντο ἡμᾶς οὐ περιόψεσθαι, τότε καὶ τὸ εὐπρασπὲς τῆς δίκης παρέσχοτο. καὶ δεῦρο ἤκουσιν οὐ τὰ καὶ μόνον αὐτοὶ ἁμαρτύντες, ἀλλὰ καὶ ὑμᾶς τῶν ἀξιώντες οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν καὶ διαφόρους ὄντας ἡμῖν δέχεσθαι σφᾶς. 3. οὐς χρῆν ὅτε ἀσφαλίστατοι ἦσαν, τότε προσεῖναι, καὶ μὴ ἐν ᾧ ἡμεῖς μὲν ἡδικήμεθα, οὗτοι δὲ κινδυνεύουσι, μηδ' ἐν ᾧ ὑμεῖς τῆς τε δυνάμεως αὐτῶν τότε οὐ μεταλβόντες τῆς ὠφελείας τῶν μεταδώσετε, καὶ τῶν ἁμαρτημάτων ἀπογενόμενοι τῆς ἀφ' ἡμῶν αἰτίας τὸ ἴσον ἔχετε, πάλοι δὲ κοινώσαντας τὴν δύναμιν κοινὰ καὶ τὰ ἀποβαίνοντα ἔχεν. XL. ὥς μὲν οὖν αὐτοὶ τε μετὰ προσηκόντων ἐγκλημάτων ἐρχόμεθα καὶ οἶδε βίαιοι καὶ πλεονέκται εἰσὶ δαδῆλωται. 2. ὥς δὲ οὐκ ἂν δικαίως αὐτοὺς δέχασθε μαθεῖν χρῆ. εἰ γὰρ εἴρηται ἐν ταῖς σπονδαῖς ἐξεῖναι παρ' ὁποτέρους τις τῶν ἀγράφων πόλεων βούλεται ἐλθεῖν, οὐ τοῖς ἐπὶ βλάβῃ ἐτέρων ἰούσιν ἢ ξυνθήκῃ ἐστίν, ἀλλ' ὅστις μὴ ἄλλον αὐτὸν ἀποστερῶν ἀσφαλείας δεῖται, καὶ ὅστις μὴ τοῖς δεξαμένοις, εἰ σωφρονοῦσι, πόλεμον ἀντ' εἰρήνης ποιήσῃ ὃ τῶν ὑμεῖς μὴ πειθόμενοι ἡμῖν πάθοιτε ἂν. 3. οὐ γὰρ τοῖσδε μόνον ἐπίκουροι ἂν γένοισθε, ἀλλὰ καὶ ἡμῖν ἀντὶ ἐνσπόδων πολέμοι. ἀνάγκη γάρ, εἰ ἴτε μετ' αὐτῶν, καὶ ἀμύνεσθαι μὴ ἄνεν ὑμῶν τούτους. 4. καίτοι δίκαιοι γ' ἐστὲ μάλιστα μὲν ἐκποδὼν στήναι ἀμφοτέροις. εἰ δὲ μή, τούτωντιόν ἐπὶ τούτους μεθ' ἡμῶν ἔναι. Κορινθίοις μὲν γε ἐνσποδοὶ ἐστέ, Κερκυραίοις δὲ οὐδὲ δι' ἀναχωγῆς πῶποσ' ἐγένεσθε. καὶ τὸν νόμον μὴ κινεῖσθαι ὥστε τοὺς ἐτέρωτ ἀφισταμένους δέχεσθαι. 5. οὐδὲ γὰρ ἡμεῖς Σαμίων ἀποσχάντων ψῆφον προσεθέμεθα ἐναντίαν ὑμῖν, τῶν ἄλλων Πελοποννησίων δίκῃ ἐψηφισμένων εἰ χρῆ αὐτοῖς ἀμύνειν, φανερώς δὲ ἀντείπομεν τοῖς προσήκοντας ξυμμάχους αὐτὸν τινα κολάζειν. 6. εἰ γὰρ τοῖς κακόν τι δρῶντας δεχόμενοι τιμωρήσετε,

φανείται καὶ ἃ τῶν ὑμετέρων οὐκ ἔλασσω ἡμῖν πρόσσει, καὶ τὸν νόμον ἐφ' ἡμῖν αὐτοῖς μᾶλλον ἢ ἐφ' ἡμῖν θήσετε. **XLi.** δικαιομακα μεν οὖν τάδε πρὸς ὑμᾶς ἔχομεν, ἱκανὰ κατὰ τοὺς Ἑλλήτων νόμους, παραίτεσιν δὲ καὶ ἀξίωσιν χάριτος τοιάνδε, ἣν οὐκ ἐχθροὶ ὄντες ὥστε βλάπτειν, οὐδ' αὖ φίλοι ὥστ' ἐπιχεῖσθαι, ἀντιδοθῆναι ἡμῖν ἐν τῷ παρόντι φαιμέν χρῆναι. 2. τιῶν γὰρ μακρῶν σπατίουστές ποτε πρὸς τὸν Αἰγινήτων ὑπὲρ τὰ Μηδικὰ πόλεμος, παρὰ Κορινθίων εἰκοσι ναῦς ἐλάβετε· καὶ ἡ εὐεργεσία αὕτη τε καὶ ἡ ἐς Σαμίους, τὸ δὲ ἡμῶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι, παρέσχεν ἡμῖν Αἰγινήτων μὲν ἐπικράτησιν, Σαμίων δὲ κόλασιν, 3. καὶ ἐν καιροῖς τοιούτοις ἐγένετο οἷς μάλιστα ἄνθρωποι, ἐπ' ἐχθροῖς τοὺς σφετέρους ἴοντες, τῶν πάντων ἀπερίοπτοί εἰσι παρὰ τὸ νικᾶν. φίλον τε γὰρ ἡγοῦνται τὸν ὑπονεγκόντα, ἣν καὶ πρότερον ἐχθρὸς ἦ, πολέμιόν τε τὸν ἀντιστάντα, ἣν καὶ τύχη φίλος ὦν, ἐπεὶ καὶ τὰ οἰκεῖα χεῖρον τίθενται φιλονεικίας ἔνεκα τῆς ἀντίκα. **XLII.** ὡν ἐκθυμηθέντες, καὶ νεώτερός τις παρὰ πρεσβύτερον αὐτὰ μαθὼν, ἀξιούτω τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι, καὶ μὴ νομίση δίκαια μὲν τάδε λέγεσθαι, ξύμφορα δέ, εἰ πολεμήσει, ἄλλα εἶναι. 2. τὸ τε γὰρ ξυμφέρον, ἐν ᾧ ἂν τις ἐλάχιστα ἁμαρτήσῃ, μάλιστα ἔπεται· καὶ τὸ μέλλον τοῦ πολέμου, ᾧ φοβούμεντες ὑμᾶς Κερκυραῖοι κελεύουσιν ἀδικεῖν, ἐν ἀφανεί ἐτι κείται, καὶ οὐκ ἄξιον ἐπαρθέντας αὐτῷ φανεράν ἐχθραν ἰδεῖν καὶ οὐ μέλλουσαν πρὸς Κορινθίους κτεῖσασθαι, τῆς δὲ ὑπαρχούσης πρότερον διὰ Μεγαρέας ὑποψίας σῶφρον ὑφελεῖν μᾶλλον. 3. ἡ γὰρ τελευταία χάρις καιρὸν ἔχουσα, κἂν ἐλάσσω ἢ, δύναται μείζον ἐγκλημα λῦσαι. 4. μὴδ' οἷ τι ναυτικοῦ ξυμμαχίαν μεγάλην διδόασιν, τούτῳ ἐφέλκεσθε. τὸ γὰρ μὴ ἀδικεῖν τοὺς ὁμοίους ἐχτρωτέρᾳ δυνάμει, ἢ τῇ αὐτίκα φανερῷ ἐπαρθέντας διὰ κινδύνων τὸ πλεον ἔχειν. **XLIII.** ἡμεῖς δὲ περιπεπωκότες οἷς ἐν τῇ Λακεδαιμόνι αὐτοὶ προείπομεν, τοὺς σφετέρους ξυμμάχους αὐτὸν τινα κολάζειν, νῦν παρ' ὑμῶν τὸ αὐτὸ ἀξιοῦμεν κομίζεσθαι, καὶ μὴ τῇ ἡμετέρᾳ ψήφῳ ὠφεληθέντας τῇ ὑμετέρᾳ ἡμᾶς βλάψαι. 2. τὸ δ' ἴσον ἀνταποδοτε, γρόντες τοῦτον ἐκεῖνον εἶναι τὸν καιρὸν, ἐν ᾧ ὅτε ὑπονεγκῶν φίλος μάλιστα καὶ ὁ ἀντιστὰς ἐχθρός, 3. καὶ Κερκυραίους τούσδε μήτε ξυμμάχους δέχεσθε βία ἡμῶν μήτε ἀμύνετε αὐτοῖς ἀδικοῦσι. 4. καὶ τάδε ποιοῦντες τὰ προσήκοντά τε δράσετε



καὶ τὰ ἄριστα βουλευέσθε ὑμῖν αὐτοῖς. τοιαῦτα δὲ καὶ οἱ Κορίνθιοι εἶπον.

XLIV. Ἀθηναῖοι δὲ ἀκούσαντες ἀμποτιέρων, γενομένης καὶ δις ἐκκλησίας, τῇ μὲν προτέρᾳ οὐχ ἦσαν τῶν Κορινθίων ἀπεδέξαντο τοὺς λόγους, ἐν δὲ τῇ ὑστεραίᾳ μετέγνωσαν Κερκυραίοις ξυμμαχίαν μὲν μὴ ποιήσασθαι, ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν, εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευον σφίσι οἱ Κερκυραῖοι ξυμπλεῖν, ἐλόντι ἂν αὐτοῖς αἱ πρὸς Πελοποννησίους σπονδαί, ἐπιμαχίαν δὲ ἐποιήσαντο τῇ ἀλλήλων βοηθεῖν, ἐάν τις ἐπὶ Κέρκυραν ἦ ἢ Ἀθήνας ἢ τοὺς τούτων ξυμμάχους. 2. ἐδόκει γὰρ ὁ πρὸς Πελοποννησίους πόλεμος καὶ ὥς ἔσεσθαι αὐτοῖς, καὶ τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι Κορινθίοις θαντικὸν ἔχουσαν τοσοῦτον, ξυγκρούειν δὲ ὅτι μάλιστα αὐτοὺς ἀλλήλοις, ἵνα ἀσθενεστέροις οὔσι, ἢν τι δεῖν, Κορινθίοις τε καὶ τοῖς ἄλλοις θαντικὸν ἔχουσιν ἐς πόλεμον καθιστῶνται. 3. ἅμα δὲ τῆς τε Ἰταλίας καὶ Σικελίας καλὸς ἐφαίνετο αὐτοῖς ἡ τῆσος ἐν παράπλῳ κεῖσθαι.

XLV. Τοιαύτῃ μὲν γνώμῃ οἱ Ἀθηναῖοι τοὺς Κερκυραίους προσεδέξαντο, καὶ τῶν Κορινθίων ἀπελθόντων οὐ πολὺ ὕστερον δέκα ναῦς αὐτοῖς ἀπέστειλαν βοηθοῦς. 2. ἐστρατήγει δὲ αὐτῶν Λακεδαιμόνιος τε ὁ Κίμωνος καὶ Διότιμος ὁ Στρομβίχων καὶ Πρωτέας ὁ Ἐπικλέους. προεῖπον δὲ αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἢν μὴ ἐπὶ Κέρκυραν πλέωσι, καὶ μέλλωσιν ἀποβαίνειν ἢ ἐς τῶν ἐκείνων τι χωρίων. 3. οὕτω δὲ καλύειν κατὰ δύναμιν. προεῖπον δὲ ταῦτα τοῦ μὴ λυεῖν ἕνεκα τὰς σπονδὰς. αἱ μὲν δὲ τῆς ἀγικτοῦνται ἐς τὴν Κέρκυραν.

XLVI. Οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκευάστο, ἔπλεον ἐπὶ τὴν Κέρκυραν τανσὶ πεντήκοτα καὶ ἑκατόν. ἦσαν δὲ Ἠλείων μὲν δέκα, Μεγαρέων δὲ δώδεκα καὶ Λευκαδίων δέκα, Ἀμπρακιωτῶν δὲ ἑπτὰ καὶ εἴκοσι καὶ Ἀνακτορίων μία, αὐτῶν δὲ Κορινθίων ἐνενήκοτα. 2. στρατηγοὶ δὲ τούτων ἦσαν μὲν καὶ κατὰ πόλεις ἕκαστων, Κορινθίων δὲ Ξενοκλείδης ὁ Εὐθυκλέους πέμπτος αὐτός. 3. ἐπειδὴ δὲ προσίμιζαν τῇ κατὰ Κέρκυραν ἡπίερω ἀπὸ Λευκάδος πλείοντες, ὁρμίζοντι ἐς Χειμέριον τῆς Θεσπρωτιδος γῆς. 4. ἐστὶ δὲ λιμὴν, καὶ πόλις ὑπὲρ αὐτοῦ κεῖται ἄπο θαλάσσης ἐν τῇ Ἐλαιάτιδι τῆς Θεσπρωτιδος Ἐφύρη. ἔξισι δὲ παρ' αὐτὴν Ἀχερονσοία λιμὴν ἐς θάλασσαν. διὰ δὲ τῆς Θεσπρωτιδος Ἀχέρων ποταμὸς

ρέων ἐσβάλλει εἰς αὐτήν, ἀφ' οὗ καὶ τὴν ἐπωπτεμίαν ἔχει. ὅτι δὲ καὶ Θύαμις ποταμός, ὀρίζων τὴν Θεσπρωτίδα καὶ Κεστρίνην, ὧν ἐντὸς ἡ ἄκρα ἀνέχει τὸ Χειμέριον. 5. οἱ μὲν οὖν Κορινθιοὶ τῆς ὑπείρου ἐσταυθὰ ὀρμίζονται τε καὶ στρατόπεδον ἐποιήσαντο.

XLVII. Οἱ δὲ Κερκυραῖοι ὡς ἴσθοντο αὐτοὺς προσπλέοντας, πληρώσαντες δέκα καὶ ἑκατὸν ναῦς, ὧν ἦρχε Μεικιάδης καὶ Αἰσιμίδης καὶ Εὐρύβατος, ἐστρατοπεδεύσαντο ἐν μιᾷ τῶν νήσων αἱ καλοῦνται Σέβοτα· καὶ αἱ Ἀττικαὶ δέκα παρήσαν. 2. ἐπὶ δὲ τῇ Λευκίμνῃ αὐτοῖς τῷ ἀκρωτηρίῳ ὁ πεζὸς ἦν καὶ Ζακυνθίων χίλιοι ὀπλίται βεβοηθηκότες. 3. ἦσαν δὲ καὶ τοῖς Κορινθίοις ἐν τῇ ὑπείρῳ πολλοὶ τῶν βαρβάρων παραβεβοηθηκότες. οἱ γὰρ ταύτῃ ὑπειρωῶται αἱ ποτε αὐτοῖς φίλοι εἰσίν.

XLVIII. Ἐπειδὴ δὲ παρσκευάσαστο τοῖς Κορινθίοις, λαβόντες τριῶν ἡμερῶν σιτία ἀνήγοντο ὡς ἐπὶ ναυμαχίαν ἀπὸ τοῦ Χειμερίου τυκτός, καὶ ἅμα ἔφ' πλέοντες καθορῶσι τὰς τῶν Κερκυραίων ναῦς μετεώρους τε καὶ ἐπὶ σφᾶς πλεούσας. 2. ὡς δὲ κατεῖδον ἀλλήλους, ἀντιπαρετάσσοντο, ἐπὶ μὲν τὸ δεξιὸν κέρας Κερκυραίων αἱ Ἀττικαὶ νῆες, τὸ δὲ ἄλλο αὐτοῖς ἐπέιχον τρία τέλη ποιήσαντες τῶν νεῶν, ὧν ἦρχε τριῶν στρατηγῶν ἐκάστου εἷς. 3. οὕτω μὲν Κερκυραῖοι ἐτάξαντο. Κορινθίοις δὲ τὸ μὲν δεξιὸν κέρας αἱ Μεγαρίδες νῆες εἶχον καὶ αἱ Ἀμπρακιώτιδες· κατὰ δὲ τὸ μέσον οἱ ἄλλοι ξύμμαχοι ὡς ἕκαστοι· εὐώνυμον δὲ κέρας αὐτοῖς οἱ Κορινθιοὶ, ταῖς ἄριστα τῶν νεῶν πλεούσαις, κατὰ τοὺς Ἀθηναίους καὶ τὸ δεξιὸν τῶν Κερκυραίων εἶχον.

XLIX. Ἐνμιμίζαντες δὲ ἐπειδὴ τὰ σημεῖα ἐκατέρους ἴσθην ἐνανμάχουν, πολλοὺς μὲν ὀπλίτας ἔχοντες ἀμφοτέρω ἐπὶ τῶν καταστρωμάτων, πολλοὺς δὲ τοξότας τε καὶ ἀκοντιστάς, τῷ παλαιῷ τρόπῳ ἀπειρότερον ἔτι παρεσκευασμένοι. 2. ἦν τε ἡ ναυμαχία καρτερὰ, τῇ μὲν τέχνῃ οὐχ ὁμοίως, πεζομαχίᾳ δὲ τὸ πλεόν προσφερὲς οὖσα. 3. ἐπειδὴ γὰρ προσβύλλοιεν ἀλλήλους, οὐ ῥαδίως ἀπελύοντο ὑπὸ τε πλήθους καὶ ὄχλου τῶν νεῶν, καὶ μᾶλλον τι πιστεύοντες τοῖς ἐπὶ τοῦ καταστρώματος ὀπλίταις· εἰς τὴν ρίχην, οἱ καταστάντες ἐμάχοντο ἰσχυαζουσῶν τῶν νεῶν. διέκπλοι δ' οὐκ ἦσαν, ἀλλὰ θυμῷ καὶ ῥώμῃ τὸ πλεόν ἐνανμάχουν ἢ ἐπιστήμῃ. 4. πανταχῇ μὲν οὖν πολὺς θόρυβος καὶ ταραχώδης ἦν ἡ ναυμαχία, ἐν ᾗ αἱ Ἀττικαὶ νῆες παραγιγνόμεναι τοῖς Κερκυραίοις, εἴ πῃ πιέζοντο, φόβον μὲν παρεῖ-

χον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἔρχον, δεδιότες οἱ στρατηγοὶ τὴν  
 πρόρρησιν τῶν Ἀθηναίων. 5. μάλιστα δὲ τὸ δεξιὸν κέρας τῶν  
 Κορινθίων ἐπότε· οἱ γὰρ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψά-  
 μενοι καὶ καταδιώξαντες σποράδας ἐς τὴν ἡπειρον, μέχρι τοῦ στρα-  
 τοπέδου πλεύσαντες αὐτῶν καὶ ἐπεκράβαντες ἐπέπρησάν τε τὰς σκητὰς  
 ἐρήμονας καὶ τὰ χρήματα διήπρασαν. 6. ταύτῃ μὲν οὖν οἱ Κορίν-  
 θιοι καὶ οἱ ξύμμαχοι ἡσσωτό τε καὶ οἱ Κερκυραῖοι ἐπεκράτουν. ἣ δὲ  
 αὐτοῖς ἦσαν οἱ Κορίνθιοι, ἐπὶ τῷ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς Κερκυ-  
 ραίοις τῶν εἴκοσι νεῶν ἀπὸ ἐλάσσονος πλήθους ἐκ τῆς διώξεως οὐ  
 παρουσῶν. 7. οἱ δ' Ἀθηναῖοι ὁρῶντες τοὺς Κερκυραίους πιεζομέ-  
 νους μᾶλλον ἤδη ἀπροφασίστως ἐπεκούρου, τὸ μὲν πρῶτον ἀπεχό-  
 μενοι ὥστε μὴ ἐμβάλλειν τινί· ἐπεὶ δὲ ἡ τροπὴ ἐγένετο λαμπρῶς καὶ  
 ἐνέκειντο οἱ Κορίνθιοι, τότε δὴ ἔργου πᾶς εἶχετο ἤδη καὶ διεκέκριτο  
 οὐδὲν ἔτι, ἀλλὰ ξυνέπεσεν ἐς τοῦτο ἀνάγκης, ὥστε ἐπιχειρῆσαι ἀλλή-  
 λους τοὺς Κορινθίους καὶ Ἀθηναίους. L. τῆς δὲ τροπῆς γενομένης  
 οἱ Κορίνθιοι τὰ σκάφη μὲν οὐχ εἴλκον ἀταδούμενοι τῶν νεῶν ἅς  
 καταδύσειαν, πρὸς δὲ τοὺς ἀνθρώπους ἐτράποντο φορεῦν διεκπλέ-  
 οντες μᾶλλον ἢ ζωγρεῖν· τοὺς τε αὐτῶν φίλους, οὐκ αἰσθόμενοι ὅτι  
 ἦσσαν οἱ ἐπὶ τῷ δεξιῷ κέρα, ἀγνοοῦντες ἔκτεινον. 2. πολλῶν γὰρ  
 νεῶν οὐσῶν ἀμφοτέρων καὶ ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν,  
 ἐπειδὴ ξυνέμειξαν ἀλλήλοις, οὐ ῥαδίως τὴν διάγνωσιν ἐποιοῦντο  
 ὁποῖοι ἐκράτουν ἢ ἐκρατοῦντο. ναυμαχία γὰρ αὕτη Ἑλλῃσι πρὸς  
 Ἑλλῃνας νεῶν πλήθει μεγίστη δὴ τῶν πρὸ ἐαυτῆς γεγένηται. 3.  
 ἐπειδὴ δὲ κατεδίωξαν τοὺς Κερκυραίους οἱ Κορίνθιοι ἐς τὴν γῆν,  
 πρὸς τὰ τανάγια καὶ τοὺς νεκροὺς τοὺς σφετέρους ἐτράποντο, καὶ  
 τῶν πλείστον ἐκράτησαν ὥστε προσκομίσαι πρὸς τὰ Σύβοτα, οἱ  
 αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν βαρβάρων προσεβεβηθήκει. ἔστι  
 δὲ τὰ Σύβοτα τῆς Θεσπρωτίδος λιμὴν ἔρημος. 4. τοῦτο δὲ ποιή-  
 σαιτες αὐθις ἀθροισθέντες ἐπέπλεον τοῖς Κερκυραίοις. οἱ δὲ ταῖς  
 πλοίοις καὶ ὅσαι ἦσαν λοιπαὶ μετὰ τῶν Ἀττικῶν νεῶν καὶ αὐτοὶ  
 ἀντέπλεον, δέισαντες μὴ ἐς τὴν γῆν σφῶν πειρῶσιν ἀποβαίειν. 5.  
 ἴδῃ δὲ ἦν ὅπῃ καὶ ἐπεπαιώνιστο αὐτοῖς ὥς ἐς ἐπίπλουν, καὶ οἱ  
 Κορίνθιοι ἐξαπίνης πρῦμναν ἐκρούοντο, κατιδόντες εἴκοσι ναῦς  
 Ἀθηναίων προσπλευσάσας· ἅς ὕστερον τῶν δέκα βοηθὺς ἐξέπεμ-  
 ψαν οἱ Ἀθηναῖοι, δέισαντες, ὅπερ ἐγέτετο, μὴ τικηθῶσιν οἱ Κερκυ-  
 ραῖοι καὶ αἱ σφέτεροι δέκα νῆες ὀλίγαι ἀμύνειν ὥσι. LI. ταῖτας

οὐν προΐδόντες οἱ Κορίνθιοι, καὶ ὑποτοπήσαντες ἀπ' Ἀθηῶν εἶναι, οὐχ ὅσας ἐώρων ἀλλὰ πλείους, ὑπατεχώρουν. 2. τοῖς δὲ Κερκυραίοις, ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς, οὐχ ἐωρῶντο, καὶ ἐθαύμαζον τοὺς Κορινθίους πρῦμα κρουμένους, πρὶν τινες ἰδόντες εἰπον ὅτι νῆες ἐκείναι ἐπιπλέουσι· τότε δὲ καὶ αἰτοὶ ἀτεχώρουν. ξυνεσκόταζε γὰρ ἤδη, καὶ οἱ Κορίνθιοι ἀποτραπόμενοι τὴν διάλυσιν ἐποίησαντο. 3. οὕτω μὲν ἡ ἀπαλλαγὴ ἐγένετο ἀλλήλων, καὶ ἡ ναυμαχία ἐτελευτα ἐς νύκτα. 4. τοῖς Κερκυραίοις δὲ στρατοπεδουμένοις ἐπὶ τῇ Λευκίμνῃ αἱ εἴκοσι νῆες αἱ ἀπὸ τῶν Ἀθηῶν αὐταί, ὧν ἴρχε Γλαύκων τε ὁ Λεάγρου καὶ Ἀνδοκίδης ὁ Λεωγόρου, διὰ τῶν νεκρῶν καὶ ναυαγίων προσκομισθεῖσαι, κατέπλεον ἐς τὸ στρατόπεδον, οὐ πολλῶ ὕστερον ἢ ὥφθησαν. 5. οἱ δὲ Κερκυραῖοι, ἦν γὰρ νύξ, ἐφοβήθησαν μὴ πολέμια ὦσιν, ἔπειτα δὲ ἔγνωσαν καὶ ὤρμισαντο.

LII. Τῇ δὲ ὑστεραίᾳ ἀναγόμεναι αἶ τε Ἀττικά τριάκοντα νῆες καὶ τῶν Κερκυραίων ὅσαι πλωῖμοι ἦσαν, ἐπέπλευσαν ἐπὶ τὸν ἐν τοῖς Συβότοις λιμένα, ἐν ᾧ οἱ Κορίνθιοι ὤρουν, βουλόμενοι εἰδέναι εἰ ναυμαχήσουσιν. 2. οἱ δὲ τὰς μὲν ναῦς ἄραντες ἀπὸ τῆς γῆς καὶ παραταξάμενοι μετεώρους ἡσύχαζον, ναυμαχίας οὐ διανοούμενοι ἄρχειν ἐκόντες, ἐρωῶντες προσγεγενημένας τε ναῦς ἐκ τῶν Ἀθηῶν ἀκραιφνεῖς καὶ σφίσι πολλὰ τὰ ἄπορα ξυμβεβηκότα, αἰχμηλώτων τε περὶ φυλακῆς, οὓς ἐν ταῖς ναυσὶν εἶχον, καὶ ἐπισκευὴν οὐκ οὔσαν τῶν νεῶν ἐν χωρίῳ ἐρήμῳ. 3. τοῦ δὲ οἴκαδε πλοῦ μᾶλλον διεσκόπουον ὅπῃ κομισθήσονται, δεδιότες μὴ οἱ Ἀθηναῖοι νομίσαντες λελύσθαι τὰς σπονδὰς, διότι ἐς χεῖρας ἦλθον, οὐκ ἐῶσι σφᾶς ἀποπλεῖν.

LIII. ἔδοξεν οὖν αὐτοῖς ἄνδρας ἐς κελήτιον ἐμβιβάσαντας ἀνευ κηρυκείου, προσπέμψαι τοῖς Ἀθηναίοις καὶ πείραν ποιήσασθαι. πέμψαντές τε ἔλεγον τοιαῦδε. 2. Ἀδικεῖτε, ὦ ἄνδρες Ἀθηναῖοι, πολέμου ἄρχοντες καὶ σπονδὰς λύστες. ἡμῖν γὰρ πολεμίους τοὺς ἡμετέρους τιμωρομένοις ἐμποδῶν ἵστασθε ὅπλα ἀνταιρόμενοι. εἰ δ' ὑμῖν γνώμη ἐστὶ κωλύειν τε ἡμῖς ἐπὶ Κέρκεραν ἢ ἄλλοις εἴ ποι βουλόμεθα πλεῖν, καὶ τὰς σπονδὰς λύετε, ἡμᾶς τούσδε λαβόντες πρωτον χρήσασθα ὡς πολεμίοις. 3. οἱ μὲν δὴ τοιαῦτα εἶπον· τῶν δὲ Κερκυραίων τὸ μὲν στρατόπεδον ὅσον ἐπήκουσεν, ἀνεβόησεν εὐθὺς λαβεῖν τε αὐτοὺς καὶ ἀποκτεῖναι. οἱ δὲ Ἀθηναῖοι τοιαῦδε ἀπεκρίναντο. 4. Οὔτε ἄρχομεν πολέμου, ὦ ἄνδρες Πελοποννήσιοι, οὔτε

τάς σπονδάς λύομεν· Κερκυραίοις δὲ τοῖσδε ξυμμάχοις οὖσι βοηθεῖ ἤλθομεν. εἰ μὲν οὖν ἄλλοσέ ποί βούλεσθε πλεῖν, οὐ κωλύομεν· εἰ δὲ ἐπὶ Κέρκυραν πλευσεῖσθε ἢ ἐς τῶν ἐκείνων τι χωρίων, οὐ περιοφύμεθα κατὰ τὸ δυνατόν. LIV. τοιαῦτα τῶν Ἀθηναίων ἀποκριναμένων, οἱ μὲν Κορίνθιοι τὸν τε πλοῦν τὸν ἐπ' οἶκου παρεσκευάζοντο, καὶ τροπαῖον ἔστησαν ἐν τοῖς ἐν τῇ ἡπείρῳ Συβότοις· οἱ δὲ Κερκυραῖοι τὰ τε ναυάγια καὶ νεκροὺς ἀτείλοντο τὰ κατὰ σφᾶς, ἐξενεχθέντα ὑπὸ τοῦ ῥοῦ καὶ ἀρέμον, ὃς γετόμενός τῆς νυκτὸς διασκεδάσας αὐτὰ πανταχῇ, καὶ τροπαῖον ἀνέστησαν ἐν τοῖς ἐν τῇ νήσῳ Συβότοις ὡς νεκηκότες. 2. γνώμη δὲ ἑκάτεροι τοιαῦδε τὴν τίκην προσεποιήσαντο. Κορίνθιοι μὲν κρατήσαντες τῇ θρυμαχίᾳ μέχρι νυκτὸς, ὥστε καὶ ναυάγια πλεῖστα καὶ νεκροὺς προσκομίσασθαι, καὶ ἄνδρας ἔχοντες αἰχμαλώτους οὐκ ἐλάσσους χιλίων, ταῦς τε καταδύσαντες περὶ ἑβδομήκοντα, ἔστησαν τροπαῖον· Κερκυραῖοι δὲ τριάκοντα ταῦς μάλιστα διαφθείραντες, καὶ ἐπειδὴ Ἀθηναῖοι ἤλθον, ἀτελόμενοι τὰ κατὰ σφᾶς αὐτοὺς ναυάγια καὶ νεκροὺς, καὶ ὅτι αὐτοῖς τῇ τε προτεραίᾳ πρῦματ' κρουόμενοι ὑπεχώρησαν οἱ Κορίνθιοι ἰδόντες τὰς Ἀττικάς· ταῦς, καὶ ἐπειδὴ ἤλθον οἱ Ἀθηναῖοι, οὐκ ἀντέπλεον ἐκ τῶν Συβότων, διὰ ταῦτα τροπαῖον ἔστησαν. οὕτω μὲν ἑκάτεροι νικᾶν ᾗξίον

LIV. Οἱ δὲ Κορίνθιοι ἀποπλέοντες ἐπ' οἶκου Ἀνακτόριον, ὃ ἔστιν ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, εἶλον ἀπάτη· ἦν δὲ κοινὸν Κερκυραίων καὶ ἐκείνων· καὶ καταστήσαντες ἐν αὐτῷ Κορινθίους οἰκήτορας ἀνεχώρησαν ἐπ' οἶκου, καὶ τῶν Κερκυραίων ὀκτακοσίους μὲν, οἱ ἦσαν δοῦλοι, ἀπέδοντο, πενήτηκοντα δὲ καὶ διακοσίους δῆσαντες ἐφύλασσαν καὶ ἐν θεραπείᾳ ἔχον πολλῇ, ὅπως αὐτοῖς τὴν Κέρκυραν ἀταχωρήσαντες προσπειθήσειαν. ἐτύγχανον δὲ καὶ δυνάμει αὐτῶν οἱ πλείους πρῶτοι ὄντες τῆς πόλεως. 2. ἡ μὲν οὖν Κέρκυρα οὕτω περιγίγνεται τῷ πολέμῳ τῶν Κορινθίων, καὶ αἱ νῆες τῶν Ἀθηναίων ἀνεχώρησαν ἐξ αὐτῆς. αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, ὅτι σφίσιν ἐν σπονδαῖς μετὰ Κερκυραίων ἐνανυμάχον.

LVI. Μετὰ ταῦτα δ' εὐθὺς καὶ τάδε ξυνέβη γενέσθαι Ἀθηναίοις καὶ Πελοποννήσιος διάφορα ἐς τὸ πολεμεῖν. 2. τῶν γὰρ Κορινθίων πρᾶσσόντων ὅπως τιμωρήσονται αὐτούς, ὑποτοπήσαντες τὴν ἔχθραν αὐτῶν οἱ Ἀθηναῖοι Ποτιδαίαιας, οἱ οἰκοῦσιν ἐπὶ

τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίῳ ἀποίκους, ἑαυτῶν δὲ ξυμμά-  
 χους φόρον ὑποτελεῖς, ἐκέλευον τὸ ἐς Παλλήνην τεῖχος καθελεῖν καὶ  
 ὁμήρους δοῦναι, τοὺς τε ἐπιδημιουργοὺς ἐκπέμπειν, καὶ τὸ λοιπὸν μὴ  
 δέχεσθαι, οὓς κατὰ ἔτος ἕκαστον Κορινθιοὶ ἐπεμπον, δέξαντες μὴ  
 ἀποστεῶσιν ὑπὸ τε Περδίκκου πειθόμενοι καὶ Κορινθίων, τοὺς τε  
 ἄλλους τοὺς ἐπὶ Θράκης ξυναποστήσωσι ξυμμάχους. LVII. ταῦτα  
 δὲ πρὸς τοὺς Ποτιδαίτας ὁ Ἀθηναῖος προπαρασκευάζοντο εὐθὺς  
 μετὰ τὴν ἐν Κερκύρᾳ ναυμαχίαν. 2. οἱ τε γὰρ Κορινθιοὶ φανερώς  
 ἤδη διάφοροι ἦσαν, Περδίκκας τε ὁ Ἀλεξάνδρον Μακεδόνων βασι-  
 λεὺς ἐπεπολέμωτο ξύμμαχος πρότερον καὶ φίλος ὢν. 3. ἐπολεμώθη  
 δὲ ὅτι Φιλίππῳ τῷ βασιλεῦς ἀδελφῷ καὶ Λέρδῳ κοινῇ πρὸς αὐτὸν  
 ἐναντιουμένοις οἱ Ἀθηναῖοι ξυμμαχίαν ἐποιήσαντο. 4. δεδιώς τε  
 ἐπρασσεν, ἵς τε τὴν Λακεδαίμονα πέμπων ὅπως πόλεμος γένηται  
 αὐτοῖς πρὸς Πελοποννησίους, καὶ τοὺς Κορινθίους προσποιεῖτο τῆς  
 Ποτιδαίας ἕνεκα ἀποστάσεως. 5. προσέφερε δὲ λόγους καὶ τοῖς  
 ἐπὶ Θράκης Χαλκιδεῦσι καὶ Βοττιαίοις ξυναποστήναι, νομίζων, εἰ  
 ξύμμαχα ταῦτα ἔχοι ὁμοῖα ὄντα τὰ χωρία, ῥᾶν ἂν τὸν πόλεμον  
 μετ' αὐτῶν ποιῶσθαι. 6. ὃν οἱ Ἀθηναῖοι αἰσθόμενοι καὶ βουλό-  
 μενοι προκαταλαμβάνειν τῶν πόλεων τὰς ἀποστάσεις, ἔνυχον γὰρ  
 τριάκοντα ναῦς ἀποστελλόντες καὶ χιλίους ὀπλίτας ἐπὶ τὴν γῆν  
 αὐτοῦ, Ἀρχιστράτου τοῦ Λυκομήδους μετ' ἄλλων δέκα στρατηγούν-  
 τος, ἐπιστέλλονσι τοῖς ἄρχουσι τῶν νεῶν Ποτιδαϊκῶν τε ὁμήρους  
 λαβεῖν καὶ τὸ τεῖχος καθελεῖν, τῶν τε πλησίον πόλεων φυλακὴν ἔχειν,  
 ὅπως μὴ ἀποστήσονται. LVIII. Ποτιδαῖται δὲ πέμψαντες μὲν  
 καὶ παρ' Ἀθηναίους πρέσβεις, εἴ πως πείσειαν μὴ σφῶν περὶ νεωτε-  
 ρίζειν μηδέν, ἐλθόντες δὲ καὶ ἐς τὴν Λακεδαίμονα μετὰ Κορινθίων,  
 [ἐπρασσον] ὅπως ἐτοιμάσαιντο τιμωρίαν, ἦν δὲ, ἐπειδὴ ἔκ τε Ἀθη-  
 ναίων ἐκ πολλοῦ πράσσοντες οὐδὲν ἤνουντο ἐπιτήδειον, ἀλλ' αἱ νῆες  
 αἱ ἐπὶ Μακεδονίαν καὶ ἐπὶ σφᾶς ὁμοίως ἐπλεον, καὶ τὰ τέλη τῶν  
 Λακεδαιμονίων ὑπέσχετο αὐτοῖς, ἦν ἐπὶ Ποτιδαίαν ἴωσιν Ἀθηναῖοι,  
 ἐς τὴν Ἀττικὴν ἐσβαλεῖν, τότε δὴ κατὰ τὸν καιρὸν τοῦτον ἀγρίστα-  
 ται μετὰ Χαλκιδέων καὶ Βοττιαίων κοινῇ ξυνομόσαντες. 2. καὶ  
 Περδίκκας πείθει Χαλκιδέας, τὰς ἐπὶ θαλάσῃ πόλεις ἐκλιπόντας  
 καὶ καταβασόντας, ἀνοικίσασθαι ἐς Ὀλυνθον, μίαν τε πόλιν ταύτην  
 ἰσχυρὰν ποιήσασθαι· τοῖς τε ἐκλιποῦσι τούτοις τῆς ἑαυτοῦ γῆς τῆς  
 Μυγδονίας περὶ τὴν Βόλβην λίμνην ἔδωκε νέμεσθαι, ἕως ἂν ὁ πρὸς

'Αθηαίους πόλεμος ἦ. καὶ οἱ μὲν ἀνφικίζοντό τε καθαιροῦντες τὰς πόλεις καὶ ἐς πόλεμον παρεσκευάζοντο. LIX. αἱ δὲ τριάκοντα τῆς τῶν 'Αθηναίων ἀφικνούνται ἐς τὰ ἐπὶ Θράκης, καὶ καταλαμβάνουσι τὴν Ποτιδαίαν καὶ τάλλα ἀφεστηκότα. 2. τομίσκατες δὲ οἱ στρατηγοὶ ἄδύνατα εἶναι πρὸς τε Περδίκκαν πολεμεῖν τῇ παρούσῃ δυγᾶμει καὶ τὰ ξυναφεστῶτα χωρία, τρέπονται ἐπὶ τὴν Μακεδοσίαν, ἐφ' ὅπερ καὶ τὸ πρότερον ἐξεπέμποντο, καὶ καταστάντες, ἐπολιόμεν μετὰ Φιλίππου καὶ τῶν Δέρδου ἀδελφῶν ἄνωθεν στρατιᾷ ἐσβαλχκότων.

LX. Καὶ ἐν τούτῳ οἱ Κορίνθιοι, τῆς Ποτιδαίας ἀφεστηκνίας καὶ τῶν 'Αττικῶν τετῶν περὶ Μακεδοσίαν οὐσῶν, δεδιότες περὶ τῷ χωρίῳ καὶ οἰκῶν τὸν κίνδυνον ἰγνούμενοι, πέμπουσιν ἐαυτῶν τε ἐθελοντίας, καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαντες, ἐξακοσίους καὶ χιλίους τοὺς πάντας ὀπλίτας καὶ ψιλοὺς τετρακοσίους. 2. ἐστρατήγει δὲ αὐτῶν 'Αριστένης ὁ 'Αδευμάντων, κατὰ γιλίαν τε αὐτοῦ οὐχ ἥμισυ οἱ πλεῖστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ ἐγγύσποντο· ἦν γὰρ τοῖς Ποτιδαίαις αἰέ ποτε ἐπιτήδειος. 3. καὶ ἀφικνούνται τεσσαρακοστῇ ἡμέρᾳ ὕστερον ἐπὶ Θράκης ἢ Ποτιδαία ἀπίστη. LXI. ἦλθε δὲ καὶ τοῖς 'Αθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφεστῆσαι· καὶ πέμπουσιν, ὡς ἦσθοντο καὶ τοὺς μετὰ 'Αριστέως ἐπιπαρόντας, δισχιλίους ἐαυτῶν ὀπλίτας καὶ τεσσαράκοντα ταῦς πρὸς τὰ ἀφεστῶτα, καὶ Καλλίαν τὸν Καλλιᾶδον πέμπτον αὐτὸν στρατηγόν. 2. οἱ ἀφικόμενοι ἐς Μακεδοσίαν πρῶτον καταλαμβάνουσι τοὺς προτίρους χιλίους Θέρμην ἄρτι ἡρηκότας καὶ Πύδαν πολιορκούοντας. 3. προσκαθεζόμενοι δὲ καὶ αὐτοὶ τὴν Πύδαν ἐπολιόρκησαν μὲν, ἔπειτα δὲ ξύμβασιν ποιησάμενοι καὶ ξυμμαχίαν ἀναγκαίαν πρὸς τὸν Περδίκκαν, ὡς αὐτοὺς κατήπειγεν ἡ Ποτιδαία καὶ ὁ 'Αριστένης παρελιλυθώς, ἀπαρίσταται. ἐκ τῆς Μακεδοσίας, καὶ ἀφικόμενοι ἐς Βέροϊαν κάκειθι ἐπιστρέψαντες. 4. καὶ περάσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἐλόντες, ἐπορεύοντο κατὰ γῆν πρὸς τὴν Ποτιδαίαν, τρισχιλίους μὲν ὀπλίταις ἐαυτῶν, χωρὶς δὲ τῶν ξερμύων πολλοῖς, ἰππεῦσι δὲ ἐξακοσίους Μακεδόνων τοῖς μετὰ Φιλίππου καὶ Πανσανίον· ἅμα δὲ τῆς παρέπλεον ἔβδομήκοντα. κατ' ὀλίγον δὲ προῖόντες τριταῖοι ἀφίκοντο ἐς Γύγοντον καὶ ἐστρατοπεδεύσαντο. LXII. Ποτιδαῖται δὲ καὶ οἱ μετὰ 'Αριστέως Πελοποννήσιοι, προσδεχόμενοι τοὺς 'Αθηναίους, ἐστρα-

τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, ἐαντιῶν δὲ ξυμμάχους φόρον ὑποτελεῖς, ἐκέλευον τὸ ἐν Παλλήνῃ τείχος καθελεῖν καὶ ὁμήρους δοῦναι, τοὺς τε ἐπιδημιουργοὺς ἐκπέμπειν, καὶ τὸ λοιπὸν μὴ δέχασθαι, οὓς κατὰ ἔτος ἕκαστον Κορίνθιοι ἐπεμπον, δέισαντες μὴ ἀποστῶσιν ὑπὸ τε Περδίκκου πειθόμετοι καὶ Κορινθίων, τοὺς τε ἄλλους τοὺς ἐπὶ Θράκης ξυναποστήσωσι ξυμμάχους. LVII. ταῦτα δὲ πρὸς τοὺς Ποτιδαίτας ὁ Ἀθηναῖος προπαρασκευάζοντο εὐθὺς μετὰ τὴν ἐν Κερκύρα ναυμαχίαν. 2. οἱ τε γὰρ Κορίνθιοι φανερώς ἤδη διάφοροι ἦσαν, Περδίκκας τε ὁ Ἀλεξάνδρον Μακεδόνων βασιλεὺς ἐπεπολέμετο ξύμμαχος πρότερον καὶ φίλος ὢν. 3. ἐπολεμώθη δὲ οἱ Φιλίππῳ τῷ ἑαυτοῦ ἀδελφῷ καὶ Δέρδα κοινῇ πρὸς αὐτὸν ἐναντιουμένοις οἱ Ἀθηναῖοι ξυμμαχίαν ἐποιήσαντο. 4. δεδιώς τε ἐπρασσεν, ἕς τε τὴν Λακεδαίμονα πέμπων ὅπως πόλεμος γένηται αὐτοῖς πρὸς Πελοποννησίους, καὶ τοὺς Κορινθίους προσποιεῖτο τῆς Ποτιδαίας ἕνεκα ἀποστάσεως. 5. προσέφερε δὲ λόγους καὶ τοῖς ἐπὶ Θράκης Χαλκιδεῦσι καὶ Βοττιαίοις ξυναποστήναι, νομίζων, εἰ ξύμμαχα ταῦτα ἔχοι ὅμορα ὄντα τὰ χωρία, ῥᾶον ἂν τὸν πόλεμον μετ' αὐτῶν ποιεῖσθαι. 6. ὢν οἱ Ἀθηναῖοι αἰσθόμενοι καὶ βουλόμετοι προκαταλαμβάνειν τῶν πόλεων τὰς ἀποστάσεις, ἔτυχον γὰρ τριάκοντα ναῦς ἀποστελλόντες καὶ χιλίους ὀπλίτας ἐπὶ τὴν γῆν αὐτοῦ, Ἀρχιστράτου τοῦ Ἀνκομήδους μετ' ἄλλων δέκα στρατηγούτων, ἐπιστέλλονσι τοῖς ἄρχουσι τῶν νεῶν Ποτιδαιωτῶν τε ὁμήρους λαβεῖν καὶ τὸ τείχος καθελεῖν, τῶν τε πλησίον πόλεων φυλακὴν ἔχειν, ὅπως μὴ ἀποστήσονται. LVIII. Ποτιδαῖται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους πρέσβεις, εἴ πως πείσειαν μὴ σφῶν περὶ νεωτερίζειν μηδέν, ἐλθόντες δὲ καὶ ἐς τὴν Λακεδαίμονα μετὰ Κορινθίων, [ἐπρασσον] ὅπως ἐτοιμάσαιντο τιμωρίαν, ἣν δέη, ἐπειδὴ ἔκ τε Ἀθηναίων ἐκ πολλοῦ πρᾶσσοντες οὐδὲν ἡῤοντο ἐπιτήδειον, ἀλλ' αἱ νῆες αἱ ἐπὶ Μακεδονίαν καὶ ἐπὶ σφᾶς ὁμοίως ἐπλεον, καὶ τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχετο αὐτοῖς, ἣν ἐπὶ Ποτιδαίαν ἴωσιν Ἀθηναῖοι, ἐς τὴν Ἀττικὴν ἐσβαλεῖν, τότε δὴ κατὰ τὸν καιρὸν τοῦτον ἀρίστηνται μετὰ Χαλκιδέων καὶ Βοττιαίων κοινῇ ξυνομόσαντες. 2. καὶ Περδίκκας πείθει Χαλκιδέας, τὰς ἐπὶ θαλάσῃ πόλεις ἐκλιπόντας καὶ καταβιβάζοντας, ἀντοκίσασθαι ἐς Ὀλυνθον, μίαν τε πόλιν ταύτην ἰσχυρὰν ποιήσασθαι· τοῖς τε ἐκλιποῦσι τούτοις τῆς ἑαυτοῦ γῆς τῆς Μυγδονίας περὶ τὴν Βόλβην λίμνην ἰδῶκα νέμεσθαι, ἕως ἂν ὁ πρὸς



Ἀθηναίους πόλεμος ἦ. καὶ οἱ μὲν ἀνφικίζοντό τε καθαιροῦντες τὰς πόλεις καὶ ἐς πόλεμον παρεσκευάζοντο. LIX. αἱ δὲ τριάκοντα τῆς τῶν Ἀθηναίων ἀφικνουῦνται ἐς τὰ ἐπὶ Θράκης, καὶ καταλαμβάνουσι τὴν Ποτιδαίαν καὶ τᾶλλα ἀφροστηκότα. 2. τομίσαντες δὲ οἱ στρατηγοὶ ἀδύνατα εἶναι πρὸς τὴν Περδίκκην πολεμεῖν τῇ παρούσῃ δυστάμει καὶ τὰ ξυναφροστώτα χωρία, τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ καὶ τὸ πρότερον ἐξεπέμποντο, καὶ καταστάντες ἐπολέμουν μετὰ Φιλίππου καὶ τῶν Διόδου ἀδελφῶν ἄνωθεν στρατιᾷ ἐσβεβλγκότων.

LX. Καὶ ἐν τούτῳ οἱ Κορίνθιοι, τῆς Ποτιδαίας ἀφροστηκνίας καὶ τῶν Ἀιτικῶν νεῶν περὶ Μακεδονίαν οὖσῶν, δεδιότες περὶ τῷ χωρίῳ καὶ οἰκείῳ τὸν κίνδυνον ἡγούμενοι, πέμπουσιν ἑαυτῶν τε ἐθελοντάς, καὶ τῶν ἄλλων Πελοποννησιῶν μισθῷ πείσαντες, ἑξακοσίους καὶ χιλίους τοὺς πάντας ὀπλίτας καὶ ψιλοὺς τετρακοσίους. 2. ἐστρατιγγεὶ δὲ αὐτῶν Ἀριστεύς ὁ Ἀδειαίντων, κατὰ φιλίαν τε αὐτοῦ οὐχ ἥκιστα οἱ πλεῖστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ ξεῖνισποντο· ἦν γὰρ τοῖς Ποτιδαϊαταῖς ἀεὶ ποτε ἐπιτήδειος. 3. καὶ ἀφικνουῦνται τεσσαρακοστῇ ἡμέρᾳ ὕστερον ἐπὶ Θράκης ἢ Ποτιδαία ἀπίστη. LXI. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφροστώσι· καὶ πέμπουσιν, ὡς ἦσθοντο καὶ τοὺς μετὰ Ἀριστίῳ ἐπιπαρόντας, δισχιλίους ἑαυτῶν ὀπλίτας καὶ τεσσαράκοντα ταῦς πρὸς τὰ ἀφροστώτα, καὶ Καλλίαν τὸν Καλλιᾶδον πέμπτον αὐτὸν στρατηγόν. 2. οἱ ἀφικόμενοι ἐς Μακεδονίαν πρῶτον καταλαμβάνουσι τοὺς προτίρους χιλίους Θέρμην ἄρτι ὑψηλότες καὶ Πύδναν πολιορκοῦντας. 3. προσκαθιζόμενοι δὲ καὶ αὐτοὶ τὴν Πύδναν ἐπολιόρκησαν μὲν, ἔπειτα δὲ ξίμβασιν ποιησάμενοι καὶ ξυμμαχίαν ἀναγκασίαν πρὸς τὸν Περδίκκην, ὡς αὐτοὺς κατήπειγεν ἡ Ποτιδαία καὶ ὁ Ἀριστεύς παρεληλυθώς, ἀπαρίστανται ἐκ τῆς Μακεδονίας, καὶ ἀφικόμενοι ἐς Βίροϊαν ἀκκιθεῖν ἐπιστρέψαντες. 4. καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἐλόντες, ἐπόρεοντο κατὰ γῆν πρὸς τὴν Ποτιδαίαν, τρισχιλίους μὲν ὀπλίταις ἑαυτῶν, χωρὶς δὲ τῶν ξυμμάχων πολλοί, ἰππεῦσι δὲ ἑξακοσίοις Μακεδόνων τοῖς μετὰ Φιλίππου καὶ Πανσανίου· ἅμα δὲ τῆς παρέπλεον ἑβδομήκοντα. κατ' ὀλίγον δὲ προὔντες τριταῖοι ἀφίκοντο ἐς Γίγδον καὶ ἐστρατοπεδεύσαντο. LXII. Ποτιδαϊαται δὲ καὶ οἱ μετὰ Ἀριστίῳ Παλοποννήσιοι, προσδεχόμενοι τοὺς Ἀθηναίους, ἐστρα-

τοπεδεύοντο πρὸς Ὀλύνθῳ ἐν τῷ ἰσθμῷ, καὶ ἀγορὰν ἔξω τῆς πόλεως ἐπεποιήντο. 2. στρατηγὸν μὲν τοῦ πεζοῦ παντὸς οἱ ξυμμαχοὶ ἤρητο Ἀριστέα, τῆς δὲ ἵππου Περδίκκαν· ἀπέστη γὰρ εὐθύς· πάλιν τῶν Ἀθηναίων καὶ ξυτεμάχει τοῖς Ποτιδαιάταις, Ἰόλιον ἀνθ' αὐτοῦ καταστήσας ἀρχοῦν. 3. ἦν δὲ ἡ γνώμη τοῦ Ἀριστέως, τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους, ἦν ἐπίωσι, Χαλκιδέας δὲ καὶ τοὺς ἔξω ἰσθμοῦ ξυμμάχους, καὶ τὴν παρὰ Περδίκκον διακοσίαν ἵππον ἐν Ὀλύνθῳ μείνειν· καὶ ὅταν Ἀθηναῖοι ἐπὶ σῆς χωρῶσι, κατὰ νότον βοηθοῦντας ἐν μίση ποιεῖν αὐτῶν τοὺς πολεμίους. 4. Καλλίας δ' αὖ ὁ τῶν Ἀθηναίων στρατηγὸς καὶ οἱ ξυτάρχοντες τοὺς μὲν Μακεδόνας ἱππέας καὶ τῶν ξυμμάχων ὀλίγους ἐπὶ Ὀλύνθου ἀποπέμπουσιν, ὅπως εἰργασί τοὺς ἐκεῖθεν ἐπιβοηθεῖν, αὐτοὶ δ' ἀναστήσαντες τὸ στρατόπεδον ἐχώρουν ἐπὶ τὴν Ποτιδαίαν. 5. καὶ ἐπειδὴ πρὸς τῷ ἰσθμῷ ἐγένετο, καὶ εἶδον τοὺς ἐναντίους παρασκευαζομένους ὡς ἐς μάχην, ἀντικαθίσταντο καὶ αὐτοί. καὶ οὐ πολὺ ὕστερον ξυνέμαγον. 6. καὶ αὐτὸ μὲν τὸ τοῦ Ἀριστέως κέραι, καὶ ὅσοι περὶ ἐκεῖτον ἦσαν Κερειθίων τε καὶ τῶν ἄλλων λογάδες, ἐτρέψαντο τὸ καθ' ἑνυτὸν καὶ ἐπεξῆλθον διώκοντες ἐπὶ πολὺ· τὸ δὲ ἄλλο στρατόπεδον τῶν τε Ποτιδαιατῶν καὶ τῶν Πελοποννησίων ἦσσαντο ὑπὸ τῶν Ἀθηναίων καὶ ἐς τὸ τεῖχος κατέφυγεν. LXIII. ἐπαναχωρῶν δὲ ὁ Ἀριστέης ἀπὸ τῆς διώξεως, ὡς ὀρᾷ τὸ ἄλλο στρατεύμα ἡσσημένον, ἠπόρησε μὲν ὁποτέρῳσε διακινδυνεύσει χωρήσας, ἢ ἐπὶ τῆς Ὀλύνθου ἢ ἐς τὴν Ποτιδαίαν, ἔδοξε δ' οὖν ξυναγαγόντι τοὺς μεθ' ἑαυτοῦ ὡς ἐς ἐλάχιστον χωρίον, δρόμῳ βιάσασθαι ἐς τὴν Ποτιδαίαν. καὶ παρῆλθε πικρὰ τὴν χηλὴν διὰ τῆς θαλάσσης βαλλόμενός τε καὶ χαλεπῶς, ὀλίγους μὲν τινας ἀποβελών, τοὺς δὲ πλείους σώσας. 2. οἱ δ' ἀπὸ τῆς Ὀλύνθου τοῖς Ποτιδαιάταις βοηθοί, ἀπέχει δὲ ἐξήκοντα μάλιστα σταδίους καὶ ἔστι καταφανές, ὡς ἡ μάχη ἐρίγνετο καὶ τὰ σημεῖα ἦρθη, βραχὺ μὲν τι προῆλθον ὡς βοηθήσοντες, καὶ οἱ Μακεδόνες ἱππῆς ἀντιπαρετάξαντο ὡς κωλύσοντες· ἐπειδὴ δὲ διὰ τάχους ἡ νίκη τῶν Ἀθηναίων ἐρίγνετο καὶ τὰ σημεῖα κατεσπάρσθη, πάλιν ἐπανεχώρουν ἐς τὸ τεῖχος καὶ οἱ Μακεδόνες παρὰ τοὺς Ἀθηναίους· ἱππῆς δ' οὐδετέροις παρεγένοντο. 3. μετὰ δὲ τὴν μάχην τροπαῖον ἔστησαν οἱ Ἀθηναῖοι καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδωκαν τοῖς Ποτιδαιάταις. ἀπέθανον δὲ Ποτιδαιατῶν μὲν καὶ τῶν ξυμμάχων

ὀλίγων ἐλάσσονες τριακοσίων, Ἀθηναίων δὲ αὐτῶν πεντήκοντα καὶ ἑκατὸν καὶ Καλλίας ὁ στρατηγός. LXIV. τὸ δ' ἐκ τοῦ ἰσθμοῦ τείχος εὐθύς οἱ Ἀθηναῖοι ἀποτειχίσαντες ἐφρούρουν· τὸ δ' ἐς τὴν Παλλήνην ἀτειχιστον ἦν· οὐ γὰρ ἱκανοὶ ἐνόμιζον εἶναι ἐν-τε τῷ ἰσθμῷ φρουρεῖν καὶ ἐς τὴν Παλλήνην διαβάντες τειχίζειν, δεδοίας μὴ σφίσιν οἱ Ποτιδαῖαι καὶ οἱ ξύμμαχοι γιγνομένοις δίχα ἐπιθῶνται. 2. καὶ πενθάνδμενοι οἱ ἐν τῇ πόλει Ἀθηναῖοι τὴν Παλλήνην ἀτειχιστον οὖσαν, χρόνῳ ἕστερον πέμπουσιν ἑξακοσίους καὶ χιλίους ὀπλίτας ἑαυτῶν καὶ Φορμίωνα τὸν Ἀσωπίου στρατηγόν. ὃς ἀφικόμενος ἐς τὴν Παλλήνην καὶ ἐξ Ἀφύτιος ὁρμώμενος, προσήγαγε τῇ Ποτιδαίᾳ τὸν στρατὸν κατὰ βραχὺ προῖων καὶ κείρων ἅμα τὴν γῆν. ὡς δὲ σὺδεις ἐπεξῆει ἐς μάχην, ἀπτείχισε τὸ ἐκ τῆς Παλλήνης τείχος· 3. καὶ οὕτως ἤδη κατὰ κράτος ἡ Ποτιδαία ἀμφοτέρωθεν ἐπολιορκεῖτο, καὶ ἐκ θαλάσσης ναυσὶν ἅμα ἐφορμονόσαις. LXV. Ἀριστεὺς δὲ ἀποτειχισθείσης αὐτῆς καὶ ἐλπίδα οὐδεμίαν ἔχων σωτηρίας, ἦν μὴ τι ἀπὸ Πελοποννήσου ἢ ἄλλο παράλογον γίγνηται, ξυμβούλευε μὲν πλὴν πεντακοσίων ἄνεμον τηρήσας τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ἐπὶ πλεόν ὁ οἶτος ἀντιστῇ, καὶ αὐτὸς ἠθέλα τῶν μερόντων εἶναι, ὡς δ' οὐκ ἐπειθε, βουλόμενος τὰ ἐπὶ τούτοις παρασκευάζειν, καὶ ὅπως τὰ ἐξωθεν ἐξευ ὡς ἄριστα, ἐκπλεον ποιῶται λαθὼν τὴν φυλακὴν τῶν Ἀθηναίων. 2. καὶ παραμένων ἐν Χαλκιδεῦσι τὰ τε ἄλλα ἐπολέμει καὶ Σερφυλίων λοχίσας πρὸς τῇ πόλει πολλοὺς διέφθειρεν· ἐς τε τὴν Πελοπόννησον ἐπρασεν ὅπη ὠφέλειά τις γενήσεται. 3. μετὰ δὲ τῆς Ποτιδαίας τὴν ἀποτειχίσαι Φορμίων μὲν ἔχων τοὺς ἑξακοσίους καὶ χιλίους τὴν Χαλκιδικὴν καὶ Βοττικὴν ἐδήον, καὶ ἕστιν αἱ καὶ πολιόμενα εἶλε.

LXVI. Τοῖς δ' Ἀθηναίοις καὶ Πελοποννησίοις αἰτίαι μὲν αὐταὶ προσγεγένητο ἐς ἀλλήλους· τοῖς μὲν Κορινθίοις, ὅτι τὴν Ποτιδαίαν ἑαυτῶν οὖσαν ἀποικίαν καὶ ἄνδρας Κορινθίων τε καὶ Πελοποννησίων ἐν αὐτῇ ὄντας ἐπολιόρχουν· τοῖς δ' Ἀθηναίοις ἐς τοὺς Πελοποννησίους, ὅτι ἑαυτῶν τε πόλιν ξυμμαχίδα καὶ φόρον ὑπατελῇ ἀπέστησαν, καὶ ἐλθόντες σφίσιν ἀπὸ τοῦ προφανοῦς ἐμάχοντο μετὰ Ποτιδαϊατῶν. οὐ μέντοι ὁ γε πόλεμός· πῶ ξυνερόωγει, ἀλλ' ἐτι ἀνακωχὴ ἦν· ἰδίᾳ γὰρ ταῦτα οἱ Κορινθιοὶ ἐπραξαν. LXVII. πολιορκουμένης δὲ τῆς Ποτιδαίας οὐχ ἡσύχαζον, ἀνδρῶν τε σφίσιν ἐόντων καὶ ἅμα περὶ τῷ χωρίῳ δεδοίτες· παρεκάλουν τε

εὐθὺς εἰς τὴν Λακεδαιμόνα τοὺς ξυμμάχους καὶ κατεβόων ἐλθόντες τῶν Ἀθηναίων ὅτι σπονδὰς τε λελυκότες εἶεν καὶ ἀδικοῖεν τὴν Πελοπόννησον. 2. Αἰγινῆται τε φανερώς μὲν οὐ πραεβενόμενοι, δεδοότες τοὺς Ἀθηναίους, κρύφα δέ, οὐχ ἥμιστα μετ' αὐτῶν ἐνῆγον τὸν πόλεμον, λέγοντες οὐκ εἶναι ἀντόνομοι κατὰ τὰς σπονδὰς. 3. οἱ δὲ Λακεδαιμόνιοι, προσπαρκαλέσαντες τῶν ξυμμάχων τε καὶ εἰ τίς τι ἄλλο ἔφη ἡδίκησθαι ὑπὸ Ἀθηναίων, ξύλλογον σφῶν αὐτῶν ποιήσαντες τὸν εἰσθότα λέγειν ἐκέλευον. 4. καὶ ἄλλοι τε παριόντες ἐγκλήματα ἐποιοῦντο ὡς ἕκαστοι καὶ Μεγαρίς, δηλοῦντες μὲν καὶ ἕτερα οὐκ ὀλίγα διάφορα, μάλιστα δὲ λιμένων τε εἰργεσθαι τῶν ἐν τῇ Ἀθηναίων ἀρχῇ καὶ τῆς Ἀττικῆς ἀγορᾶς παρὰ τὰς σπονδὰς. 5. παρελθόντες δὲ τελευταῖοι Κορίνθιοι, καὶ τοὺς ἄλλους ἑάσαντες πρῶτον παροξύνει τοὺς Λακεδαιμονίους, ἐπεῖπον τοιαῦτα.

LXVIII. Τὸ πιστὸν ὑμᾶς, ὦ Λακεδαιμόνιοι, τῆς καθ' ὑμᾶς αὐτοὺς πολιτείας καὶ ὁμιλίας ἀπιστοτέρους εἰς τοὺς ἄλλους, ἣν τι λέγωμεν, καθίστησι· καὶ ἀπ' αὐτοῦ σωφροσύνην μὲν ἔχετε, ἀμαθίαν δὲ πλείονι πρὸς τὰ ἔξω πράγματα χρῆσθε. 2. πολλάκις γὰρ προαγορευόντων ἡμῶν ἃ ἐμῆλλον ὑπὸ Ἀθηναίων βλάπτεσθαι, οὐ περὶ ὧν ἐδιδάσκομεν ἑκάστοτε τὴν μάθησιν ἐποιεῖσθε, ἀλλὰ τῶν λεγόντων μᾶλλον ὑπεροεῖτε ὡς ἕνακα τῶν αὐτοῖς· ἰδίᾳ διαφορῶν λόγους· καὶ δι' αὐτὸ οὐ πρὶν πάσχειν, ἀλλ' ἐπειδὴ ἐν τῇ ἔργῳ ἐσμέν, τοὺς ξυμμάχους τούσδε παρεκαλέσατε, ἐν οἷς προσέκει ἡμᾶς οὐχ ἥμιστα εἰπεῖν, ὅσῳ καὶ μέγιστα ἐγκλήματα ἔχομεν, ὑπὸ μὲν Ἀθηναίων ὑβρίζομενοι, ὑπὸ δὲ ὑμῶν ἀμελούμενοι. 3. καὶ εἰ μὲν ἀφανεῖς που ὅτιες ἡδίκουν τὴν Ἑλλάδα, διδασκαλίας ἂν ὡς οὐκ εἰδόσι προσεῖδει. νῦν δὲ τί δεῖ μακροηγοεῖν, ὧν τοὺς μὲν δεδουλωμένους ὁρᾷτε, τοῖς δ' ἐπιβουλεύοντας αὐτούς, καὶ οὐχ ἥμιστα τοῖς ἡμετέροις ξυμμάχοις καὶ ἐκ πολλοῦ προπαρεσκευασμένους, εἴ ποτε πολεμήσονται. 4. οὐ γὰρ ἂν Κέρκυραν τε ὑπολαβόντες βία ἡμῶν εἶχον καὶ Πισιδαιαν ἐπολιόρχουν, ὧν τὸ μὲν ἐπικαιρότατον χωρίον πρὸς τὰ ἐπὶ Θράκης ἀποχρῆσθαι, ἣ δὲ ταυτικὸν ἂν μέγιστον παρίσχε Πειλοποννησίους. LXIX. καὶ τῶνδε ὑμεῖς αἴτιοι, τό τε πρῶτον ἑάσαντες αὐτοὺς τὴν πόλιν μετὰ τὴν Μηδικὰ κρατῆναι καὶ ὕστερον τὰ μακρὰ στήσαι τείχη, εἰς τόδε τε αἰὲ ἀποστεροῦντες οὐ μόνον τοὺς ὑπ' ἐκείνων δεδουλωμένους ἐλευθερίας, ἀλλὰ καὶ τοὺς ὑμετέρους ἤδη ξυμμάχους. οὐ γὰρ ὁ δουλωσάμενος, ἀλλ' ὁ δυνάμενος μὲν παῦσαι, περὶ

ερῶν δέ, ἀληθέστερον αὐτὸ δρᾶν, εἴπερ καὶ τὴν ἀξίωσιν τῆς ἀρετῆς ὡς ἐλευθερῶν τὴν Ἑλλάδα φέρεται. 2. μόλις δὲ νῦν τε ξυνηλθόμεν καὶ οὐδὲ νῦν ἐπὶ φανεροῖς. χρῆν γὰρ οὐκ εἰ ἀδικούμεθα ἔτι σκοπεῖν, ἀλλὰ καθ' ὅτι ἀμννόμεθα. οἱ γὰρ δρῶντες βεβουλευμένοι πρὸς οὐ διεγνωκότας ἦδη καὶ αὐ μᾶλλοντες ἐπέρχονται. 3. καὶ ἐπιστάμεθα οἷα ὁδῶ οἱ Ἀθηναῖοι καὶ ὅτι κατ' ὀλίγον χωροῦσιν ἐπὶ τοὺς πέλας. καὶ λανθάνειν μὲν οἰόμενοι διὰ τὸ ἀναίσθητον ὕμῶν ἥσσον θαρρόν-  
 σαι· γνόντες δὲ εἰδότας περιορᾶν ἰσχυρῶς ἐγκλείονται. 4. ἡσυχάζετε γὰρ μόνοι Ἑλλήνων, ὃ Λακεδαιμόνιοι, οὐ τῇ δυνάμει τινα ἀλλὰ τῇ μολλήσει ἀμννόμενοι, καὶ μόνοι οὐκ ἀρχομένην τὴν αὔξησιν τῶν ἐχθρῶν, διαπλασιονμένην δὲ καταλύοντες. 5. καίτοι ἐλέγεσθε ἀσφα-  
 λῆς εἶναι, ὣν ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει. τὸν τε γὰρ Μῆδον αὐτοὶ ἴσμεν ἐκ περάτων γῆς πρότερον ἐπὶ τὴν Πελοπόννησον ἐλθόν-  
 τα, ἢ τὰ παρ' ὕμῶν ἀξίως προσεπατηῆσαι, καὶ νῦν τοὺς Ἀθηναίους σὺν ἐκᾶς, ὥσπερ ἐκείνων, ἀλλ' ἐγγὺς ὄντας περιοράτε, καὶ ἀντὶ τοῦ ἐπελθεῖν αὐτοὶ ἀμύνεσθαι βούλεισθε μᾶλλον ἐπιόντας, καὶ ἐς τύχας πρὸς πολλῶν θανατωτέρους ἀγωνιζόμενοι καταστήναι, ἐπιστάμενοι καὶ τὸν βάρεβαρον αὐτὸν περὶ αὐτῶ τὰ πλείω σφαλέντα, καὶ πρὸς αὐτοὺς τοὺς Ἀθηναίους πολλὰ ἡμᾶς ἦδη τοῖς ἀμαρτήμασιν αὐτῶν μᾶλλον ἢ τῇ ἀφ' ἡμῶν τιμωρίᾳ περιγεγενημένους· ἐπεὶ αἱ γὰρ ὑμετέτραι ἐλπίδες ἦδη τινας πού καὶ ἀπαρασκευόους διὰ τὸ πιστεῦσαι ἐφθίρακ. 6. καὶ μηδεὶς ὕμῶν ἐπ' ἐχθρῶν τὸ πλεόν ἢ αἰτίᾳ νομίσῃ τάδε λέγεσθαι. αἰτία μὲν γὰρ φίλων ἀνδρῶν ἐστὶν ἀμαρτανόντων· κατηγορία δὲ ἐχθρῶν ἀδικησάντων. LXX. καὶ ἅμα, εἴπερ τινὲς καὶ ἄλλοι, νομί-  
 ζομεν ἄξιοι εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν, ἄλλως τε καὶ μεγάλων τῶν διαφερόντων καθεαυτῶν, περὶ ὧν οὐκ αἰσθάνεσθαι ἡμῖν γε δοκεῖτε, οὐδ' ἐκλογίσασθαι πώποτε πρὸς οἷους ὑμῖν Ἀθηναίους ὄντας καὶ ὅσον ὕμῶν καὶ ὡς πᾶν διαφέροντας ὁ ἀγὼν ἐσται. 2. οἱ μὲν γε νεωτεροποιοὶ καὶ ἐπισθεῖναι ὀξεῖς καὶ ἐπιτελέσαι ἔργῳ ὃ ἂν γνῶσιν· ὑμεῖς δὲ τὰ ὑπάρχοντά τε σώζειν καὶ ἐπιγινῶναι μηδὲν καὶ ἔργῳ οὐδὲ τάναγκαῖα ἐξικέσθαι. 3. αὐθις δὲ οἱ μὲν καὶ παρὰ δύ-  
 ταις τολμηταὶ καὶ παρὰ γνώμην κινδυνευταὶ καὶ ἐπὶ τοῖς δεινοῖς ἐνέλπιδες· τὸ δὲ ὑμετέρων τῆς τε δυνάμεως ἐνδεᾶ προῦξαι, τῆς τε γνώμης μηδὲ τοῖς βεβαίοις πιστεῦσαι, τῶν τε δεινῶν μηδέποτε οἶ-  
 σθαι ἀπολυθῆσεσθαι. 4. καὶ μὴν καὶ ἄοκνοι πρὸς ὑμᾶς μολλήτας καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους. οἴονται γὰρ οἱ μὲν τῇ ἀπουσίᾳ

ἂν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐπιλθεῖν καὶ τὰ ἐτοῖμα ἂν βλέπειν.  
 κρατοῦντές τε τῶν ἐχθρῶν ἐπὶ πλεῖστον ἐξέρχονται, καὶ νικώμενοι  
 ἐπ' ἐλάχιστον ἀναπίπτουσιν. 5. ἔτι δὲ τοῖς μὲν σώμασιν ἰλλοτριω-  
 τάτοις ὑπὲρ τῆς πόλεως χρωῶνται, τῇ γνώμῃ δὲ οἰκειοτάτῃ ἐς τὸ  
 πράσσειν τι ὑπὲρ αὐτῆς. 6. καὶ ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξελθω-  
 σιν, οἰκεῖα στέρεσθαι ἡγοῦνται· ἃ δ' ἂν ἐπελθόντες κτήσωνται,  
 ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες. ἦν δ' ἄρα καὶ του πείρας  
 σφαλῶσιν, ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρείαν. μόνοι γὰρ  
 ἔχουσι τε ὁμοίως καὶ ἐλπίζουσιν ἃ ἂν ἐπινοήσωσι, διὰ τὸ ταχέως  
 τῇ ἐπιχείρῃσιν ποιεῖσθαι ὧν ἂν γνῶσι. 7. καὶ ταῦτα μετὰ πότῳ  
 πάντα καὶ κινδύνῳ δι' ὅλον τοῦ αἰῶνος μοχθοῦσι· καὶ ἀπολαύουσιν  
 ἐλάχιστα τῶν ὑπαρχόντων διὰ τὸ αἰεὶ κτᾶσθαι, καὶ μήτε ἐορτὴν  
 ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δεόντα πράξαι, ξυμφορὰν τε οὐχ ἥσσαν  
 ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπονον. 8. ὥστε εἴ τις αὐτοὺς  
 ξυελὼν φαιή πεφνέειν ἐπὶ τῷ μήτε αὐτοὺς ἔχειν ἡσυχίαν, μήτε  
 τοὺς ἄλλους ἀνθρώπους εἶναι, ὀρθῶς ἂν εἴποι. LXXI. ταύτης  
 μέντοι τοιαύτης ἀντικαθεστηκυίας πόλεως, ᾧ Λακεδαιμόνιοι, δια-  
 μέλλετε· καὶ οἴεσθε τὴν ἡσυχίαν οὐ τούτοις τῶν ἀνθρώπων ἐπὶ  
 πλεῖστον ἀρκεῖν, οἳ ἂν τῇ μὲν παρασκευῇ δίκαια πράσσωσι, τῇ δὲ  
 γνώμῃ, ἣν ἀδικῶνται, δῆλοι ὧσι μὴ ἐπιτρέφοντες· ἀλλ' ἐπὶ τῷ μὴ  
 λυπεῖν τε ἄλλους καὶ αὐτοὶ ἀμυνόμενοι μὴ βλάπτεσθαι τὸ ἴσον τέ-  
 μετε. 2. μόλις δ' ἂν πόλει ὁμοίᾳ παροικούντες ἐτυγχάνετε τούτου·  
 τῶν δ', ὅπερ καὶ ἄρτι ἐδηλώσαμεν, ἀρχαιότροπα ὑμῶν τὰ ἐπιτηδευ-  
 ματα πρὸς αὐτοὺς ἐστίν. ἀνάγκη δ' ὥσπερ τέχνης αἰεὶ τὰ ἐπιγιγνόμενα  
 κρατεῖν. 3. καὶ ἡσυχάζουσιν μὲν πόλει τὰ ἀκίνητα νόμιμα ἄριστα,  
 πρὸς πολλὰ δὲ ἀναγκαζομένοις εἶναι πολλῆς καὶ τῆς ἐπιτεχνήσεως  
 δεῖ. διόπερ καὶ τὰ τῶν Ἀθηναίων ἀπὸ τῆς πολυπειρίας ἐπὶ πλείον  
 ἑμῶν κεκαίνωται. 4. μέχρι μὲν οὖν τοῦδε ὠρίσθω ὑμῶν ἡ βραδυ-  
 τής· τῶν δὲ τοῖς τε ἄλλοις καὶ Ποτιδαῖαταις, ὥσπερ ὑπεδέξασθε,  
 βοηθήσατε κατὰ τάχος ἐσβαλόντες ἐς τὴν Ἀττικὴν, ἵνα μὴ ἄνδρας  
 τε φίλους καὶ ξυγγενεῖς τοῖς ἐχθίστοις πρόησθε, καὶ ἡμᾶς τοὺς  
 ἄλλους ἀθυμία πρὸς ἐτίραν τιὰ ξυμμαχίαν τρέψητε. 5. δοῦναι  
 δ' ἂν ἄδικον οὐδὲν οὔτε πρὸς θεῶν τῶν ὀρκίων οὔτε πρὸς ἀνθρώ-  
 πων τῶν αἰσθανομένων. λύουσι γὰρ σπονδὰς οὐχ οἳ δι' ἐρημίας  
 ἄλλοις προσιόντες, ἀλλ' οἳ μὴ βοηθοῦντες οἷς ἂν ξυνομόσωσι.  
 6. βουλομένων δὲ ὑμῶν προθύμων εἶναι μενοῦμεν· οὔτε γὰρ ὅσα ἂν

ποιοῖμεν μεταβαλλόμενοι οὔτε ζητηθεστέρους ἢ ἄλλους εὔροιμεν. 7. πρὸς τὰδε βουλευέσθε εὖ, καὶ τὴν Πελοπόννησον πειράσθε μὴ ἐλάσσω ἐξηγεῖσθαι ἢ οἱ πατέρες ὑμῖν παρέδωκαν.

LXXII. Τοιαῦτα μὲν οἱ Κορίνθιοι εἶπον. τῶν δὲ Ἀθηναίων εἶπχε γὰρ πρεσβεία πρότερον ἐν τῇ Λακεδαιμόνι περὶ ἄλλων παροῦσα, καὶ ὡς ἤσθοντο τῶν λόγων, ἔδοξεν αὐτοῖς παριτητέα εἰς τοὺς Λακεδαιμονίους εἶναι, τῶν μὲν ἐγκλημάτων περὶ μηδὲν ἀπολογησόμενους ὥν αἱ πόλεις ἐτεκάλουν, δηλώσαι δὲ περὶ τοῦ παντός, ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἴη, ἀλλ' ἐν πλείοσι σκεπτέον. καὶ ἅμα τῇσ' σφετέρᾳ πόλιν ἐβούλοντο σημῆται ὅση εἴη δύναμις, καὶ ὑπόμνησιν ποιήσασθαι τοῖς τε πρεσβυτέροις ὧν ἦδσαν καὶ τοῖς νεωτέροις ἐξήγησιν ὧν ἄπειροι ἦσαν, νομίζοντες μᾶλλον ἢ αὐτοὺς ἐκ τῶν λόγων πρὸς τὸ ἡσυχάζειν τραπέσθαι ἢ πρὸς τὸ πολεμεῖν. 2. προσελθόντες οὖν τοῖς Λακεδαιμονίοις ἔφασαν βούλεσθαι καὶ αὐτοὶ εἰς τὸ πλῆθος αὐτῶν εἰπεῖν, εἴ τι μὴ ἀποκωλύει. 3. οἱ δ' ἐκελυσόντες ἐπιτεταί, καὶ παρελθόντες οἱ Ἀθηναῖοι ἔλεγον τοιαῦτα.

LXXIII. Ἡ μὲν πρεσβυσις ἡμῶν οὐκ εἰς ἀντιλογίαν τοῖς ὑμετέροις ξυμμάχοις ἐγένετο, ἀλλὰ περὶ ὧν ἡ πόλις ἐπεμψεν· αἰσθόμενοι δὲ καταβολὴν οὐκ ὀλίγην οὔσαν ἡμῶν παρήλθομεν, οὐ τοῖς ἐγκλήμασι τῶν πόλεων ἀντεροῦντες, οὐ γὰρ παρὰ δικασταῖς ὑμῖν οὔτε ἡμῶν οὔτε τούτων οἱ λόγοι ἂν γίνοντο, ἀλλ' ὅπως μὴ ῥηδῖως περὶ μεγάλων πραγμάτων τοῖς ξυμμάχοις πειθόμενοι χεῖρον βουλευέσθησθε, καὶ ἅμα βουλόμενοι περὶ τοῦ παντός λόγου τοῦ ἐς ἡμᾶς καθεστῶτος δηλώσαι, ὡς οὔτε ἀπεικότως ἔχομεν ἂ κεκτήμεθα, ἢ τε πόλις ἡμῶν ἀξία λόγου ἐστί. 2. καὶ τὰ μὲν πάντῃ παλαιὰ τί δεῖ λέγειν, ὧν ἀκοαὶ μᾶλλον λόγων μάρτυρες ἢ ὄψεις τῶν ἀκουσομένων; τὰ δὲ Μηδικὰ καὶ ὅσιν αὐτοὶ ξύνιστε, εἰ καὶ δὲ ὄχλον μᾶλλον ἐσται ἀεὶ προβαλλομένοις, ἀνάγκη λέγειν· καὶ γὰρ ὅτε ἔδρωμεν, ἐπ' ὠφελείᾳ ἐκινδυνεύετο, ἥς τοῦ μὲν ἔργου μέρος μετέσχετε, τοῦ δὲ λόγου μὴ παντός, εἴ τι ὠφελεῖ, στερισκώμεθα. 3. ῥηθήσεται δὲ οὐ παρὰ τήσεως μᾶλλον ἔτεκα ἢ μαρτυρίου καὶ δηλώσεως πρὸς οἷαν ὑμῖν πόλιν μὴ εἶ βουλευμένοις ὁ ἄγων κατασφίεται. 4. φάμεν γὰρ Μαραθῶνί τε μόνον προκινδυνεύσαι τῷ βαρβάρῳ καὶ ὅτε τὸ ὕστερον ἦλθεν, οὐχ ἱκανοὶ ὄντες κατὰ γῆν ἀμύνεσθαι ἐσβάντες εἰς τὰς ναῦς πανδημεῖ ἐν Σαλαμῖνι ξυνανμαχῆσαι, ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπιπλέοντα τῇσ' Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ὄντων

πρὸς ταῦς πολλὰς ἀλλήλοις ἐπιβοηθεῖν. 5. τεκμήριον δὲ μέγιστον αὐτὸς ἐποίησε· νικηθεὶς γὰρ ταῖς ναυσίν, ὡς οὐκ εἶπε αὐτῷ ὁμοίως οὔσης τῆς δυνάμεως, κατὰ τάχος τῷ πλεόνι τοῦ στρατοῦ ἀντεχώρησεν. LXXIV. τοιούτου μέντοι συμβάντος τούτου, καὶ σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, τρία τὰ ὠφελιμώτατα εἰς αὐτὸ παρεσχόμεθα, ἀριθμὸν τε τῶν πλείστων καὶ ἄνδρα στρατηγὸν ξυνηγώτατον καὶ προθυμίαν ἀκροτάτην, ταῦς μὲν γὰρ εἰς τὰς τετρακοσίας ὀλίγη ἐλάσσοις δύο μοιρῶν, Θεμιστοκλῆα δὲ ἄρχοντα, ὃς αἰτιώτατος ἐν τῷ στενῷ ταυμαχεῖσθαι ἐγένετο, ὅπερ σαφέστατα ἔσωσε τὰ πράγματα, καὶ αὐτὸν διὰ τοῦτο ὑμεῖς δὴ μάλιστα ἐτιμίσατε ἄνδρα ξένον τῶν ὡς ὑμᾶς ἐλθόντων. 2. προθυμίαν δὲ καὶ πολὺν τολμηροτάτην ἰδείξαμεν, οἳ γὰρ, ἐπειδὴ ἡμῖν κατὰ γῆν οὐδεὶς ἐβρόχθη, τῶν ἄλλων ἴδη μίχρὸ ἡμῶν δουλενόντων, ἡξιώσαμεν, ἐκλιπόντες τὴν πόλιν καὶ τὰ οἰκεῖα διαφθεύσαντες, μὴδ' ὥς τὸ τῶν περιλοίπων συμμαχῶν κοινὸν προλιπεῖν, μὴδὲ σκεδισθέντες ἀχρεῖοι αὐτοῖς γενέσθαι, ἀλλ' ἐσβάντες εἰς τὰς ναὺς κινδυνεύσαι καὶ μὴ ὀργισθῆναι ὅτι ἡμῖν οὐ προετιμωρήσατε. 3. ὥστε θάμεν οὐχ ἦσσαν αὐτοὶ ὠφελῆσαι ὑμᾶς ἢ τυχεῖν τοῦτου. ἡμεῖς μὲν γὰρ ἀπὸ τοῦ οἰκουμενῶν τῶν πόλεων καὶ ἐπὶ τῷ τὸ λοιπὸν εἶμεσθαι, ἐπειδὴ ἰδεῖσθε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλεόν, ἐβροχίσασθε· ὅτε γὰρ ἡμεῖς εἰσι σώοι, οὐ παρεγίγνεσθε· ἡμεῖς δὲ ἀπὸ τοῦ τῆς οὐκ οὔσης εἴτι ὀσμώμετο, καὶ ὑπὲρ τῆς ἐν βραχείᾳ ἱλπίδι οὔσης κινδυνεύοντες, ξυνησώσαμεν ὑμᾶς τε τὸ μέρος καὶ ἡμᾶς αὐτούς. εἰ δὲ προσεχωρήσαμεν πρότερον τῷ Μιδῷ, δείσαντες ὥσπερ καὶ ἄλλοι περὶ τῇ χώρᾳ, ἢ μὴ ἐτολμήσαμεν ὕστερον ἐσβῆναι εἰς τὰς ταῖς ὡς διεφθαρμέναι, οὐδὲν ἂν εἴτι ἔδει ὑμᾶς μὴ ἔχοντας ταῦς ἱκανὰς ταυμαχεῖν, ἀλλὰ κατ' ἡσυχίαν ἂν αὐτῷ προεχώρησε τὰ πράγματα ἢ ἐβούλετο. LXXV. ἂν ἄξιόι εἶμεν, ὃ Λικειδαιμόνιοι, καὶ προθυμίας ἔτεκα τῆς τότε καὶ γνώμης ξυρέσεως ἀρχῆς γὰρ εἰς ἔχομεν τοῖς Ἑλλήσι μὴ οὕτως ἄγαν ἐπιφθόνως διακείσθαι; 2. καὶ γὰρ αὐτὴν τήνδε ἐλάβομεν οὐ βιασίμενοι, ἀλλ' ἡμῶν μὲν οὐκ ἐθελήσαντων παρικμῆναι πρὸς τὰ ὑπόλοιπα τοῦ βαρβάρου, ἡμῖν δὲ προσελθόντων τῶν συμμαχῶν καὶ αὐτῶν δεηθέντων ἡγεμόνας καταστήναι. 3. ἐξ αὐτοῦ δὲ τοῦ ἔργου κατηγαγκάσθημεν τὸ πρῶτον προαγαγεῖν αὐτὴν εἰς τόδε, μάλιστα μὲν ὑπὸ δέους, ἔπειτα δὲ καὶ τιμῆς, ὥστερον καὶ ὠφελείας. 4. καὶ οὐκ ἀσφαλὲς εἴτι ἐδόκει εἶναι τοῖς πολλοῖς ἀπη-



χθηνίμους καὶ τινων καὶ ἤδη ἀποστάσεων κατεστραμμένον, ὅμως  
 τε ἡμῖν οὐκέτι ὁμοίως φίλων ἀλλ' ὑπόπτων καὶ διαφθόρων ὄντων,  
 ἀνέντας κινδυνεύειν· καὶ γὰρ ἂν αἱ ἀποστάσεις πρὸς ὑμᾶς ἐγί-  
 νουτο. 5. πᾶσι δὲ ἀνεπίφθορον τὰ ξυμφέροντα τῶν μεγίστων  
 περὶ κινδύνων εὖ τίθεσθαι. LXXVI. ὑμεῖς γοῦν, ὦ Λακεδαιμό-  
 νιοι, τὰς ἐν τῇ Πελοποννήσῳ πόλεις ἐπὶ τὸ ὑμῖν ὠφέλιμον καταστη-  
 σάμενοι ἐξηγῆσθε· καὶ εἰ τότε ὑπομείναντες διὰ παντὸς ἀπὶχθη-  
 σθε ἐν τῇ ἡγεμονίᾳ ὥσπερ ἡμεῖς, εὖ ἴσμεν μὴ ἂν ἦσσαν ὑμᾶς λυπη-  
 ροὺς γεγομένους τοῖς ξυμμάχοις, καὶ ἀναγκασθέντας ἂν ἢ ἄρχειν  
 ἐγκρατῶς ἢ αὐτοὺς κινδυνεύειν. 2. οὕτως οὐδ' ἡμεῖς θαναμαστόν  
 οὐδὲν πεποιήκαμεν οὐδ' ἀπὸ τοῦ ἀνθρωπείου τρόπου, εἰ ἀρχὴν τε  
 δεδομένην ἐδεξάμεθα, καὶ ταύτην μὴ ἀνείμεν ὑπὸ τῶν μεγίστων  
 νικηθέντες, τιμῆς καὶ δέοντος καὶ ὠφελείας, οὐδ' αὖ πρῶτοι τοῦ  
 τοιοῦτου ὑπάρξαντες, ἀλλ' αἰ καθεστῶτος τὸν ἦσσω ὑπὸ τοῦ δυ-  
 ατωτέρου κατείργεσθαι, ἄξιόν τε ἅμα νομίζοντες εἶναι, καὶ ὑμῖν  
 δοκοῦντες μέχρι οὗ τὰ ξυμφέροντα λογιζόμενοι τῷ·δικαίῳ λόγῳ τῶν  
 χρησθε, ὃν οὐδεὶς πω παρτυχὸν ἰσχύι τι κτήσασθαι προθεῖς τοῦ μὴ  
 πλέον ἔχειν ἀπετράπετο. 3. ἐπαινέσθαι τε ἄξιοι οἵτινες χρησάμε-  
 νοι τῇ ἀνθρωπείᾳ φύσει ὥστε ἐτέρων ἄρχειν, δικαιοτέροι ἢ κατὰ τὴν  
 ὑπάρχουσαν δύναμιν γέγενηται. 4. ἄλλους γ' ἂν οὐκ οἴομεθα τὰ  
 ἡμέτερα λαβόντας δεῖξαι ἂν μάλιστα εἴ τι μετριάζομεν· ἡμῖν δὲ καὶ  
 ἐκ τοῦ ἐπεικοῦς ἁδοξία τὸ πλέον ἢ ἔπαινος οὐκ εἰκότως περιέστη.  
 LXXVII. καὶ ἱλασσόμενοι γὰρ ἐν ταῖς ξυμβολαίαις πρὸς τοὺς ξυμ-  
 μάχους δίκαις, καὶ παρ' ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις νόμοις ποιήσαν-  
 τες τὰς κρίσεις, φιλοδικεῖν δοκοῦμεν. 2. καὶ οὐδεὶς σκοπεῖ αὐτῶν,  
 τοῖς καὶ ἄλλοθι πον ἀρχὴν ἔχουσι καὶ ἦσσαν ἡμῶν πρὸς τοὺς ὑπη-  
 κόους μετρίοις οὖσι διότι τοῦτο οὐκ ὀνειδίζεται· βιάζεσθαι γὰρ οἷς  
 ἂν ἐξῆ, δικάζεσθαι οὐδὲν προσδίδονται. 3. οἱ δὲ εἰθισμένοι πρὸς ἡμᾶς  
 ἀπὸ τοῦ ἴσου ὁμιλεῖν, ἦν τι παρὰ τὸ μὴ οἶσθαι χεῖρην ἢ γνώμην ἢ  
 διγάρει τῇ διὰ τὴν ἀρχὴν καὶ ὁπωσοῦν ἱλασσωθῶσιν, οὐ τοῦ πλεί-  
 οτος μὴ στερισκόμενοι χάριν ἔχουσιν, ἀλλὰ τοῦ ἐνδεοῦς χαλεπωτέρων  
 φέρουσιν ἢ εἰ ἀπὸ πρώτης ἀποδέμενοι τὸν τόμον σταθερῶς ἐπλεοτε-  
 κτοῦμεν. ἐκείνως δὲ οὐδ' ἂν αὐτοὶ ἀντέλγουν ὥς οὐ χρεῶν τὸν ἦσσω  
 τῷ κρατοῦντι ὑποχωρεῖν. 4. ἄδικοῦμενοί τε, ὥς ἔοικεν, οἱ ἀνθρω-  
 ποι μᾶλλον ἐργίζονται ἢ βιαζόμενοι. τὸ μὲν γὰρ ἀπὸ τοῦ ἴσου  
 δοκεῖ πλεονεκτεῖσθαι, τὸ δ' ἀπὸ τοῦ κρείσσονος καταναγκάζεσθαι.

5. ὑπὸ γούν τοῦ Μήδου δαινότερα τούτων πάσχοντες ἡνείχοντο, ἢ δὲ ἡμετέρα ἀρχὴ χαλεπὴ δοκεῖ εἶναι, εἰκότως· τὸ παρὸν γὰρ αὐτὰ βαρὺ τοῖς ὑπηκόοις. 6. ὑμεῖς γ' ἂν οὖν εἰ καθελόντες ἡμᾶς ἄρξαιτε, τάχα ἂν τὴν εὐνοίαν ἦν διὰ τὸ ἡμέτερον δέος εἰλήφατε, μεταβάλοιτε, εἴπερ οἶα καὶ τότε πρὸς τὸν Μῆδον δι' ὀλίγου ἡγησάμενοι ὑπεδείξατε, ὁμοῖα καὶ τῶν γνώσεσθε. ἄμικτα γὰρ τὰ τε καθ' ὑμᾶς αὐτοὺς νόμιμα τοῖς ἄλλοις ἔχετε, καὶ προσεῖτε εἰς ἕκαστος ἐξῶν οὕτε τούτοις χρήται, οὐθ' οἷς ἡ ἄλλη Ἑλλὰς τομιζεα.

LXXVIII. βουλευέσθε οὖν βραδείως ὥς οὐ περὶ βραχέων, καὶ μὴ ἄλλοτριαῖς γνώμαις καὶ ἐγκλήμασι πεισθέντες οἰκτεῖον πόνον πρόσθεσθε. τοῦ δὲ πολέμου τὸν παράλογον, ὅσος ἐστί, πρὶν ἐν αὐτῷ γενέσθαι προδιάγινωτε· 2. μηχανόμενος γὰρ φιλεῖ εἰς τύχας τὰ πολλὰ περιίστασθαι, ὧν ἴσον τε ἀπέχομεν καὶ ὁποτέρως ἔσται ἐν ἀδύλῳ κινδυνεύεται. 3. ἰόντες τε οἱ ἄνθρωποι εἰς τοὺς πολέμους τῶν ἔργων πρότερον ἔχονται, ἢ χρῆν ὕστερον δρᾶν, κακοπαθοῦντες δὲ ἤδη τῶν λόγων ἄπτονται. 4. ἡμεῖς δὲ ἐν οὐδεμιᾷ πῶ τοιαύτη ἁμαρτία ὄντες οὐτ' αὐτοὶ οὐθ' ὑμᾶς ὁρῶντες λέγομεν ἱμῖν, ἔως ἔτι αὐθαίρετος ἀμφοτέροις ἡ εὐβολία, σπονδάς μὴ λείναι μηδὲ παραβαίνειν τοὺς ὅρκους, τὰ δὲ διάφορα δίκῃ λύεσθαι κατὰ τὴν ξυνθήκην· ἢ θεοὺς τοὺς ὁρκίους μάρτυρας ποιούμενοι πειρασόμεθα ἀμύνεσθαι πολέμου ἄρχοντας ταύτῃ ἢ ἂν ὑψηλῇσθε.

LXXIX. Τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον. ἐπειδὴ δὲ τῶν τε ξυμμάχων ἤκουσαν οἱ Λακεδαιμόνιοι τὰ ἐγκλήματα τὰ εἰς τοὺς Ἀθηναίους, καὶ τῶν Ἀθηναίων ἃ ἐλέξαν, μεταστησόμενοι πάντας ἐβουλευόντο κατὰ σφᾶς αὐτοὺς περὶ τῶν παρόντων. 2. καὶ τῶν μὲν πλειόνων ἐπὶ τὸ κῦτὸ αἰ γνώμῃ ἤγερον, ἀδικεῖν τε τοὺς Ἀθηναίους ἤδη καὶ πολεμητέα εἶναι ἐν τύχῃ· παρελθὼν δὲ Ἀρχίδαμος ὁ βασιλεὺς αὐτῶν, ἀνὴρ καὶ ξυνητὸς δοκῶν εἶναι καὶ σώφρων, ἐλεξε τοιαῦτα.

LXXX. Καὶ αὐτὸς πολλῶν ἤδη πολέμων ἐμπειρὸς εἰμι, ὃ Λακεδαιμόνιοι, καὶ ὑμῶν τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ ὁρῶ, ὥστε μήτε ἀπειρία ἐπιθυμῆσαί τινα τοῦ ἔργου, ὅπερ ἂν οἱ πολλοὶ πείθοιεν, μήτε ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα. 2. εἴροιτε δ' ἂν τόνδε περὶ οὗ τῶν βουλευέσθε, οὐκ ἂν ἐλάχιστον γεγόμενον, εἰ σωφρόνως τις αὐτὸν ἐκλογίζεται. 3. πρὸς μὲν γὰρ τοὺς Πελοποννησίους καὶ Ἀστυγείτονας παρόμοιος ἡμῶν ἡ ἀλήκη, καὶ διὰ ταχέων οἶόν τε εἰς ἕκαστον

ἐλθεῖν· πρὸς δὲ ἄνδρας, οἳ γῆν τε ἐκὰς ἔχουσι καὶ προσέτι θαλάσσης· ἰμπεριότατοί εἰσι, καὶ τοῖς ἄλλοις ἅπασιν ἀριστα ἐξήρτνται, πλούτῳ τε ἰδίῳ καὶ δημοσίῳ καὶ ναυσὶ καὶ ἵπποις καὶ ὀπλοῖς καὶ ὄχλῳ ὅσος οὐκ ἐν ἄλλῳ ἐνὶ γε χωρίῳ Ἑλληνικῷ ἐστίν, ἔτι δὲ καὶ ξυμμάχους πολλοὺς φόρου ὑποτελεῖς ἔχουσι, πῶς χρὴ πρὸς τούτους ῥηιδίως πόλεμον ἄρυσθαι, καὶ τίνι πιστεύσαντας ἀπαρασκευάτους ἐπειχθῆναι; 4. πότερον ταῖς ναυσὶν; ἀλλ' ἥσσον· εἰ δὲ μελετήσομεν καὶ ἀντιπαρασκευασόμεθα, χρόνου ἐνέσται. ἀλλὰ τοῖς χρίμασιν; ἀλλὰ πολλῶν ἐτι πλέον τούτου ἑλλείπομεν καὶ οὐτα ἐν κοινῷ ἔχομεν οὐτε ἐτοιμῶς ἐκ τῶν ἰδίων φέρομεν. LXXXI. τάχ' ἂν τις θαρσοίῃ ὅτι τοῖς ὀπλοῖς αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν, ὥστε τὴν γῆν δροῦν ἐπιφοιτῶντες· 2. τοῖς δὲ ἄλλῃ γῇ ἐστὶ πολλὴ ἥς ἄρχουσι, καὶ ἐκ θαλάσσης ὧν δέονται ἐπάξονται. 3. εἰ δ' αὖ τοὺς ξυμμάχους ἀριστάναι πειρασόμεθα, δεήσει καὶ τούτοις ναυσὶ βοηθεῖν, τὸ πλέον οὐσί νησιώταις. 4. τίς οὖν ἔσται ἡμῶν ὁ πόλεμος; εἰ μὴ γὰρ ἢ ναυσὶ κρατήσομεν ἢ τὰς προσόδους ἀφαιρήσομεν ἀφ' ὧν τὸ ναυτικὸν τρέφουσι, βλαψόμεθα τὰ πλέω. 5. κὰν τούτῳ οὐδὲ καταλύεσθαι ἐτι καλόν, ἄλλως τε καὶ εἰ δόξομεν ἄρξαι μᾶλλον τῆς διαφορᾶς. 6. μὴ γὰρ δὴ ἐκείνῃ γε τῇ ἐλπίδι ἐπαιρῶμεθα ὡς ταχὺ πανθῆσεται ὁ πόλεμος, ἢ τὴν γῆν αὐτῶν τάμωμεν. δέδοικα δὲ μᾶλλον μὴ καὶ τοῖς παισὶν αὐτὸν ὑπολίπωμεν· οὕτως εἰκὸς Ἀθηναίους φρονήματι μήτε τῇ γῇ δουλεῦσαι, μήτε ὥσπερ ἀπείρους καταπλαγῆναι τῷ πολέμῳ. LXXXII. οὐ μὲν οὐδὲ ἀναισθητῶς αὐτοὺς κελεύω τοὺς τε ξυμμάχους ἡμῶν ἔαν βλάπτειν, καὶ ἐπιβουλεύοντας μὴ καταφωρᾶν, ἀλλὰ ὅπλα μὲν μήπω κινεῖν, πέμπειν δὲ καὶ αἰτιᾶσθαι μήτε πόλεμον ἄγαν δηλοῦντας, μήθ' ὡς ἐπιτρέφομεν, κὰν τούτῳ καὶ τὰ ἡμέτερα αὐτῶν ἐξαργυρεύεσθαι ξυμμάχων τε προσαγωγῇ καὶ Ἑλλήνων καὶ βαρβάρων, εἴ ποθὲν τινα ἢ ναυτικοῦ ἢ χρημάτων δύναμιν προσληφόμεθα· ἀνεπίφθορον δὲ ὅσοι ὥσπερ καὶ ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλενόμεθα μὴ Ἑλλήνας μόνον, ἀλλὰ καὶ βαρβάρους προσλαβόντας· διασωθῆναι· καὶ τὰ αὐτῶν ἅμα ἐκποριζόμεθα. 2. καὶ ἢ μὲν ἰσακούσωσί τι πρεσβενομένων ἡμῶν, ταῦτέ τι ἀριστα· ἢ δὲ μή, διελθόντων ἐτῶν καὶ δύο καὶ τριῶν ἅμαινον ἦδη, ἢν δοκῇ, πεφραγμένοι ἴμεν ἐπ' αὐτούς. 3. καὶ ἴσως, ἀρῶντες ἡμῶν ἦδη τὴν τε παρασκευὴν καὶ τοὺς λόγους αὐτῇ ὁμοῖα ὑποσημαίνοντας, μᾶλλον ἂν εἰκοιεν, καὶ γῆν ἐτι ἄτμητον ἔχοντες καὶ περὶ παρόντων ἀγαθῶν

καὶ οὕτω ἐφθαρμένων βουλευόμενοι. 4. μὴ γὰρ ἄλλο τι νομίσητε τὴν γῆν αὐτῶν ἢ ὅμηρον ἔχειν, καὶ οὐχ ἥσσον ὅσφ ἀμεινον ἐξαίρεται· ἥς φείδεσθαι χρὴ ὡς ἐπὶ πλείστον, καὶ μὴ ἐς ἀπόνοιαν καταστήσαντας αὐτοὺς ἀλῆπτοτέρους ἔχειν. 5. εἰ γὰρ ἀπαράσκευοι τοῖς τῶν ξυμμάχων ἐγκλήμασιν ἐπειχθέντες τεμοῦμεν αὐτήν, ὁρᾷτε ὅπως μὴ αἴσιχον καὶ ἀπορώτερον τῇ Πελοποννήσφ πράξομεν. 6. ἐγκλήματα μὲν γὰρ καὶ πόλεων καὶ ιδιωτῶν οἷόν τε καταλῦσαι· πόλεμον δὲ ξύμπαντας ἀραμένους ἔνεκα τῶν ιδίων, ὃν οὐχ ὑπάρχει εἰδέναι κατ' ὅτι χωρήσει, οὐ ῥᾶδιον εὐπρεπῶς θέσθαι. LXXXIII. καὶ ἀνδρεία μηδενὶ πολλοὺς μιᾷ πόλει μὴ ταχὺ ἐπελθεῖν δοκεῖτω εἶναι. 2. εἰσὶ γὰρ καὶ ἐκείνοις οὐκ ἐλάσσους, χρήματα φέροντες, ξύμμαχοι, καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν ἀλλὰ δαπάνης, δι' ἣν τὰ ὅπλα ὠφελεῖ, ἄλλως τε καὶ ἡπειρώταις πρὸς θαλασσίους. 3. πορτσώμεθα οὖν πρῶτον αὐτήν, καὶ μὴ τοῖς τῶν ξυμμάχων λόγοις πρότερον ἐπαιρώμεθα, οἵπερ δὲ καὶ τῶν ἀποβαινόντων τὸ πλεόν ἐπ' ἀμφοτέρα τῆς αἰτίας ἔξομεν, οὗτοι καὶ κατ' ἡσυχίαν τι αὐτῶν προῖδωμεν. LXXXIV. καὶ τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε. σπεύδοντές τε γὰρ σχολαίτερον ἂν παύσαισθε διὰ τὸ ἀπαράσκευοι ἐγχειρεῖν· καὶ ἅμα ἔλευθέραν καὶ ἐνδοξοτάτην πόλιν διὰ παντὸς τεμόμεθα. 2. καὶ δύναται μάλιστα σωφροσύνη ἔμφρων τοῦτ' εἶναι. μόνοι γὰρ δι' αὐτὸ εὐπραγίαις τε οὐκ ἐξυβρίζομεν καὶ ξυμφοραῖς ἥσσον ἐτέρων εἴκομεν· τῶν τε ξὺν ἐπαίνῳ ἐξοτρυνόντων ἡμᾶς ἐπὶ τὰ δεινὰ παρὰ τὸ δοκοῦν ἡμῖν οὐκ ἐπαιρόμεθα ἡδοτῇ, καὶ ἴτε τις ἄρα ξὺν κατηγορίᾳ παροξύνῃ, οὐδὲν μᾶλλον ἀχθεσθέντες ἀνεπίσθημεν. 3. πολεμικοὶ τε καὶ εὐβουλοι διὰ τὸ εὐκοσμον γιγνόμεθα, τὸ μὲν ὅτι αἰδῶς σωφροσύνης πλείστον μετέχει, αἰσχύνης δὲ εὐψυχία, εὐβουλοι δὲ ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδευόμενοι, καὶ ξὺν χαλεπότητι σωφρονέστερον ἢ ὥστε αὐτῶν ἀνηκουστεῖν, καὶ μὴ τὰ ἀχρεῖα ξυτετοὶ ἄγαν ὄντες, τὰς τῶν πολεμίων παρασκευὰς λόγῳ καλῶς μεμηρόμενοι ἀνομοίως ἐργῇ ἐπεξιέναι, νομίζειν δὲ τὰς τε διανοίας τῶν πέλας παραπλησίους εἶναι, καὶ τὰς προσπιπτούσας τύχας οὐ λόγῳ διαιρετάς. 4. αἰεὶ δὲ ὡς πρὸς εὖ βουλευομένους τοὺς ἐναντίους ἐργῇ παρασκευαζόμεθα· καὶ οὐκ ἐξ ἐκείνων ὡς ἀμαρτησομένων ἔχειν δεῖ τὰς ἐλπίδας, ἀλλ' ὡς ἡμῶν αὐτῶν ἀσφαλῶς προορουμένων. πολὺ τε διαφέρειν οὐ δεῖ νομίζειν ἄνθρωπον ἀνθρώπου, κράτιστον δὲ εἶναι ὅστις ἐν τοῖς

ἀναγκαιοτάτοις παιδεύεται. LXXXV. τάστας οὐτ' αἷς οἱ πατέρες  
 τε ἡμῖν παρίδουσιν μελέτας καὶ αὐτοὶ διὰ παντὸς ὠφελούμενοι  
 ἔχομεν, μὴ παρῶμεν, μῆδ' ἐπειχθέντες ἐν βραχεὶ μορίῳ ἡμέρας περὶ  
 πολλῶν σωμάτων καὶ χρημάτων καὶ πόλεων καὶ δόξης βουλευσώμεν,  
 ἀλλὰ καθ' ἡσυχίαν. ἔξοσι δ' ἡμῖν μᾶλλον ἐτέρων διὰ ἰσχύν. 2. καὶ  
 πρὸς τοὺς Ἀθηναίους πέμπετε μὲν περὶ τῆς Ποτιδαίας, πέμπετε δὲ  
 περὶ ὧν οἱ ξύμμαχοι φασιν ἀδικεῖσθαι, ἄλλως τε καὶ ἐτοιμῶν ὄντων  
 αὐτῶν δίκαι· δοῦναι· ἐπὶ δὲ τὸν διδόντα οὐ πρότερον νόμιμον ὥς  
 ἐπ' ἀδικοῦντα ἰέναι. παρασκευάζεσθε δὲ τὸν πόλεμον ἅμα. ταῦτα  
 γὰρ καὶ κράτιστα βουλευέσεσθε καὶ τοῖς ἐναντίοις φοβερώτατα.  
 3. καὶ ὁ μὲν Ἀρχίδαμος τοιαῦτα εἶπε· παρελθὼν δὲ Σθενελαΐδας  
 τελευταῖος, εἰς τῶν ἐφόρων τότε ὢν, ἔλεξεν ἐν τοῖς Λακεδαιμονίοις  
 ὧδε.

LXXXVI. Τοὺς μὲν λόγους τοὺς πολλοὺς τῶν Ἀθηναίων οὐ  
 γιγνώσκω· ἐπαινέσαντες γὰρ πολλὰ ἑαυτούς, οὐδαμῶς ἀντεῖπον ὥς  
 οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους καὶ τὴν Πελοπόννησον·  
 καίτοι εἰ πρὸς τοὺς Μήδους ἐγένετο ἀγαθοὶ τότε, πρὸς δ' ἡμᾶς  
 κακοὶ νῦν, διπλασίως ζημίας ἄξιοί εἰσιν, ὅτι ἀντ' ἀγαθῶν κακοὶ  
 γεγένηται. 2. ἡμεῖς δὲ ὅμοιοι καὶ τότε καὶ νῦν ἔσμεν, καὶ τοὺς  
 ξυμμάχους ἢ σωφροτῶμεν οὐ περιοφόμεθα ἀδικουμένοις οὐδὲ μελ-  
 λήσομεν τιμωρεῖν· οἱ δ' οὐκέτι μέλλουσι κακῶς πάσχειν. 3. ἄλλοις  
 μὲν γὰρ χρήματά ἐστι πολλὰ καὶ νῆες καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι  
 ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ  
 λόγοις διακριτέα μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους, ἀλλὰ τιμωρη-  
 τέα ἐν τάχει καὶ παντὶ σθένει. 4. καὶ ὥς ἡμᾶς πρέπει βουλευέσθαι  
 ἀδικουμένους μηδεὶς διδασκέτω, ἀλλὰ τοὺς μέλλοντας ἀδικεῖν μᾶλλον  
 πρέπει πολὺν χρόνον βουλευέσθαι. 5. ψηφίσεσθε οὔν, ὃ Λακεδαι-  
 μόνιοι, ἀξίως τῆς Σπάρτης τὸν πόλεμον, καὶ μήτε τοὺς Ἀθηναίους  
 εἴατε μείζους γίγνεσθαι, μήτε τοὺς ξυμμάχους καταπροδιδῶμεν,  
 ἀλλὰ ξὺν τοῖς θεοῖς ἐπίωμεν πρὸς τοὺς ἀδικοῦντας.

LXXXVII. Τοιαῦτα λέξας ἐπεψήφισεν αὐτὸς ἐφορος ὢν ἐς  
 τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. 2. ὁ δέ, κρίνουσι γὰρ βοῇ καὶ  
 οὐ ψήφῳ, οὐκ ἔφη διαγινώσκειν τὴν βοήν ὅποτέρᾳ μείζων, ἀλλὰ  
 βουλόμετος αὐτοὺς φανερῶς ἀποδεικνυμένους τὴν γνώμην ἐς τὸ  
 πολεμεῖν μᾶλλον ὀρμηθεὶς ἔλεξεν· Ὅτῳ μὲν ἑμῶν, ὃ Λακεδαιμόνιοι,  
 δοκοῦσι λελύσθαι αἱ σπονδαὶ καὶ οἱ Ἀθηναῖοι ἀδικεῖν, ἀναστήτω

ἐς ἐκεῖνο τὸ χωρίον· δείξας τι χωρίον αὐτοῖς· ὅτε δὲ μὴ δοκοῦσιν, ἐς τὰ ἐπὶ θάτερα. 3. ἀναστάντες δὲ διέστησαν, καὶ πολλῇ πλείους ἐγένοντο οἷς ἐδόκουν αἱ σπονδαὶ λελύσθαι. 4. προσκαλίσαντες τε τοὺς ξυμμάχους εἶπον ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ καὶ τοὺς πάντας ξυμμάχους παρακαλέσαντες, ψῆγον ἐπαγαγεῖν, ὅπως κοιτῇ βουλευσάμενοι τὸν πόλεμον ποιῶνται, ἢ δοκῇ. 5. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἶκον, διαπραΰξαντες ταῦτα, καὶ οἱ Ἀθηναῖον πρέσβεις ὑστερον, ἐφ' ἅπερ ἦλθον χρηματίζαντες. 6. ἡ δὲ διαγνώμη αὕτη τῆς ἐκκλησίας, τοῦ τὰς σπονδὰς λελύσθαι, ἐγένετο ἐν τῷ τετάρτῳ ἔτει καὶ δεκάτῳ τῶν τριακοντοντιῶν σπονδῶν προκεχωρηκνῶν αἱ ἐγένοντο μετὰ τὰ Εὐβοϊκά.

LXXXVIII. Ἐψηφίσαντο δὲ οἱ Λακεδαιμόνιοι τὰς σπονδὰς λελύσθαι καὶ πολεμητέα εἶναι, οὐ τοσοῦτον τῶν ξυμμάχων πεισθέντες τοῖς λόγοις ὅσον φοβούμενοι τοὺς Ἀθηναίους, μὴ ἐπὶ μεῖζον δυνηθῶσιν, ὁρῶντες αὐτοῖς τὰ πολλὰ τῆς Ἑλλάδος ἐποχείρια ἴδμεν ὄντα. LXXXIX. οἱ γὰρ Ἀθηναῖοι τρόπῳ τοιῷδε ἦλθον ἐπὶ τὰ πράγματα ἐν οἷς ἠδξήθησαν. 2. ἐπειδὴ Μῆδοι ἀτεχώρησαν ἐκ τῆς Εὐρώπης νικηθέντες καὶ τανσὶ καὶ πεζῇ ὑπὸ Ἑλλήνων, καὶ οἱ καταφγόντες αὐτῶν ταῖς τανσὶν ἐς Μυκάλην διεφθάρησαν, Ἀστυχίδης μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγεῖτο τῶν ἐν Μυκάλῃ Ἑλλήνων, ἀπεχώρησεν ἐπ' οἶκον ἔχων τοὺς ἀπὸ Πελοποννήσου ξυμμάχους· οἱ δὲ Ἀθηναῖοι καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου. ξύμμαχοι, ἴδη ἀφεστηκότες ἀπὸ βασιλείῳ, ὑπομείναντες Σηστὸν ἐπολιόρκουν Μήδων ἐχόντων, καὶ ἐπιχειμάσαντες εἶλον αὐτὴν ἐκλιπόντων τῶν βαρβάρων. καὶ μετὰ τοῦτο ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἕκαστοι κατὰ πόλεις. 3. Ἀθηναίων δὲ τὸ κοινόν, ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον, διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας καὶ τὴν περιουσίαν κατασκευῆς, καὶ τὴν πόλιν ἀνοικοδομεῖν παρεσκευάζοντο καὶ τὰ τεῖχη. τοῦ τε γὰρ περιβύλου βραχέα εἰστήκει καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, ἐν αἷς αὐτοὶ ἐσκήνησαν οἱ δυνατοὶ τῶν Περσῶν. XC. Λακεδαιμόνιοι δὲ αἰσθόμενοι τὸ μέλλον ἦλθον πρεσβεῖα, τὰ μὲν καὶ αὐτοὶ ἴδιον ἂν ὁρῶντες μῆτ' ἐκείνους μῆτ' ἄλλον μηδένα τεῖχος ἔχοντα, τὸ δὲ πλέον τῶν ξυμμάχων ἐξοτρυνόντων καὶ φοβονμένων τοῦ τε ναυτικοῦ αὐτῶν τὸ πλῆθος, ὃ πρὶν οὐχ ὑπῆρχε, καὶ τὴν ἐς τὸν Μηδικὸν πόλεμον τόλμαν γενομένην.

2. ἤξιον τε αὐτοὺς μὴ τειγίζειν, ἀλλὰ καὶ τῶν ἔξω Πελοποννήσου μᾶλλον ὅσοις εἰσιτήκει ξυγκαθελεῖν μετὰ σφῶν τοὺς περιβόλους, τὸ μὲν βουλόμενον καὶ ὑποπτον τῆς γνώμης· οὐδ' δηλοῦντες ἐς τοὺς Ἀθηναίους, ὡς δὲ τοῦ βαρβάρου, εἰ αὐτοῖς ἐπέλθοι, οὐκ ἂν ἔχοντος ἀπὸ ἐχτροῦ ποθεῖν, ὥσπερ τῶν ἐκ τῶν Θιβῶν, ὀρμᾶσθαι· τὴν τε Πελοπόννησον πᾶσιν ἔφασαν ἱκανὴν εἶναι ἀναχώρησίν τε καὶ ἀφορμὴν. 3. οἱ δ' Ἀθηναῖοι, Θεμιστοκλῆους γνώμῃ, τοὺς μὲν Λακεδαιμονίους ταῦτ' εἰπόντας, ἀποκρινάμενοι ἔτι πέμψουσιν ὡς αὐτοὺς πρέσβεις περὶ ὧν λέγουσιν εὐθὺς ἀπήλλαξαν· ἐαυτὸν δ' ἐκέλευεν ἀποστελλεῖν ὡς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν Λακεδαιμόνα, ἄλλους δὲ πρὸς ἐαυτῷ ἐλομένους πρέσβεις μὴ εὐθὺς ἐκπέμπειν, ἀλλ' ἐπισχεῖν μέχρι τοσούτου ἕως ἂν τὸ τεῖχος ἱκανὸν ἄρῳσιν ὥστε ἀπομάχεσθαι ἐκ τοῦ ἀναγκαιοτάτου ὕψους· τειγίζειν δὲ πάντας πανδημεῖ τοὺς ἐν τῇ πόλει καὶ αὐτοὺς καὶ γυναικας καὶ παῖδας, φειδομένους μήτε ἰδίου μήτε δημοσίου οἰκοδομήματος ὅθεν τις ὠφέλεια ἔσται ἐς τὸ ἔργον, ἀλλὰ κυθαιροῦντας πάντα. 4. καὶ ὁ μὲν ταῦτα διδάξας καὶ ὑπειπὼν τᾶλλα ὅτι αὐτὸς τάκεῖ πράξει ὥχρετο. 5. καὶ ἐς τὴν Λακεδαιμόνα ἐλθὼν οὐ προσῆει πρὸς τὰς ἀρχάς, ἀλλὰ διῆγε καὶ προῦφασίζετο. καὶ ὁπότε τις αὐτὸν ἐροῖτο τῶν ἐν τελεῖ ὄντων ὅ, τι οὐκ ἐπύρχεται ἐπὶ τὸ κοινόν, ἔφη τοὺς ξυμπρέσβεις ἀναμένειν, ἀσχολίας δέ τινας οὕσης αὐτοὺς ὑπολειφθῆναι, προσδέχεσθαι μέντοι ἐν τάχει ἤξειν καὶ θανμάζειν ὡς οὐπω πάρεισιν. XCI. οἱ δὲ ἀκούοντες τῷ μὲν Θεμιστοκλεῖ ἐπεΐθοντο διὰ φιλίαν αὐτοῦ· τῶν δὲ ἄλλων ἀφικνουμένων καὶ σιμῶς κατηγορούντων ὅτι τειγίζεται τε καὶ ἤδη ὕψος λαμβάνει, οὐκ εἶχον ὅπως χρῆ ἀπιστῆσαι. 2. γρὺς δὲ ἐκείνος κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παράγεσθαι, ἢ πέμψαι σφῶν αὐτῶν ἄνδρας οἵτινες χρηστοί, καὶ πιστῶς ἀπαγγελοῦσι σκεψάμενοι. 3. ἀποστελλούσιν οὖν, καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς τοῖς Ἀθηναίοις κρύφα πέμπει κελεύων ὡς ἥκιστα ἐπιστατῶς κατασχεῖν καὶ μὴ ἀγεῖναι πρὶν ἂν αὐτοὶ πάλιν κομισθῶσιν· ἤδη γὰρ καὶ ἦκον αὐτῶν οἱ ξυμπρέσβεις, Ἀβρωνίχης τε ὁ Λυσικλῆους καὶ Ἀριστείδης ὁ Λασιμάχου ἀγγέλοντες ἔχειν ἱκανῶς τὸ τεῖχος· ἐφοβείτο γὰρ μὴ οἱ Λακεδαιμόνιοι σφᾶς, ὁπότε σιμῶς ἀκούσειαν, οὐκ ἐτι ἀφῶσιν. 4. οἱ τε οὖν Ἀθηναῖοι τοὺς πρέσβεις ὥσπερ ἐπεστάλη κατείχον, καὶ Θεμιστοκλῆς ἐπελθὼν τοῖς Λακεδαιμονίοις, ἐνταῦθα δὴ φανερώς εἶπεν, ὅτι ἡ μὲν πόλις σφῶν τετελείχεται ἤδη, ὥστε ἱκανὴ εἶναι

σώζειν τοὺς ἐνοικοῦντας· εἰ δέ τι βούλονται Λακεδαιμόνιοι ἢ οἱ  
 ξυμμαχοὶ πρσβεύεσθαι παρὰ σφᾶς, ὡς πρὸς διαγινώσκοντας τὸ  
 λοιπὸν εἶναι τὰ τε σφίσι αὐτοῖς ξύμφορα καὶ τὰ κοινά. 5. τὴν τε  
 γὰρ πόλιν ὅτε ἐδόκει ἐκλιπεῖν ἄμεινον εἶναι καὶ ἐς τὰς ταῦς ἐσβῆναι,  
 ἄντε ἐκείνων ἔφασαν γνόντες τολμῆσαι, καὶ ὅσα αὐ μετ' ἐκείνων  
 βουλευέσθαι, οὐδενὸς ὕστεροι γνώμῃ φανῆναι. 6. δοκεῖν οὖν  
 σφίσι καὶ νῦν ἄμεινον εἶναι τὴν ἐνυτῶν πόλιν τεῖχος ἔχειν, καὶ ἰδίᾳ  
 τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελιμώτερον εἶσε-  
 σθαι. 7. οὐ γὰρ οἷόν τ' εἶναι, μὴ ἀπὸ ἀντιπάλων παρασκευῆς  
 ὁμοῖόν τι ἢ ἴσον ἐς τὸ κοινὸν βουλευέσθαι. ἢ πάντας οὖν ἀτει-  
 χίστους ἐφη χρῆναι ξυμμαχεῖν ἢ καὶ τὰδε νομίζειν ὀρθῶς ἔχειν.  
 XCII. οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὀργὴν μὲν φανεράν οὐκ  
 ἐποιοῦντο τοῖς Ἀθηναίοις· οὐδὲ γὰρ ἐπὶ κωλύμῃ, ἀλλὰ γνώμῃς  
 παραινεῖσι δῆθεν τῷ κοινῷ ἐπρσβεύσαντο· ἅμα δὲ καὶ προσφιλεῖς  
 ὄντες ἐν τῷ τότε διὰ τὴν ἐς τὸν Μῆδον προθυμίαν τὰ μάλιστα  
 αὐτοῖς εὐίχχανον· τῆς μὲντοι βουλῆσεως ἀμαρτάνοντες ἀδήλως  
 ἔχθοντο. οἱ τε πρέσβεις ἐκατέρων ἀπῆλθον ἐκ οἴκου ἀνεπικλήτως.

XCIII. Τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτείχισαν ἐν  
 ὀλίγῳ χρόνῳ. 2. καὶ δῆλῃ ἡ οἰκοδομία ἔτι καὶ νῦν ἔστιν ὅτι κατὰ  
 σπουδὴν ἐγένετο. οἱ γὰρ Θεμελίοι παντοίων λίθων ὑπόκεινται καὶ  
 οὐ ξυμπερασμύμων ἔστιν ὧ, ἀλλ' ὡς ἕκαστοί ποτε προσέφερον· πολ-  
 λαὶ τε στήλαι ἀπὸ σημάτων καὶ λίθοι εἰργασμένοι ἐγκατετέγησαν.  
 μεῖζων γὰρ ὁ περιβόλος πανταχῇ ἐξήχθη τῆς πόλεως, καὶ διὰ τοῦτο  
 πάντα ὁμοίως κινούμεντες ἠπείγοντο. 3. ἔπεισε δὲ καὶ τοῦ Πειραιῶς  
 τὰ λοιπὰ ὁ Θεμιστοκλῆς οἰκοδομεῖν· ὑπῆρκετο δ' αὐτοῦ πρότερον  
 ἐπὶ τῆς ἐκείνου ἀρχῆς ἡς κατ' ἐνιαυτὸν Ἀθηναίοις ἤρξε· νομίζων  
 τό τε χωρίον καλὸν εἶναι, λιμένας ἔχον τρεῖς ἀντοφνεῖς, καὶ αὐτοὺς  
 ναυτικῶς γεγενημένους μίγναι προσφέρειν ἐς τὸ κτήσασθαι δύναμιν.  
 4. τῆς γὰρ δὴ θαλάσσης πρῶτος ἐτόλμησεν εἰπεῖν ὡς ἀνθεκτέα  
 ἐστί, καὶ τὴν ἀρχὴν ἐβίβει ξυγκατεσκεύαζε. 5. καὶ ὑποδομήσαν τῇ  
 ἐκείνου γνώμῃ τὸ πάχος τοῦ τεύχους, ὅπερ νῦν ἔτι δῆλόν ἐστι  
 περὶ τὸν Πειραιᾶ· δύο γὰρ ἅμαξαι ἐταγτίαι ἀλλήλαις τοὺς λίθους  
 ἐπῆγον. ἐντὸς δὲ οὔτε χάλις οὔτε πηλὸς ἦν, ἀλλὰ ξυνηκοδομημένοι  
 μεγάλοι λίθοι καὶ ἐν τῇ γῇ ἰγγώριοι, σιδήρῳ πρὸς ἀλλήλους τὰ ἔσω-  
 θεν καὶ μολίβδῳ δεδεμένοι. τὸ δὲ ἔσω ἦμισιν μάλιστα ἐτελέσθη  
 οὐ διενοεῖτο. 6. ἐβούλετο γὰρ τῷ μεγέθει καὶ τῷ πάχει ἀφιστάσθαι



τὰς τῶν πολεμίων ἐπιβουλὰς· ἀνθρώπων τε ἐνόμιζεν ὀλίγων καὶ τῶν ἀχρειοτάτων ἀρκέσειν τὴν φυλακὴν, τοὺς δ' ἄλλους ἐς τὰς ναυς ἐπιβήσεσθαι. 7. ταῖς γὰρ ναυσὶ μάλιστα προσέκειτο, ἰδὼν, ὡς ἐμοὶ δοκεῖ τῆς βασιλέως στρατιᾶς τὴν κατὰ θάλασσαν ἐφοδοῦν εὐπορώτεραν τῆς κατὰ γῆν οὖσαν· τὸν τε Πειραιᾶ ὀφελιμώτερον ἐνόμιζε τῆς ἄνω πόλεως, καὶ πολλάκις τοῖς Ἀθηναίοις παρήνει, ἣν ἄρα ποιεῖ κατὰ γῆν βιασθῶσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἄπαντας ἀντίστασθαι. Ἀθηναῖοι μὲν οὖν οὕτως ἐτοιχίσθησαν καὶ τᾶλλα κατεσκευάζοντο εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν.

XCIV. Πανσανίας δὲ ὁ Κλειομβρότου ἐκ Λακεδαιμόνου στρατηγὸς τῶν Ἑλλήνων ἐξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ Πελοποννήσου· ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναοὶ καὶ τῶν ἄλλων συμμάχων πλῆθος. 2. καὶ ἐστράτευσαν ἐς Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο, καὶ ὕστερον ἐς Βυζάντιον Μήδων ἐχόντων καὶ ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ. XCV. ἤδη δὲ βιαίου ὄντος αὐτοῦ, οἱ τε ἄλλοι Ἕλληνες ἵχθοντο, καὶ οὐχ ἥμιστοι οἱ Ἴωνες καὶ ὅσοι ἀπὸ βασιλέως νεωστὶ ἡλευθέρωντο· φοιτῶντές τε πρὸς τοὺς Ἀθηναίους ἠξίουν αὐτὰς ἡγεμόνας σφῶν γενέσθαι κατὰ τὸ ξυγγενές, καὶ Πανσανίᾳ μὴ ἐπιτρέπειν, ἣν που βιάζεται. 2. οἱ δὲ Ἀθηναῖοι ἰδεξάμεντό τε τοὺς λόγους καὶ προσείχον τὴν γνώμην ὡς οὐ περιοφάμενοι τᾶλλα τε καταστησόμενοι ἢ φαίνοιτο ἄριστα αὐτοῖς. 3. ἐν τούτῳ δὲ οἱ Λακεδαιμόνιοι μετεπέμποντο Πανσανίαν ἀτακτοῦντες ὥν περὶ ἐπυνθάνοντο· καὶ γὰρ ἀδικία πολλὴ κατηγορεῖτο αὐτοῦ ὑπὸ τῶν Ἑλλήνων τῶν ἀφικνονόμενων, καὶ τυραννίδος μᾶλλον ἐγμύετο μίμησις ἢ στρατηγία. 4. ξυνέβη τε αὐτῷ καλεῖσθαι τε ἅμα καὶ τοὺς συμμαχοὺς τῷ ἐκείνου ἔχθει παρ' Ἀθηναίους μετατάξασθαι πλὴν τῶν ἀπὸ Πελοποννήσου στρατιωτῶν. 5. ἐλθὼν δὲ ἐς Λακεδαιμόνα τῶν μὲν ἰδίᾳ πρὸς τινα ἀδικημάτων εὐθύνθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν· κατηγορεῖτο δὲ αὐτοῦ οὐχ ἥμιστοι Μηδισμοί· καὶ ἰδοὺ σαφίστατον εἶναι. 6. καὶ ἐκείνον μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα, Δορκιν δὲ καὶ ἄλλους τινὰς μετ' αὐτοῦ στρατὸν ἐχόντας οὐ πολλὴν· οἷς οὐκέτι ἐτίεσαν οἱ συμμαχοὶ τὴν ἡγεμονίαν. 7. οἱ δὲ αἰσθόμενοι ἀπῆλθον· καὶ ἄλλους οὐκέτι ὕστερον ἐξέπεμψαν οἱ Λακεδαιμόνιοι, φοβούμενοι μὴ σφίσιν οἱ ἐξίόντες χεῖρους γίγνωνται, ὅπερ καὶ ἐν τῷ Πανσανίᾳ ἐνεῖδον· ἀπαλλαξίοντες δὲ καὶ τοῦ Μηδικοῦ πολέμου, καὶ τοὺς Ἀθηναίους τομίζοντες ἰκα-

τοὺς ἐξηγεῖσθαι, καὶ σφίσιν ἐν τῷ τότε παρόντι ἐπιτηδείους. XCVI. παραλαβόντες δὲ οἱ Ἀθηναῖοι τὴν ἡγεμονίαν τούτῳ τῷ τρόπῳ ἐκόντων τῶν ξυμμάχων, διὰ τὸ Πανσαρίου μῖσος, ἔταξαν ἃς τε ἰδεῖ παρέχειν τῶν πόλεων χρήματα πρὸς τὸν βάρβαρον καὶ ἃς ναῦς. πρόσχημα γὰρ ἦν ἀμύνασθαι ὧν ἐπαθον δηοῦντας τὴν βασιλείῳς χώραν. καὶ Ἑλληνοταμίαι τότε πρῶτον Ἀθηναίοις κατέστη ἀρχή, οἱ ἐδέχοντο τὸν φόρον. οὕτω γὰρ ὠνομάσθη τῶν χρημάτων ἡ φορά. ἦν δ' ὁ πρῶτος φόρος ταχθεὶς τειρακόσια τάλαντα καὶ ἐξήκοτα. ταμειῶν τε Δῆλος ἦν αὐτοῖς καὶ αἱ ξυνοδοὶ ἐς τὸ ἱερὸν ἐγίγνοντο. XCVII. ἡγούμενοι δὲ αὐτοτόμων τὸ πρῶτον τῶν ξυμμάχων, καὶ ἀπὸ κοινῶν ξυνόδων βουλευόντων, τοσάδε ἐπέλθον πολέμῳ τε καὶ διαχειρίσει πραγμάτων μεταξὺ τοῦδε τοῦ πολέμου καὶ τοῦ Μηδικοῦ, ἃ ἐγένετο πρὸς τε τὸν βάρβιρον αὐτοῖς, καὶ πρὸς τοὺς σφετέρους ξυμμάχους νεωτερίζοντας, καὶ Πελοποννησίῳν τοὺς αἰεὶ προστυγχάνοντας ἐν ἐκάστῳ. 2. ἔγραψα δὲ αὐτά, καὶ τὴν ἐκβολὴν τοῦ λόγου ἐποιησάμην διὰ τόδε, ὅτι τοῖς πρὸ ἑμοῦ ἄπασιν ἐκλιπὲς τοῦτο ἦν τὸ χωρίον, καὶ ἡ τὰ πρὸ τῶν Μηδικῶν Ἑλληνικὰ ξυνετίθεσαν ἢ αὐτὰ τὰ Μηδικά· τούτων δὲ ὅσπερ καὶ ἦψατο ἐν τῇ Ἀττικῇ ξυγγραφῇ Ἑλλάνικος, βραχέως τε καὶ τοῖς χρόνοις οὐκ ἀκριβῶς ἐπεμνήσθη· ἅμα δὲ καὶ τῆς ἀρχῆς ἀπεδείξειν ἔχει τῆς τῶν Ἀθηναίων ἐν οἷον τρόπῳ κατίστη.

XCVIII. Πρῶτον μὲν Ἡϊόνα τὴν ἐπὶ Στρυνμόνι, Μήδων ἐχόντων πολιορκίᾳ εἶλον καὶ ἠδραπόδισαν Κίμωνος τοῦ Μιλτιάδου στρατηγούντος. 2. ἔπειτα Σκῆρον τὴν ἐν τῷ Αἰγαίῳ τήσσοι, ἣν ὄκκοιν Δόλοπες, ἠδραπόδισαν καὶ ὄκκισαν αὐτοί. 3. πρὸς δὲ Καρυστίους αὐτοῖς ἄνεν τῶν ἄλλων Εὐβοέων πόλεμος ἐγένετο, καὶ χρόνῳ ξυνίβησαν καθ' ὁμολογίαν. 4. Ναξίοις δὲ ἀποσταῦσι μετὰ ταῦτα ἐπολέμησαν καὶ πολιορκίᾳ παρεστήσαντο. πρώτη τε αὕτη πόλις ξυμμιχίς παρὰ τὸ καθεστηκὸς ἰδοῦλῳθι, ἔπειτα δὲ καὶ τῶν ἄλλων ὡς ἐκάστη ξυνίβη. XCIX. αἰτίαι δὲ ἄλλαι τε ἦσαν τῶν ἀποστάσεων καὶ μέγισται αἱ τῶν φόρων καὶ νεῶν ἐκδειαι, καὶ λειπαστράτιον εἴ τῳ ἐγένετο. οἱ γὰρ Ἀθηναῖοι ἀκριβῶς ἐπραπσον καὶ λυπηροὶ ἦσαν, οὐκ εἰωθόσιν οὐδὲ βουλομένοις ταλαιπωρεῖν προσάγοντες τὰς ἀνάγκας· 2. ἦσαν δὲ πῶς καὶ ἄλλως οἱ Ἀθηναῖοι οὐκέτι ὁμοίως ἐν ἡδοῇ ἄρχοντες, καὶ οὔτε ξυνεστράτευον ἀπὸ τοῦ ἴσου φερίδιόν τε προσάγεσθαι ἢ αὐτοῖς τοὺς ἀφισταμένους. 3. ὧν αὐτοὶ

αἵτιοι ἐγένοντο οἱ ξυμμάχοι· διὰ γὰρ τὴν ἀπόκησιν ταύτην τῶν στρατειῶν οἱ πλείους αὐτῶν, ἵνα μὴ ἀπ' οἶκον ὦσι, χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἱκνούμενον ἀνάλωμα φέρειν, καὶ τοῖς μὲν Ἀθηναίοις ἤψετο τὸ ναυτικὸν ἀπὸ τῆς δαπάνης ἣν ἐκεῖνοι ξυμφέροισιν, αὐτοὶ δὲ ὅποτε ἀποσταῖν, ἀπαράσκεινοι καὶ ἀπειροὶ ἐς τὸν πόλεμον καθίστατο.

C. Ἐγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Εὐρυμέδοντι ποταμῷ ἐν Παμφυλίᾳ πεζομαχία καὶ ναυμαχία Ἀθηναίων καὶ τῶν ξυμμάχων πρὸς Μήδους, καὶ ἐνίκων τῇ αὐτῇ ἡμέρᾳ ἀμφοτέρω Ἀθηναῖοι Κίμωνος τοῦ Μιλτιάδου στρατηγούντος, καὶ εἶλον τριήρεις Φοινίκων καὶ διέφθειραν τὰς πάσας ἐς τὰς διακοσίας. 2. χρόνον δὲ ὕστερον ξυνήβη Θαπίους αὐτῶν ἀποστῆναι, διενεχθέντας περὶ τῶν ἐν τῇ ἀντιπέρας Θράκῃ ἐμπορίων καὶ τοῦ μετάλλου, ᾧ ἐτέμοντο. καὶ ναυσὶ μὲν ἐπὶ Θάσον πλεύσαντες οἱ Ἀθηναῖοι ναυμαχίᾳ ἐκράτησαν καὶ ἐς τὴν γῆν ἀπέρησαν, 3. ἐπὶ δὲ Στυμόνα πέμψαντες μυρίους οἰκητορας αὐτῶν καὶ τῶν ξυμμάχων ὑπὸ τοὺς αὐτοὺς χρόνους, ὡς οἰκοῦντες τὰς τότε καλουμένας Ἐννέα ὁδοὺς νῦν δὲ Ἀμφίπολιν, τῶν μὲν Ἐννέα ὁδῶν αὐτοὶ ἐκράτησαν, ἃς εἶχον Ἡδωνοὶ, προελθόντες δὲ τῆς Θράκης ἐς μεσόγειαν διεφθάρησαν ἐν Δραβήσκῃ τῇ Ἡδωνικῇ ὑπὸ τῶν Θρακῶν ἑμπάντων, οἷς πολέμιον ἦν τὸ χωρίον αἱ Ἐννέα ὁδοὶ κτιζόμεναι. CI. Θάσσιοι δὲ νικηθέντες μάχαις καὶ πολιορκούμενοι, Λακεδαιμονίους ἐπεκαλοῦντο, καὶ ἱπαμῆναι ἐκέλευον ἐμβαλόντας ἐς τὴν Ἀττικὴν. 2. οἱ δὲ ὑπέσχοντο μὲν κρύφα τῶν Ἀθηναίων καὶ ἔμελλον, διεκωλύθησαν δὲ ὑπὸ τοῦ γενομένου σεισμοῦ, ἐν ᾧ καὶ οἱ Εἰλωτες αὐτοῖς καὶ τῶν περιοίκων Θουριάται τε καὶ Αἰθεεῖς ἐς Ἰθώμην ἀπέστησαν. πλείστοι δὲ τῶν Εἰλωτῶν ἐγένοντο οἱ τῶν παλαιῶν Μεσσηνίων τότε δουλωθέντων ἀπόγονοι· ἡ καὶ Μεσσήνιοι ἐκλήθησαν οἱ πάντες. 3. πρὸς μὲν οὖν τοὺς ἐν Ἰθώμῃ πόλεμος καθειστήκει Λακεδαιμονίοις· Θάσσιοι δὲ τρίτῃ ἔτει πολιορκούμενοι ὁμολόγησαν Ἀθηναίοις, τεῖχος τε καθελόντες καὶ ταῦς παραδόντες, χρήματά τε ὅσα ἔδει ἀποδοῦναι αὐτίκα ταξάμενοι καὶ τὸ λοιπὸν φέρειν, τὴν τε ἡπειρον καὶ τὸ μέταλλον ἀφέντες. CII. Λακεδαιμόνιοι δέ, ὡς αὐτοῖς πρὸς τοὺς ἐν Ἰθώμῃ ἐμχύνετο ὁ πόλεμος, ἄλλους τε ἐπεκαλέσαντο ξυμμάχους καὶ Ἀθηναίους· οἱ δ' ἦλθον Κίμωνος στρατηγούντος πλήθει οὐκ ὀλίγῃ. 2. μάλιστα δ' αὐτοὺς ἐπεκαλέσαντο ὅτι τετχομαχεῖν ἐδόκουν δυνατοὶ εἶναι, τοῖς

δὲ πολιορκίας μακρὰς καθεστηκυίας τούτου ἔνδεα ἐφαίνετο· βίβη γὰρ αὖ εἶλον τὸ χωρίον. 3. καὶ διαφορὰ ἐκ ταύτης τῆς στραταίας πρῶτον Λακεδαιμονίοις καὶ Ἀθηναίοις φανερὰ ἐγένετο. οἱ γὰρ Λακεδαιμόνιοι, ἐπεὶ τὸ χωρίον βίβη οὐχ ἡλίσκετο, δεισάντες τῶν Ἀθηναίων τὸ τολμηρὸν καὶ τὴν τεωτεροποιίαν, καὶ ἄλλοφύλους ἅμα ἡγησάμενοι, μή τι, ἣν παρὰ μείνωσιν, ὑπὸ τῶν ἐν Ἰθώμῃ πεσθόντες νεωτερίσωσι, μόνους τῶν ξυμμάχων ἀπέπεμψαν τὴν μὲν ὑποψίαν οὐ δηλοῦντες, εἰπόντες δὲ ὅτι οὐδὲν προσδίδονται αὐτῶν ἔτι. 4. οἱ δ' Ἀθηναῖοι ἔγνωσαν οὐκ ἐπὶ τῷ βελτίονι λόγῳ ἀποπεμπόμενοι, ἀλλὰ τινος ὑπόπτου γενομένου, καὶ δεινὸν ποιησάμενοι καὶ οὐκ ἀξιώσαντες ὑπὸ Λακεδαιμονίων τοῦτο παθεῖν, εὐθύς ἐπεὶ ἀνεχώρησαν, ἀφέντες τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμαχίαν πρὸς αὐτοὺς Ἀργείοις τοῖς ἐκείνων πολεμίοις ξύμμαχοι ἐγένοντο, καὶ πρὸς Θεσσαλοὺς ἅμα ἀμφοτέροις οἱ αὐτοὶ ὄρκοι καὶ ξυμμαχία κατέστη. CIII. οἱ δ' ἐν Ἰθώμῃ δεκάτῳ ἔτει, ὡς οὐκέτι ἐδύναντο ἀντέχειν, ξυνέβησαν πρὸς τοὺς Λακεδαιμονίους ἐφ' ᾧ τε ἐξίσαι ἐκ Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβήσονται αὐτῆς· ἣν δέ τις ἀλίσκηται, τοῦ λαβόντος εἶναι δούλον. 2. ἦν δέ τι καὶ χρηστήριον τοῖς Λακεδαιμονίοις Πυθικὸν πρὸ τοῦ, τὸν ἰκέτην τοῦ Διὸς τοῦ Ἰωμήτα ἀγίεναι. 3. ἐξῆλθον δὲ αὐτοὶ καὶ παῖδες καὶ γυναῖκες, καὶ αὐτοὺς Ἀθηναῖοι δεξάμενοι κατ' ἔχθος ἤδη τὸ Λακεδαιμονίων εἰς Ναύπακτον κατέφικσαν, ἣν ἔνυχον ὑψηλότες νεωστὶ Λοκρῶν τῶν Ὀζολῶν ἐχόντων. 4. προσεχώρησαν δὲ καὶ Μεγαρεῖς Ἀθηναίους εἰς ξυμμαχίαν Λακεδαιμονίων ἀποστάντες, ὅτι αὐτοὺς Κορινθιοὶ περὶ γῆς ὄρων πολέμῳ κατεῖχον. καὶ ἔσχον Ἀθηναῖοι Μέγαρα καὶ Πηγάς, καὶ τὰ μακρὰ τείχη ᾠκοδόμησαν Μεγαρεῦσι τὰ ἀπὸ τῆς πίλεως εἰς Νίσαιαν καὶ ἐγροῦρον αὐτοί. καὶ Κορινθίους μὲν οὐχ ἥμισυ ἀπὸ τοῦδε τὸ σφοδρὸν μῖσος ἤρξατο πρῶτον εἰς Ἀθηναίους γενέσθαι.

CIV. Ἰνάρως δὲ ὁ Ψαμμητίχου Αἰβυς βασιλεὺς Αἰβύων τῶν πρὸς Αἰγύπτῳ, ὁρμώμετος ἐκ Μαρείας τῆς ὑπὲρ Φάρου πόλεως, ἀπέστειλεν Αἰγύπτου τὰ πλείω ἀπὸ βασιλείας Ἀρταξέρξου, καὶ αὐτὸς ἄρχων γερόμενος Ἀθηναίους ἐπηγάγετο. 2. οἱ δέ, ἔνυχον γὰρ εἰς Κύπρον στρατευόμενοι ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων, ἦλθον ἀπολιπόντες τὴν Κύπρον, καὶ ἀναπλεύσαντες ἀπὸ θαλάσσης εἰς τὸν Νεῖλον, τοῦ τε ποταμοῦ κρατοῦντες καὶ τῆς Μέρ-

φιδος τῶν δύο μερῶν πρὸς τὸ τρίτον μέρος, ὃ καλεῖται Λευκὸν τεῖχος ἐπολέμουν. ἐνῆσαν δὲ αὐτόθι Περσῶν καὶ Μήδων οἱ καταφυγόντες, καὶ Αἰγυπτίων οἱ μὴ ξεκαποσιάντες.

CV. Ἀθηναίοις δὲ ναυσὶν ἀποβῦσαι ἐς Ἀλίας πρὸς Κορινθίους καὶ Ἐπιδαυρίους μάχῃ ἐγένετο, καὶ ἐνίκων Κορίνθιοι καὶ ὕστερον Ἀθηναῖοι ἐνανμάχσαν ἐπὶ Κερκυραλίᾳ Πελοποννησίων ναυσί, καὶ ἐνίκων Ἀθηναῖοι. 2. πολέμου δὲ καταστάτος πρὸς Αἰγινῆτας Ἀθηναίοις μετὰ ταῦτα, ναυμαχία γίνεταί ἐπ' Αἰγίνῃ μεγάλη Ἀθηναίων καὶ Αἰγινητῶν, καὶ οἱ ξύμμαχοι ἐκατέροις παρῆσαν, καὶ ἐνίκων Ἀθηναῖοι, καὶ ταῦς ἑβδομήκοντα λαβόντες αὐτῶν, ἐς τὴν γῆν ἀπέβησαν καὶ ἐπολιόρκουν, Λεωκράτους τοῦ Στρούβου στρατηγούντος. 3. ἔπειτα Πελοποννήσιοι ἀμύνειν βουλόμενοι Αἰγινῆταις ἐς μὲν τὴν Αἴγινα τριακесίους ὀπλίτας, πρότερον Κορινθίων καὶ Ἐπιδαυρίων ἐπικούρους διεβίβασαν, τὰ δὲ ἄκρα τῆς Γερανείας κατέλαβον, 4. καὶ ἐς τὴν Μεγαρίδα κατέβησαν Κορίνθιοι μετὰ τῶν ξυμμάχων, νομιζόντες ἀδυνάτους εἶσεσθαι Ἀθηναίους βοηθεῖν τοῖς Μεγαρεῦσι, ἐν τε Αἰγίνῃ ἀπούσης στρατιᾶς πολλῆς, καὶ ἐν Αἰγύπτῳ ἦν δὲ καὶ βοηθῶσαν, ἀπ' Αἰγίνης ἀναστήσεσθαι αὐτούς. 5. οἱ δὲ Ἀθηναῖοι τὸ μὲν πρὸς Αἰγίνῃ στρατεύμα οὐκ ἐκίνησαν, τῶν δ' ἐκ τῆς πόλεως ὑπολοίπων οἱ τε πρεσβύτατοι καὶ οἱ νεώτατοι ἀμφικροῦνται ἐς τὰ Μέγαρα, Μυρωνίδου στρατηγούντος. 6. καὶ μάχης γενομένης ἰσορρόπου πρὸς Κορινθίους διεκρίθησαν ἀπ' ἀλλήλων, καὶ ἐτόμισαν αὐτοὶ ἐκάτεροι οὐκ ἔλασπον ἔχειν ἐν τῷ ἔργῳ. 7. καὶ οἱ μὲν Ἀθηναῖοι, ἐκράτησαν γὰρ ὁμως μᾶλλον, ἀπελθόντων τῶν Κορινθίων τροπαῖον ἐστήσαν· οἱ δὲ Κορίνθιοι κακιζόμενοι ὑπὸ τῶν ἐν τῇ πόλει πρεσβυτέρων, καὶ παρασκευασάμενοι ἡμέρας ὕστερον δώδεκα μάλιστα, ἐλθόντες ἀνθίστασαν τροπαῖον καὶ αὐτοὶ ὡς νικήσαντες. καὶ οἱ Ἀθηναῖοι ἐκβοηθήσαντες ἐκ τῶν Μεγάρων τοὺς τε τὸ τροπαῖον ἰστάντας διαφθείρουσι καὶ τοῖς ἄλλοις ξυμβalόντες ἐκράτησαν. CVI. οἱ δὲ νικώμενοι ὑπεχώρουν, καὶ τι αὐτῶν μέρος οὐκ ὀλίγον προσβιασθὲν καὶ διαμαρτὸν τῆς ὁδοῦ εἰσέπεσεν ἐς του χωρίον ἰδιώτου, ᾧ εἵτυχεν ὄρυγμα μέγα περιεῖργον καὶ οὐκ ἦν ἐξοδος. 2. οἱ δὲ Ἀθηναῖοι γνόντες, κατὰ πρόσωπόν τε εἶργον τοῖς ὀπλίταις, καὶ περιστήσαντες κύκλῳ τοὺς ψιλοῖς, κατέλευσαν πάντας τοὺς ἐσελθόντας, καὶ πάθος μέγα τοῦτο Κορινθίοις ἐγένετο. τὸ δὲ πλῆθος ἀπεχώρησεν αὐτοῖς τῆς στρατιᾶς ἐπ' οἶκον.

CVII. Ἦρξαντο δὲ κατὰ τοὺς χρόνους τούτους καὶ τὰ μακρὰ  
 τείχη ἐς θάλασσαν Ἀθηναῖοι οἰκοδομεῖν, τό τε Φαληρόν τε καὶ  
 τὸ ἐς Πειραιᾶ. 2. καὶ Φωκίων στρατευσάντων ἐς Λωριᾶς, τῆς  
 Λακεδαιμονίων μητρόπολιν, Βοῖον καὶ Κυτίτιον καὶ Ἐρωεόν, καὶ  
 ἐλόντων ἐν τῶν πολισμάτων τούτων, οἱ Λακεδαιμόνιοι Νικομήδους  
 τοῦ Κλεμβρότου ὑπὲρ Πλειστοάνακτος τοῦ Πανσατίου βασιλέως,  
 τέον ὄντος ἔτι, ἰγουμεῖνον, ἐβόηθησαν τοῖς Λωριεῦσιν, ἐαυτῶν τε  
 πεντακοσίοις καὶ χίλοις ὀπλίταις καὶ τῶν ξυμμάχων μυρίοις, καὶ  
 τοὺς Φωκίας ὁμολογίᾳ ἀναγκάσαντες ἀποδοῦναι τὴν πόλιν ἀπεχω-  
 ρουν πάλιν. 3. καὶ κατὰ θάλασσαν μὲν αὐτοὺς, διὰ τοῦ Κρισαίου  
 κόλπου εἰ βούλονται περαιοῦσθαι, Ἀθηναῖοι ταυσί περιπλεύσαντες  
 ἐμὲλλον κωλύειν· διὰ δὲ τῆς Γερανείας οὐκ ἀσφαλὲς ἐφαίνετο  
 αὐτοῖς Ἀθηναίων ἔχοντων Μέγαρα καὶ Πηγὰς πορεύεσθαι. ὁσο-  
 δός τε γὰρ ἡ Γερανεία καὶ ἐφρουρεῖτο αἰεὶ ὑπὸ Ἀθηναίων· καὶ  
 τότε ἡσθάνοντο αὐτοὺς μέλλοντας καὶ ταύτη κωλύειν. 4. ἔδοξε δ'  
 αὐτοῖς ἐν Βοιωτοῖς περιμεῖνασι σκέψασθαι ὅτῳ τρόπῳ ἀσφαλέστα-  
 τα διαπορεύσονται. τὸ δέ τι καὶ ἄνδρες τῶν Ἀθηναίων ἐπῆγον  
 αὐτοὺς κρύφα, ἐλπίσαντες δῆμόν τε καταπαύσειν καὶ τὰ μακρὰ  
 τείχη οἰκοδομούμενα. 5. ἐβόηθησαν δὲ ἐπ' αὐτοὺς οἱ Ἀθηναῖοι  
 πανδημί, καὶ Ἀργείων χῆλοι καὶ τῶν ἄλλων ξυμμάχων ὡς ἕκαστοι·  
 ξύμπαντες δὲ ἐγένοντο τετρακισχῆλοι καὶ μύριοι. 6. τομίσαντες δὲ  
 ἀπορεῖν ὅπῃ διέλθωσιν, ἐπεστράτευσαν αὐτοῖς, καὶ τι καὶ τοῦ δήμου  
 καταλύσεως ὑπόψις. 7. ἦλθον δὲ καὶ Θεσσαλῶν ἰππῆς τοῖς  
 Ἀθηναίοις κατὰ τὸ ξυμμαχικόν, οἱ μετέστησαν ἐν τῷ ἔργῳ παρὰ  
 τοὺς Λακεδαιμονίους. CVIII. γενομένης δὲ μάχης ἐν Τατάργῃ  
 τῆς Βοιωτίας ἐνίκων Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι, καὶ φότος  
 ἐγένετο ἀμφοτέρων πολὺς. 2. καὶ Λακεδαιμόνιοι μὲν ἐς τὴν Μεγα-  
 ρίδα ἐλθόντες καὶ δευδροτομήσαντες, πάλιν ἀπῆλθον ἐπ' οἴκου διὰ  
 Γερανείας καὶ ἰσθμοῦ· Ἀθηναῖοι δὲ δευτέρῃ καὶ ἐξηκοστῇ ἡμέρᾳ  
 μετὰ τὴν μάχην ἐστράτευσαν ἐς Βοιωτοὺς, Μυρωρίδου στρατηγοῦν-  
 τος, καὶ μάχῃ ἐν Οἰνοφύτοις τοὺς Βοιωτοὺς νικήσαντες, 3. τῆς τε  
 χώρας ἐκράτησαν τῆς Βοιωτίας καὶ Φωκίδος, καὶ Ταναγραίων τὸ  
 τεῖχος περιεῖλον, καὶ Λοκρῶν τῶν Ὀπουρτίων ἑκατὸν ἄνδρας ὁμή-  
 ρους τοὺς πλουσιωτάτους ἔλαβον, τὰ τε τείχη τὰ ἐαυτῶν τὰ μακρὰ  
 ἐπετέλεσαν. ὁμολόγησαν δὲ καὶ Αἰγινηταὶ μετὰ ταῦτα τοῖς  
 Ἀθηναίοις, τείχῃ τε περιελόντες καὶ ταῦς παραδόντες, φόρον τε

ταξάμενοι ἐς τὸν ἔπειτα χρόνον. 5. καὶ Πελοπόννησον περιέπλευσαν Ἀθηναῖοι Τολμίδον τοῦ Τολμαίου στρατηγοῦντος· καὶ τὸ νεώριον τὸ Λακεδαιμονίων ἐτέπησαν, καὶ Χαλκίδα Κορινθίων πόλιν οἶλον, καὶ Σικωνίους ἐν ἀποβάσει τῆς γῆς μάχῃ ἐκράτησαν.

CIX. Οἱ δὲ ἐν τῇ Αἰγύπτῳ Ἀθηναῖοι καὶ οἱ ξυμμαχοὶ ἐπέμπετον καὶ αὐτοῖς πολλαὶ ἰδέαι πολέμων κατέστησαν. 2. τὸ μὲν γὰρ πρῶτον ἐκράτουν τῆς Αἰγύπτου Ἀθηναῖοι, καὶ βασιλεὺς πέμπει ἐς Λακεδαιμόνα Μεγάβαζον ἄνδρα Πέρσῃ χρημάτα ἔχοντα, ὅπως ἐς τὴν Ἀττικὴν ἐσβαλεῖν πεισθέντων τῶν Πελοποννησίων ἀπ' Αἰγύπτου ἀπαγάγοι Ἀθηναίους. 3. ὡς δὲ αὐτῷ οὐ προϋχώρει καὶ τὰ χρημάτα ἄλλως ἀναλεῖντο, ὁ μὲν Μεγάβαζος καὶ τὰ λοιπὰ τῶν χρημάτων πάλιν ἐς τὴν Ἀσίαν ἐκομίσθη, Μεγάβυζον δὲ τὸν Ζωπύρου πέμπει ἄνδρα Πέρσῃ μετὰ στρατιᾶς πολλῆς. 4. ὃς ἀφικόμενος κατὰ γῆν τοὺς τε Αἰγυπτίους καὶ τοὺς ξυμμάχους μάχῃ ἐκράτησε καὶ ἐκ τῆς Μίμφιδος ἐξήλασε τοὺς Ἕλληνας καὶ τέλος ἐς Πρωσπίτιδα τὴν νῆσον κατέκλεισε, καὶ ἐπολιόρχει ἐν αὐτῇ ἐνδιαντὸν καὶ μῆρας ἕξ μέχρι οὗ ξηράτας τὴν διώρυγα καὶ παρατρέφας ἄλλη τὸ ὕδωρ τὰς τε ναῦς ἐπὶ τοῦ ξηροῦ ἐποίησε καὶ τῆς νήσου τὰ πολλὰ ἤπειρον, καὶ διαβὰς εἰλε τὴν νῆσον πεζῇ. CX. οὕτω μὲν τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη, ἕξ ἔτη πολεμήσαντα· καὶ ὀλίγοι ἀπὸ πολλῶν πορευόμενοι διὰ τῆς Αἰβύης ἐς Κυρήνην ἐσώθησαν, οἱ δὲ πλείστοι ἀπώλοντο. 2. Αἴγυπτος δὲ πάλιν ὑπὸ βασιλείᾳ ἐγένετο πλὴν Ἀμυρταίου τοῦ ἐν τοῖς ἔλαισι βασιλέως· τοῦτον δὲ διὰ μέγεθός τε τοῦ ἔλους οὐκ ἐδύναντο εἰσεῖν, καὶ ἅμα μαχμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἔλαιοι. 3. Ἰνάρως δὲ ὁ τῶν Αἰβύων βασιλεὺς, ὃς τὰ πάντα ἔπραξε περὶ τῆς Αἰγύπτου, προδοσίᾳ ληφθεὶς ἀνεσταυρώθη. 4. ἐκ δὲ τῶν Ἀθησῶν καὶ τῆς ἄλλης ξυμμαχίδος πεντήκοντα τριήρεις διάδοχοι πλείους ἐς Αἴγυπτον ἔχον κατὰ τὸ Μενδήσιον κέρας, οὐκ εἰδότες τῶν γεγενημένων οὐδέν. καὶ αὐτοῖς ἐκ τε γῆς ἐπιπεσόντες πεζοὶ καὶ ἐκ θαλάσσης Φοινίκων ναυτικὸν διέφθειραν τὰς πολλὰς τῶν νεῶν, αἱ δ' ἐλάσσους διέφυγον πάλιν. 5. τὰ μὲν κατὰ τὴν μεγάλῃν στρατείαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐς Αἴγυπτον οὕτως ἐτελεύτησεν.

CXI. Ἐκ δὲ Θεσσαλίας Ὀρίστης ὁ Ἐγεκρατίδου υἱὸς τοῦ Θεσσαλῶν βασιλέως φεύγων, ἔπεισεν Ἀθηναίους ἐαυτὸν κατάγειν· καὶ παραλαβόντες Βοιωτοὺς καὶ Φωκίας, ὄντας ξυμμάχους,

CXVI. Ἀθηναῖοι δὲ ὧς ἤσθοντο, πλεύσαντες ναυσὶν ἐξήκοντα ἐπὶ Σάμον, ταῖς μὲν ἐκκαίδεκα τῶν τεῶν οὐκ ἐχρήσατο· ἔτυχον γὰρ αἱ μὲν ἐπὶ Καρίας ἐς προσκοπὴν τῶν Φοιτισσῶν τεῶν οἰχόμεναι, αἱ δ' ἐπὶ Χίον καὶ Λέσβον περιαγγέλλουσαι βοηθεῖν· τεσσαρῆκοντα δὲ ναυσὶ καὶ τέσσαρσι, Περικλέους δεκάτου αὐτοῦ στρατηγούτους, ἐνανμάχσαν πρὸς Τραγίᾳ τῇ τῆσφ Σαμίων ναυσὶν ἐβδομῆκοντα, ὧν ἦσαν αἱ εἴκοσι στρατιώτιδες· ἔτυχον δὲ αἱ πᾶσαι ἀπὸ Μιλήτου πλέουσai. καὶ ἐνίκων Ἀθηναῖοι. 2. ὕστερον δὲ αὐτοῖς ἐβοήθησαν ἐκ τῶν Ἀθηνῶν νῆες τεσσαράκοντα καὶ Χίων καὶ Λεσβίων πέντε καὶ εἴκοσι, καὶ ἀποβιάντες καὶ κρατοῦντες τῷ πεζῷ ἐπολιόρχουν τριπλὴν τείχεσι τὴν πόλιν καὶ ἐκ θαλάσσης ἅμα. 3. Περικλῆς δέ, λαβὼν ἐξήκοντα ναῦς ἀπὸ τῶν ἐφορηουσῶν, ὥχετο κατὰ τάχος ἐπὶ Καῦτου καὶ Καρίας, ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλίουσιν· ὥχετο γὰρ καὶ ἐκ τῆς Σάμον πέντε ναυσὶ Σιτησαγόρας καὶ ἄλλοι ἐπὶ τὰς Φοιτίσας. CXVII. ἐν τούτῳ δὲ οἱ Σάμιοι ἔξαπταίως ἐκπλουν ποιησάμενοι, ἀγράκτῳ τῷ στρατοπέδῳ ἐπιπεσόντες τὰς τε προφυλακίδας ταῦς διέφθειραν, καὶ ναυμαχοῦντες τὰς ἀνταγομένης ἐνίκησαν, καὶ τῆς θαλάσσης τῆς καθ' αὐτοὺς ἐκράτησαν ἡμέρας περὶ τεσσαρασκαίδεκα, καὶ ἐσεκομίσαντο καὶ ἐξεκομίσαντο ἃ ἐβούλοντο. 2. ἐλθόντος δὲ Περικλέους πάλιν ταῖς ναυσὶ κατεκλείσθησαν. καὶ ἐκ τῶν Ἀθηνῶν ὕστερον προσεβοήθησαν τεσσαράκοντα μὲν αἱ μετὰ Θοικινδίδου καὶ Ἀγνώτος καὶ Φορμίωνος νῆες, εἴκοσι δὲ αἱ μετὰ Τληπολέμου καὶ Ἀρτικλέους, ἐκ δὲ Χίον καὶ Λέσβον τριάκοντα. 3. καὶ ναυμαχίαν μὲν τινα βραχείαν ἐποίησαντο οἱ Σάμιοι, ἀδύνατοι δὲ ὄντες ἀντισχεῖν, ἐξεπολιορκήθησαν ἐνάτῃ μηνί, καὶ προσεχώρησαν ὁμολογίᾳ, τεῖχος τε καθελόντες καὶ ὁμήρους δόντες, καὶ ναῦς παραδόντες, καὶ χρήματα τὰ ἀναλωθέντα κατὰ χρόνον ταξάμενοι ἀποδοῦναι. ξυτῆρσαν δὲ καὶ Βυζάντιοι ὥσπερ καὶ πρότερον ἐπὶ ἡκοσι εἶναι.

CXVIII. Μετὰ ταῦτα δὲ ἤδη γίνεται οὐ πολλοῖς ἔτεσιν ὕστερον τὰ προειρημένα, τὰ τε Κερκυραϊκὰ καὶ τὰ Ποτιδαιατικὰ, καὶ ὅσα πρόφησις τοῦδε τοῦ πολέμου κατέστη. 2. ταῦτα δὲ ξύμπαντα ὅσα ἐπραξαν οἱ Ἕλληνες πρὸς τε ἀλλήλους καὶ τὸν βάρβαρον, ἐγένετο ἐν ἔτεσι πεντήκοντα μάλιστα μεταξὺ τῆς Ξέρξου ἀναχωρήσεως καὶ τῆς ἀρχῆς τοῦδε τοῦ πολέμου· ἐν οἷς Ἀθηναῖοι τὴν τε ἀρχὴν ἐγκράτεστέραν κατεστήσαντο καὶ αὐτοὶ ἐπὶ μέγα ἐχώρησαν δυνάμεις.



οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκώλυνον εἰ μὴ ἐπὶ βραχύ, ἥσυχάζοντες τὸ πλεόν τῷ χρόνῳ, ὄντες μὲν καὶ πρὸ τοῦ μὴ ταχεῖς ἵεναι ἐς τοὺς πολέμους, εἰ μὴ ἀναγκάζοιντο, τὸ δὲ τι καὶ πολέμοις οἰκείους ἐξειργόμενοι, πρὶν δὴ ἡ δύναμις τῶν Ἀθηναίων σαφῶς ἦρετο καὶ τῆς ξυμμαχίας αὐτῶν ἥπτοντο. τότε δὲ οὐκέτι ἀσασχετὸν ἐποιοῦντο, ἀλλ' ἐπιχειρητέα ἐδόκει εἶναι πάσῃ προθυμίᾳ, καὶ καθαιρετέα ἡ ἰσχὺς, ἣν δύνωνται, ὑραμένοις τόνδε τὸν πόλεμον. 3. αὐτοῖς μὲν οὖν τοῖς Λακεδαιμονίοις διέγνωστο λελύσθαι τε τὰς σπονδὰς καὶ τοὺς Ἀθηναίους ἀδικεῖν· πέμπυντες δὲ ἐς Δελφοὺς ἐπηρώτων τὸν θεὸν εἰ πολεμοῦσιν ἄμεινον ἔσται. ὁ δὲ ἀπεῖλεν αὐτοῖς, ὡς λέγεται, κατὰ κράτος πολεμοῦσι νίκην ἔσεσθαι, καὶ αὐτὸς ἐφ' ἑκλήψεσθαι καὶ παρακαλούμενος καὶ ἄκλητος. CXIX. αὐθις δὲ τοὺς ξυμμάχους παρακαλέσαντες ψῆφον ἐβούλοντο ἐπαγαγεῖν εἰ χρὴ πολεμεῖν. καὶ ἐλθόντων τῶν πρέσβων ἀπὸ τῆς ξυμμαχίας, καὶ ξυνόδου γενομένης, οἱ τε ἄλλοι εἶπον ἢ ἐβούλοντο, κατηγοροῦντες οἱ πλείους τῶν Ἀθηναίων, καὶ τὸν πόλεμον ἀξιῶντες γενέσθαι, καὶ οἱ Κορίνθιοι, δευθέντες μὲν καὶ κατὰ πόλεις πρότερον ἐκάστων ἰδίᾳ ὥστε ψηφίσασθαι τὸν πόλεμον, δεδιότες περὶ τῇ Ποτιφείᾳ μὴ προδιαφθαρεῖ, παρόντες δὲ καὶ τότε καὶ τελευταῖοι ἐπελθόντες ἔλεγον τοιαῦτα.

CXX. Τοὺς μὲν Λακεδαιμονίους, ὧς ἄνδρες ξύμμαχοι, οὐκ ἂν ἔτι αἰτιασαίμεθα, ὡς οὐ καὶ αὐτοὶ ἐψηφισμένοι τὸν πόλεμον εἰσι, καὶ ἡμᾶς ἐς τοῦτο νῦν ξυνήγαγον. χρὴ γὰρ τοὺς ἡγεμόνας τὰ ἴδια ἐξ ἴσου νέμοντας τὰ κοινὰ προσκοπεῖν, ὥσπερ καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶνται. 2. ἡμῶν δὲ ὅσοι μὲν Ἀθηναίοις ἤδη ἐνηλλάγησαν, οὐχὶ διδικῆς δέονται ὥστε φυλάξασθαι αὐτούς· τοὺς δὲ τῇ μεσότητι μᾶλλον καὶ μὴ ἐν πόρῳ καταφυγμένους εἰδέναι χρὴ ὅτι τοῖς κάτω ἢ μὴ ἀμύνωσι, χυλεπωτέραν ἔξουσι τὴν κατακομιδὴν τῶν ὠραίων καὶ πάλιν ἀντίληψιν ὣν ἡ θάλασσα τῇ ἡπείρῳ δίδωσι, καὶ τῶν τῶν λεγομένων μὴ κακοὺς κριτὰς ὡς μὴ προσηκόντων εἶναι, προσδέχεσθαι δὲ ποτε, εἰ τὰ κάτω πρόοιντο, κἂν μέχρι σφῶν τὸ δεινὸν προελθεῖν, καὶ περὶ αὐτῶν οὐχ ἥσσον νῦν βουλευέσθαι. 3. διόπερ καὶ μὴ ὀκνεῖν δεῖ αὐτοὺς τὸν πόλεμον ἀντ' εἰρήνης μεταλαμβάνειν. ἀνδρῶν γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῖντο, ἥσυχάζειν, ἀγαθῶν δὲ ἀδικουμένους ἐκ μὲν εἰρήνης πολεμεῖν, εὖ δὲ παρασχόν ἐκ πολέμου πάλιν ξυμβῆναι, καὶ μήτε τῇ κατὰ πόλεμον ἐντυχίᾳ ἐπαίρεσθαι, μήτε τῇ ἥσυχίᾳ τῆς εἰρήνης ἡδόμενον ἀδικεῖν.

σθαι. 4. ὃ τε γὰρ διὰ τὴν ἡδονὴν ὀκνῶν τάχιστ' ἂν ἀφαιρεθεῖν  
 τῆς ῥαστώσεως τὸ τερπνόν, δι' ὃπερ ὀκτεῖ, εἰ ἡσυχάζοι. ὃ τε ἐν  
 πολέμῳ εὐτυχία πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστω ἐπαι-  
 ρόμενος. 5. πολλὰ γὰρ κακῶς γνωσθέντα ἀβουλοτέρων τῶν ἐναν-  
 τίων τυχόντα καταρωθῶθη, καὶ ἐτι πλεόν ἂ καλῶς δοκοῦντα βουλευ-  
 θῆναι ἐς τοῦναντίον αἰσχροῦς περιέστη. ἐνθυμεῖται γὰρ οὐδεὶς ὁμοῖα  
 τῇ πίστει καὶ ἔργῳ ἐπεξέρχεται, ἀλλὰ μετ' ἀσφαλείας μὲν δοξάζο-  
 μεν, μετὰ δέους δὲ ἐν τῷ ἔργῳ ἐλλείπομεν. CXXI. ἡμεῖς δὲ νῦν  
 καὶ ἀδικούμενοι τὸν πόλεμον ἐγείρομεν καὶ ἰκανὰ ἔχοντες ἐγκλήματα,  
 καὶ ὅταν ἀμυνώμεθα Ἀθηναίους, καταθησόμεθα αὐτὸν ἐν καιρῷ.  
 2. κατὰ πολλὰ δὲ ἡμᾶς εἰκὸς ἐπικρατῆσαι, πρῶτον μὲν πλῆθει  
 προὔχοντας καὶ ἐμπειρίᾳ πολεμικῇ, ἔπειτα ὁμοίως πάντας ἐς τὰ  
 παραγγελλόμενα ἴοντας. 3. ναυτικόν τε, ᾧ ἰσχύουσιν ἀπὸ τῆς ὑπαρ-  
 χούσης τε ἐκάστοις οὐσίας ἐξαρτυσόμεθα, καὶ ἀπὸ τῶν ἐν Δελφοῖς  
 καὶ Ὀλυμπίᾳ χρημάτων. δάνεισμα γὰρ ποιησάμενοι ὑπολαβεῖν οἷοί  
 εἰ ἐσμέν μισθῷ μίζονι τοὺς ξένους αὐτῶν ναυβάτας· ὥστη γὰρ  
 Ἀθηναίων ἢ δύναμις μᾶλλον ἢ οἰκεία· ἢ δὲ ἡμετέρα ἦσαν ὥσ-  
 τοῦτο πάθοι, τοῖς σώμασι τὸ πλεόν ἰσχύουσα ἢ τοῖς χρήμασι.  
 4. μὴ τε νίκη ναυμαχίας κατὰ τὸ εἰκὸς ἀλίσκονται· εἰ δ' ἀντί-  
 σχοιεν, μελετήσομεν καὶ ἡμεῖς ἐν πλεόνι χρόνῳ τὰ ναυτικά. καὶ ὅταν  
 τὴν ἐπιστήμην ἐς τὸ ἴσον καταστήσωμεν, τῇ γε εὐτυχίᾳ δῆπου περιε-  
 σόμεθα. ὃ γὰρ ἡμεῖς ἔχομεν φύσει ἀγαθόν, ἐκείνοις οὐκ ἂν γένοιτο  
 δοδαχῇ· ὃ δ' ἐκείνοι ἐπιστήμῃ προὔχονσι, κα' αἰρετέον ἡμῖν ἔστι  
 μελέτη. 5. χρήματα δ' ὥστ' ἔχιν ἐς αὐτά, οἴσομεν· ἢ δεινὸν ἂν εἴη,  
 εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν γέροντες οὐκ ἀπε-  
 ροῦσιν, ἡμεῖς δ' ἐπὶ τῷ τιμωρούμενοι τοὺς ἰχθρὸν· καὶ αὐτοὶ ἅμα  
 σώζεσθαι οὐκ ἄρα δαπανήσομεν, καὶ ἐπὶ τῷ μὴ ὑπ' ἐκείνων αὐτὰ  
 ἀφαιρεθέντες αὐτοῖς τούτοις κακῶς πάσχειν. CXXII. ὑπάρχονσι  
 δὲ καὶ ἄλλαι ὁδοὶ πολέμου ἡμῖν, ξυμμάχων τε ἀπόστασις, μάλιστα  
 παραίσεις οὐσα τῶν προσόδων αἷς ἰσχύονσι, καὶ ἐπιτεχισμὸς τῇ  
 χώρᾳ, ἅλλα τε ὅσα οὐκ ἂν τις νῦν προῖδοι. ἥκιστα γὰρ πόλεμος ἐπὶ  
 ῥητοῖς χωρεῖ, αὐτὸς δὲ ἀπ' αὐτοῦ τὰ πολλὰ τεχνᾶται πρὸς τὸ παρα-  
 τυγχάνειν. ἐν ᾧ ὁ μὲν εὐοργήτως αὐτῷ προσοβιλήσας· βεβαίωτερος, ὃ  
 δὲ ὀργισθεὶς περὶ αὐτὸν οὐκ ἐλάσσω πταίει. 2. ἐνθυμώμεθα δὲ  
 καὶ ὅτι, εἰ μὲν ἦσαν ἡμῶν ἐκάστοις πρὸς ἀντιπάλους περὶ γῆς ὅρων  
 διαφοραί, οἷσθ' ἂν ἦν· νῦν δὲ πρὸς ξυμπαντός τε ἡμᾶς Ἀθηναῖοι

ἐκαστοὶ καὶ κατὰ πόλιν ἔτι δυνατώτεροι· ὥστε, εἰ μὴ καὶ ἀθρόοι καὶ κατὰ ἔθνη καὶ ἕκαστον ἄστυ μὴ γνώμη ἀμνηστούμεθα αὐτούς, δίχα γε ὄντας ἡμῶς ἀπόνως χειρώσονται. καὶ τὴν ἥσσαν, εἰ καὶ δεινόν τω ἀκούσαι, ἴστω οὐκ ἄλλο τι φέρουσαν ἢ ἀντικρυς δουλείαν. 3. ὁ καὶ λόγῳ ἐνδοιασθῆναι αἰσχρὸν τῇ Πυλοπονήσῃ, καὶ πόλεις τασάσδε ὑπὸ μιᾶς κακοπαθεῖν. ἐν ᾗ ἡ δικαίως δοκοῦμεν ἂν πάσχειν, ἡ διὰ δειλίαν ἀνέχεσθαι, καὶ τῶν πατέρων χεῖρους φαίνεσθαι οἱ τὴν Ἑλλάδα ἡλευθέρωσαν· ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαιώμεν αὐτό, τόραντον δὲ εἴμεν ἐγκαθεστάναι πόλιν, τοὺς δ' ἐν μὴ μονάρχους ἀξιοῦμεν καταλύειν. 4. καὶ οὐκ ἴσμεν ὅπως τάδε τριῶν τῶν μεγίστων ξυμφορῶν ἀπήλλακται, ἀξυττοσίας ἢ μαλακίας ἢ ἀμελείας. οὐ γὰρ δὴ πεφνευγότες ταῦτα ἐπὶ τὴν πλείστον δὴ βλάψασαν καταφρόνησιν κειραρχήκατε, ἢ ἐκ τοῦ πολλοῦ σφάλειν τὸ ἐναντίον ὄνομα ἀφροσύνη μετωνόμασται. CXIII. τὰ μὲν οὖν προγεγενημένα τί δεῖ μακρότερον, ἢ ἐς ὅσον τοῖς νῦν ξυμφέροι αἰτιάσθαι; περὶ δὲ τῶν ἔπειτα μαλλόντων τοῖς παροῦσι βοηθοῦντας χρὴ ἐπιταλαιπωρεῖν· πάτριον γὰρ ἡμῖν ἐκ τῶν πόρων τὰς ἀρετὰς κτῆσθαι· καὶ μὴ μεταβάλλειν τὸ ἔθος, εἰ ἄρα πλούτη τε νῦν καὶ ἐξουσία ἔλγον προφέρετε· οὐ γὰρ δίκαιον ἂν τῇ ἀπορίᾳ ἐκτεθῇ τῇ περιουσίᾳ ἀπολέσθαι· ἀλλὰ θαρσύνοντας ἵεναι κατὰ πολλὰ ἐς τὸν πόλεμον, τοῦ τε θεοῦ χρήσαντος καὶ αὐτοῦ ὑποσχομένου ξυλλήψεσθαι, καὶ τῆς ἁλλης Ἑλλάδος πάσης ξυναγωνισιουμένης, τὰ μὲν φρόβη, τὰ δὲ ὠφελεία. 2. σπονδὰς τε οὐ λύσετε πρότεροι, ἅς γε καὶ ὁ θεὸς καλέων πολεμεῖν νομίζει παραβεβῶσθαι, ἡδικημέναις δὲ μᾶλλον βοηθήσετε· λύνουσι γὰρ οὐχ οἱ ἐκνυόμενοι, ἀλλ' οἱ πρότεροι ἐπιόντες. CXIV. ὥστε πανταχόθεν καλῶς ὑπάρχον ὑμῖν πολεμεῖν, καὶ ἡμῶν τάδε κοινῇ παραινούντων, εἴπερ βεβαιότατον τὸ ταῦτα ξυμφέροντα· καὶ πόλεσι καὶ ιδιώταις εἶναι, μὴ μέλλετε Πυτιδαίαις τε ποιεῖσθαι τιμωρίαν, οὐσι Λαριεῦσι καὶ ὑπὸ Ἰώνων πολιορκουμένοις, οὐ πρότερον ἢν τοῦναντίον, καὶ τῶν ἄλλων μεταλθεῖν τὴν ἑλευθερίαν. 2. ὥς οὐκέτι ἐνδέχεται περιμένοντας τοὺς μὲν ἤδη βλάπτεσθαι, τοὺς δ', εἰ γνωσθῇσόμεθα ξυνηλθόντες μίαν, ἀμύνεσθαι δὲ οὐ τολμῶντες, μὴ πολὺ ὕστερον τὸ αὐτὸ πάσχειν· ἀλλὰ νομίσαντες ἐπ' ἀνάγκην ἀφίχθαι, ὡς ἄνδρες ξύμμαχοι, καὶ ἅμα τάδε ἄριστα λέγεσθαι, ψηφίσασθε τὸν πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δεινόν, τῆς δ' ἀπ' αὐτοῦ διὰ πλείονος εἰρήνης ἐπιθυμήσαντες· ἐκ πολλέ-

μου μὲν γὰρ εἰρήνη μᾶλλον βεβαίηται, ἀπ' ἡσυχίας δὲ μὴ πολέμῳ-  
σαι οὐχ ὁμοίως ἀκίνδυνον. 3. καὶ τὴν καθεστεικῆσαν ἐν τῇ Ἑλλάδι  
πόλιν τύραννον ἡγησάμενοι ἐπὶ πᾶσιν ὁμοίως καθεστῆναι, ὥστε τῶν  
μὲν ἤδη ἄρχειν, τῶν δὲ διανοεῖσθαι, παραστησώμεθα ἐπελθόντες,  
καὶ αὐτοὶ ἀκινδύνως τὸ λοιπὸν οἰκῶμεν, καὶ τοὺς τῶν δεδουλωμέ-  
νους Ἑλλήνας ἐλευθερώσωμεν. τοιαῦτα οἱ Κορίνθιοι εἶπον.

CXXV. Οἱ δὲ Λακεδαιμόνιοι ἐπειδὴ ἀπ' ἀπάντων ἤκουσαν  
γνώμην, ψῆφον ἐπήγαγον τοῖς ξυμμάχοις ἅπασιν ὅσοι παρῆσαν ἐξῆς  
καὶ μείζονι καὶ ἐλάσσονι πόλει· καὶ τὸ πλῆθος ἐψηφίσαντο πο-  
λεμεῖν. 2. δεδογμένον δὲ αὐτοῖς εὐθὺς μὲν ὑδνῶτα ἦν ἐπιχειρεῖν  
ἀπαρασκευάστοις οὖσι, ἐκπορίζεσθαι δὲ ἐδόκει ἑκάστοις ἡ πρόσφορα  
ἦν καὶ μὴ εἶναι μέλλησιν. ὅμως δὲ καθισταμένοις ὧν ἔδει ἐνιαντὸς  
μὲν οὐ διετρίβη, ἔλασσον δέ, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικὴν καὶ τὸν  
πόλεμον ἄρασθαι φανερώς. CXXVI. ἐν τούτῳ δὲ ἐπηρεαζέμενοι  
τῷ χρόνῳ πρὸς τοὺς Ἀθηναίους ἐγκλήματα ποιοῦμενοι, ὅπως σφίσιν  
ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν, ἢ μὴ τι ἐσακούουσι. 2. καὶ  
πρῶτον μὲν πρόσβεις πέμψαντες οἱ Λακεδαιμόνιοι ἐκέλευον τοὺς  
Ἀθηναίους τὸ ἄγος ἐλαύνειν τῆς θεοῦ· τὸ δὲ ἄγος ἦν τριόνδε.  
3. Κύλων ἦν Ὀλυμπιονίκης ἀνὴρ Ἀθηναῖος τῶν πάλαι εὐγετὴς  
τε καὶ δυνατός· ἐγγεγάμῃκει δὲ θυγατέρα Θεαγένους Μεγαρίως  
ἀνδρός, ὃς κατ' ἐκείνον τὸν χρόνον ἐτυράννει Μεγάρων. 4. χρωμένην  
δὲ τῷ Κύλῳ ἐν Δελφοῖς ἀνεῖλεν ὁ θεός, ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ  
δορτῇ καταλαβεῖν τὴν Ἀθηναίων ἀκρόπολιν. 5. ὁ δὲ παρὰ τε τοῦ  
Θεαγένους δύναμιν λαβὼν καὶ τοὺς φίλους ἀναπείσας, ἐπειδὴ ἐπύλ-  
θεν Ὀλύμπια τὰ ἐν Πελοποννήσῳ, κατέλαβε τὴν ἀκρόπολιν ὡς ἐπὶ  
τυραννίδι, νομίσας δορτὴν τε τοῦ Διὸς μεγίστην εἶναι καὶ θανεῶν τε  
προσῆκειν Ὀλύμπια νεκρικότητι. 6. εἰ δὲ ἐν τῇ Ἀττικῇ, ἢ ἄλλοθί  
που, ἡ μεγίστη δορτὴ εἴρητο, οὔτε ἐκείνος ἐτι κατενόησε, τό τε μαν-  
τεῖον οὐκ ἐδήλου. ἔστι γὰρ καὶ Ἀθηναίοις Διάσια, ἡ καλεῖται  
Διὸς δορτὴ Μειλιχίου μεγίστη, ἔξω τῆς πόλεως, ἐν ἣ καὶ διμμεὶ θύου-  
σι, πολλοὶ οὐχ ἱερῆα ἀλλὰ θύματα ἐπιχώρια· δοκῶν δὲ ὀρθῶς  
γινώσκειν ἐπεχείρησε τῷ ἔργῳ. 7. οἱ δ' Ἀθηναῖοι αἰσθόμενοι,  
ἐβοήθησαν τε πανδημεὶ ἐκ τῶν ἀγρῶν ἐπ' αὐτούς, καὶ προσκαθεζό-  
μενοι ἐπολιόρχουν. 8. χρόνον δὲ ἐπιγυρομένου οἱ Ἀθηναῖοι τρυ-  
χόμενοι τῇ προσεδρεΐᾳ ἀπῆλθον οἱ πολλοί, ἐπιτρέψαντες τοῖς ἐνέα  
ἄρχουσι τὴν φυλακὴν, καὶ τὸ πᾶν αὐτεκράτορος διαθεῖναι, ἢ ἂν

ἀριστοι διαγινώσκουσι· τότε δὲ τὰ πολλὰ τῶν πολιτικῶν οἱ ἐντὶ ἀρχόντες ἔπρασσον. 9. οἱ δὲ μετὰ τοῦ Κύλωνος πολιορκούμενοι· φλακίως εἶχον σίτην τε καὶ ὕδατος ἀπορία. 10. ὁ μὲν οὖν Κύλων καὶ ὁ ἀδελφὸς αὐτοῦ ἐκδιδράσκουσιν· οἱ δ' ἄλλοι ὡς ἐπιπύοντο καὶ τινες καὶ ἀπέθνησκον ὑπὸ τοῦ λιμοῦ, καθίζουσιν ἐπὶ τὴν βωμὸν ἱκέτιαι· τὸν ἐν τῇ ἀκροπόλει. 11. ἀρασθήσαντες δὲ αὐτοὺς οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, ὡς εἴωρον ἀποθνήσκοντας ἐν τῷ ἱερῷ, ἐφ' ᾧ μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες ἀπέκτειναν· παθεζομένους δέ τινας καὶ ἐπὶ τῶν στυγίων θεῶν ἐν τοῖς βωμοῖς ἐν τῇ πυρόδῳ διεγρήσαντο. καὶ ἀπὸ τούτου ἐταρεῖς καὶ ἀλιτῆρες τῆς θεοῦ ἱκετοὶ τε ἐκαλοῦντο, καὶ τὸ γένος τὸ ἀπ' ἐκείνων. 12. ἤλασαν μὲν οὖν καὶ οἱ Ἀθηναῖοι τοὺς ἐταρεῖς τούτους, ἤλασε δὲ καὶ Κλεομένης ὁ Λακεδαιμόνιος· ὕστερον μετὰ Ἀθηναίων στασιαζόντων, τοὺς τε ζῶντας ἐλαύνοντες καὶ τῶν τεθνεώτων τὰ ἔσθια ἀνελόντες ἐξέβαλον· κατήλθον μὲντοι ὕστερον, καὶ τὸ γένος αὐτῶν ἔστιν ἐτι ἐν τῇ πόλει. CXXVII. τούτο δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐλαύνειν ἐκέλευον δι' ὅθεν τοῖς θεοῖς πρῶτον τιμωροῦντες, εἰδότες δὲ Περικλέα τὸν Ξενοφάνου προσεχόμενον αὐτῷ κατὰ τὴν μητέρα, καὶ νομίζοντες ἐκπεσόντος αὐτοῦ ἔαον σφίσι προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων. 2. οὐ μὲντοι τσαυτὸν ἤλπιζον παθεῖν ὡς αὐτὸν τοῦτο, ὅσον διαβολῇ οἴσειν αὐτῷ πρὸς τὴν πόλιν, ὡς καὶ διὰ τὴν ἐκείνου ξυμφορὰν τὸ μέρος ἔσται ὁ πόλεμος. 3. ὦν γὰρ θυναιτώτατος τῶν καθ' αὐτὸν καὶ ἄγων τὴν πολιτείαν ἡφαντιοῦτο πάντα τοῖς Λακεδαιμόνιοις, καὶ οὐκ εἶα ὑπέεικιν, ἀλλ' ἐς τὸν πόλεμον ὥρμα τοῖς Ἀθηναίοις.

CXXVIII. Ἀντεκέλευον δὲ καὶ οἱ Ἀθηναῖοι τοὺς Λακεδαιμόνιους τὸ ἀπὸ Ταινάρου ἄγος ἐλαύνειν. οἱ γὰρ Λακεδαιμόνιοι ἀναπτήσαντες ποτε ἐκ τοῦ ἱεροῦ τοῦ Ποσειδῶνος ἀπὸ Ταινάρου τῶν Εἰλώτων ἱκέτας, ἀπαγαγόντες διέφθειραν· δι' ὅν δὴ καὶ σφίσι αὐτοῖς νομίζουσι εὖ μὲν σεισμὸν γενέσθαι ἐν Σπάρτῃ. 2. ἐκέλευον δὲ καὶ τὸ τῆς Χαλκιοίκου ἄγος ἐλαύνειν αὐτούς· ἐγένετο δὲ τοιοῦτον. 3. ἐπεὶ δὲ Πανσανίας ὁ Λακεδαιμόνιος τὸ πρῶτον μεταπημφθεὶς ὑπὸ Σπαρτιατῶν ἀπὸ τῆς ἀρχῆς τῆς ἐν Ἑλλησπόντῃ, καὶ κριθεὶς ὑπ' αὐτῶν ἀπελύθη μὴ ἀδικεῖν, δημοσίᾳ μὲν οὐκέντι ἐξεπέμφθη, ἰδίᾳ δὲ αὐτὸς τριήρη λαβὼν Ἐρμορίδα ἄνδρα Λακεδαιμονίων ἀφικνεῖται ἐς Ἑλλησπόντον· τῷ μὲν λόγῳ ἐπὶ τὸν Ἑλλησπόντον.

κόν πόλεμον, τῷ δὲ ἔργῳ εὐὰ πρὸς βασιλεία πράγματα πρῶσσαν, ὥσπερ καὶ τὸ πρῶτον ἐπεχείρησεν, ἐκείνουτος Ἑλληνικῆς ἀρχῆς. 4. εὐεργεσίαν δὲ ἀπὸ τοῦδε πρῶτον ἐς βασιλεία κατέθετο καὶ τοῦ παντός πράγματα ἀρχὴν ἐποιήσατο. 5. Βυζάντιον γὰρ ἔλκων τῇ προτέρῃ παρουσίᾳ μετὰ τὴν ἐκ Κύπρου ἀναχώρησιν, εἶχον δὲ Μήδαι αὐτὸ καὶ βασιλέως προσήκοιτές τινες καὶ ξυγγενεῖς, οἱ ἐάλασσαν ἐν αὐτῷ, τότε τούτους οὗς ἔλαβεν ἀποπέμψει βασιλεῖ κρύφα τῶν ἄλλων ἑομμάχων, τῷ δὲ λόγῳ ἀπέδρασας αὐτόν. 6. ἔπρασσε δὲ ταῦτα μετὰ Γόγγυλον τοῦ Ἑρατριέως, ὥπερ ἐπέταψε τό τε Βυζάντιον καὶ τοὺς αἰχμαλώτους. ἔπεμψε δὲ καὶ ἐπιστολὴν τὸν Γόγγυλον φέροντα αὐτῷ· ἐντεγγράπτο δὲ τὰδε ἐν αὐτῇ, ὡς ὕστερον ἀνευρέσθῃ. 7. Πανσασίας ὁ ἡγεμὼν τῆς Σπάρτης τούτους τέ σοι χαρίζεσθαι βουλόμενος ἀποπέμψει δορὶ ἔλκων, καὶ γνώμην ποιῶμαι, εἰ καὶ σοὶ δοκεῖ, θυγατέρα τε τὴν σὴν γῆμαι καὶ σοὶ Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα ἐποχείριον ποιῆσαι. δυνατὸς δὲ δεῶν εἶναι ταῦτα πρᾶξαι μετὰ σοῦ βουλευόμενος. εἰ οὖν τί σε τούτων ἀρέσκει, πέμψε ἄνδρα πιστὸν ἐπὶ θάλασσαν δι' οὗ τὸ λοιπὸν τοὺς λόγους ποιησόμεθα. CXXIX. τοσαῦτα μὲν ἡ γραφὴ ἐδήλουν. Πέξης δὲ ἦσθῃ τε τῇ ἐπιστολῇ καὶ ἀποστέλλει Ἀρταβάζον τὸν Ψαρεύκεν ἐπὶ θάλασσαν, καὶ καλεῖται αὐτὸν τὴν τε Δασκυλίτιν σατραπείαν παραλαβεῖν, Μεγαβάτην ἀπαλλάξαντα, ὃς πρότερον ἦρχε, καὶ παρὰ Πανσασίας ἐς Βυζάντιον ἐπιστολὴν ἀνταπετίθει αὐτῷ ὡς τάχιστα διαπέμψαι, καὶ τὴν σφραγίδα ἀποδείξαι, καὶ ἦν τι αὐτῷ Πανσασίας παρεγγεῆλη περὶ τῶν ἑαυτοῦ πραγμάτων, πρῶσσειν ὡς ἄριστα καὶ πιστότατα. 2. ὁ δὲ ἀφικόμενος τὰ τε ἄλλα ἐποίησεν ὥσπερ εἶρητο καὶ τὴν ἐπιστολὴν διέπεμψεν· ἀντεγγράπτο δὲ τὰδε. 3. Ὡς δὲ λέγει βασιλεὺς Πέξης Πανσασίᾳ, καὶ τῶν ἀνδρῶν, οὓς μοι πέραν θαλάσσης ἐκ Βυζαντίου ἐσώσας, κεῖταί σοι εὐεργεσίᾳ ἐν τῷ ἡμετέρῳ οἴκῳ ἔσαι ἀνάγραφτος, καὶ τοῖς λόγοις τοῖς ἀπὸ σοῦ ἀρέσκομαι. καὶ σε μήνε νῦν μήθ' ἡμέρα ἐπισχέτω ὥστε ἀνεῖναι πρῶσσαιν τι ὧν ἐμοὶ ὑπισχρῆ, μηδὲ χρυσοῦ καὶ ἀργύρου δαπάνη κακωλῦσθω, μηδὲ στρατιᾶς πλῆθω, εἰ ποὶ δεῖ παραγίγνεσθαι· ἀλλὰ μετ' Ἀρταβάζον ἀνδρὸς ἀγαθοῦ, ὅν σοι ἔπεμψε, πρῶσσε θαρσύν καὶ τὰ ἐμὰ καὶ τὰ ἐὰ ὅπῃ κάλλιστα καὶ ἄριστα ἔξει ἀμφοτέροις. CXXX. ταῦτα λαβὼν ὁ Πανσασίας τὰ γεράμματα, ὧν καὶ πρότερον ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων διὰ τὴν Πλαταιῶσιν ἡγεμονίαν, πολλῶν τότε μᾶλλον

ἦρτο καὶ οὐκέτι ἠδύνατο ἐν τῷ καθεστῆκότῃ τρόπῳ βιοτεύειν, ἀλλὰ σκενὰς τε Μηδικὰς ἐνδυνόμενος ἐκ τοῦ Βυζαντίου ἐξῆλθε, καὶ διὰ τῆς Θράκης πορευόμενος αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἰδορυφόρουσιν. 2. τράπεζάν τε Περσικὴν παρετίθετο καὶ κατέχειν τὴν δαίνοιαν οἷα ἠδύνατο, ἀλλ' ἔργοις βραχεῖσι προῖδήλου ἂν τῇ γνώμῃ μειζώτως ἐσέπειτα ἐμελλε πράξειν. δυσπρόσοδόν τε αὐτὸν παροίχε, καὶ τῇ ὁργῇ οὕτω χαλεπῇ ἐχρήτο ἐς πάντας ὁμοίως, ὥστε μηδένα δύνασθαι προσεῖναι· διώπερ καὶ πρὸς τοὺς Ἀθηναίους οὐχ ἥμισυ ἢ ἑξυμμάχιμ μετέστη. CXXXI. οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι, τό τε πρῶτον δι' αὐτὰ ταῦτα ἀνεκάλεσαν αὐτόν, καὶ ἐπειδὴ τῇ Ἑρμιονίδῃ σὴν τὸ δεύτερον ἐκπλεύσας οὐ καλευσάντων αὐτῶν τοιαῦτα ἐφαίνετο ποιῶν, καὶ ἐκ τοῦ Βυζαντίου βλά ὑπ' Ἀθηναίων ἐκπολεορηθὼς ἐς μὲν τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς δὲ Κολωνὰς τὰς Τρυφάδας ἰδρυθεὶς, πράσσωσιν τε ἐσηγγέλλετο αὐτοῖς πρὸς τοὺς βαρβάρους, καὶ οὐκ ἐπ' ἀγαθῷ τὴν μονὴν ποιούμενος, οὕτω δὴ οὐκέτι ἐπίσχεον, ἀλλὰ πέμποντες κήρυκα οἱ ἔμποροι καὶ σκυτάλην εἶπον τοῦ κήρυκος μὴ λείπεσθαι, εἰ δὲ μὴ, πόλεμον ἀντὶ Σπαρτιατίας προαγορεύειν. 2. ὁ δὲ βουλόμενος ὥς ἥμισυ ὑποπτος εἶναι καὶ πιστεύων χρήμασι διαλύσειν τὴν διαβολήν, ἀνεχώρει τὸ δεύτερον ἐς Σπάρτην. καὶ ἐς μὲν τὴν εἰρκτὴν ἐσθίπτει τὸ πρῶτον ὑπὸ τῶν ἐφόρων· ἔξισι δὲ τοῖς ἐφόροις τὸν βασιλεῖα δρᾶσαι τοῦτο· ἔπειτα διαπραξάμενος ὕστερον ἐξῆλθε, καὶ καθίστησιν αὐτὸν ἐς κρίσιν τοῖς βουλευμένοις περὶ αὐτὸν ἐλέγχειν. CXXXII. καὶ φανερόν μὲν εἶχον οὐδὲν οἱ Σπαρτιαταὶ σημείον, οὔτε οἱ ἐχθροὶ οὔτε ἡ πῦσα πόλις, ὅταν ἂν πιστεύσαντες βεβαίως, ἐτιμωροῦντο ἄνδρα γένους τε τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν ἔχοντα· Πλεισταρχὸν γὰρ τὸν Λεωγίδου ὄντα βασιλεῖα καὶ εἶον ἐτι ἀνεπιός ὧν ἐπετρόπενεν· 2. ὑποψίας δὲ πολλὰς παρεῖχε, τῇ τε παρανομίᾳ καὶ ζηλώσει τῶν βαρβάρων, μὴ ἴσως βούλεσθαι εἶναι τοῖς παροῦσι, τὰ τε ἄλλα αὐτοῦ ἀνεσκόπων εἴτι πον ἐξεδιδιγῆτο τῶν καθεστῶτων νομίμων καὶ ὅτι ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, ἠξίωσεν ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγείον τόδε,

Ἑλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων,

Πανσατίας Φοῖβον μνημ' ἀνέθηκε τόδε.

3. τὸ μὲν οὖν ἐλεγείον οἱ Λακεδαιμόνιοι ἐξεκόλασαν εὐθὺς τότε ἀπὸ τοῦ τρίποδος τοῦτο, καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις ὅσαι

ξυγκαταλεῦσαι τὸν βάρβαρον ἑστῆσαν τὸ ἀνάθημα· τοῦ μάλιστα  
 Πανσαρίου ἀδίκημα καὶ τοῦτ' ἰδοῦναι εἶναι, καὶ ἐπειδὴ ἐν τούτῳ  
 καθειστῆμει, πολλῷ μᾶλλον παρόμοιον παραχθῆναι ἐφαίνετο τῇ  
 παρούσῃ δικνοίᾳ. 4. ἐπυθάνοντο δέ καὶ ἐς τοὺς Εἰλωτας πρᾶσσειν  
 τι αὐτόν, καὶ ἦν δὲ οὕτως· ἑλευθέρωσιν τε γὰρ ὑπισχεῖτο αὐτοῖς  
 καὶ πολιτείαν, ἣν ξυνοπαναστάσει καὶ τὸ πᾶν ξυγκατεργάσωνται.  
 5. ἀλλ' οὐδ' ὥς οὐδὲ τῶν Εἰλωτῶν μηνυταῖς τισι πισταύσαντες  
 ἤξιωσαν νεώτερόν τι ποιῆν ἐς αὐτόν, χροόμενοι τῷ τρόπῳ ὅπερ εἰώ-  
 θασιν ἐς σφᾶς αὐτούς, μὴ ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτιάτου  
 ἄνευ ἀναμφισβητήτων τεκμηρίων βουλευσαί τι ἀνήκεστον, πρὶν γε  
 δὴ αὐτοῖς, ὡς λέγεται, ὁ μέλλων τὰς τελευταίας βασιλεῖ ἐπιστολάς  
 πρὸς Ἀρτάβαζον κομισῆν ἀπὸ Ἀργίλλιος, παιδικὰ ποτε ὦν αὐτοῦ  
 καὶ πιστότατος ἐκείνῳ, μηνυτὴς γίγνεται, δεισας κατὰ ἐνθύμησιν  
 τινα ὅτι οὐδαίς πω τῶν πρὸ ἑαυτοῦ ἀγγέλων πάλιν ἀφίκετο, καὶ  
 παραποιησάμενος σφραγίδα, ἵνα ἦν ψευσθῇ τῆς δόξης ἣ καὶ ἐκεῖνός  
 τι μεταγράψαι αἰτήσῃ, μὴ ἐπιγῶ, λύει τὰς ἐπιστολάς, ἐν αἷς ὑπονο-  
 ῆσας τι τοιοῦτο προσεπεισάλλθαι καὶ αὐτὸν εὖρεν ἔγγεγραμμένον  
 κτείνειν. CXXXIII. τότε δὲ οἱ ἔφοροι δεῖξαντος αὐτοῦ τὰ γράμ-  
 ματα μᾶλλον μὲν ἐπίστευσαν, ἀντήκωσι δὲ βουληθέντες εἰτι γενέσθαι  
 αὐτοῦ Πανσαρίου τι λόγος, ἀπὸ πυρασκευῆς τοῦ ἀνθρώπου ἐπὶ  
 Ταίναρον ἰκέτου οἰχομένου, καὶ σκηνησαμένου διπλὴν διαφράγματι  
 καλύβην, ἐς ἣν τῶν τε ἐφόρων ἐντός τινος ἔκρυψε, καὶ Πανσαρίου  
 ὡς αὐτὸν ἐλθόντος καὶ ἐρωτῶντος τὴν πρόφασιν τῆς ἰκετείας  
 ἤσθοντο πάντα σαφῶς, αἰτιωμένου τοῦ ἀνθρώπου τὰ τε περὶ αὐτοῦ  
 γραφέντα καὶ τὰλλ' ἀποφαινόντος κατ' ἕκαστον, ὡς οὐδὲν πώποτε  
 αὐτὸν ἐν ταῖς πρὸς βασιλεῖα διακονίαις παραβάλοιτο, προτιμηθεῖν δ'  
 ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων ἀποθανεῖν, κάκεινον ἀντὶ ταῦτα  
 ξυνομολογοῦντος καὶ περὶ τοῦ παρόντος οὐκ ἔωτος ὀργίζεσθαι,  
 ἀλλὰ πίστιν ἐκ τοῦ ἱεροῦ διδόντος τῆς ἀναστάσεως, καὶ ἀξιούν-  
 τος ὡς τάχιστα πορεύεσθαι καὶ μὴ τὰ πρασσόμενά διακωλύειν.  
 CXXXIV. ἀκούσαντες δὲ ἀκριβῶς τότε μὲν ἀπῆλθον οἱ ἔφοροι,  
 βεβαίως δὲ ἤδη εἰδότες ἐν τῇ πόλει τὴν ξύλληψιν ἐποιοῦντο. λέγε-  
 ται δ' αὐτόν, μέλλοντα ξυλληφθῆσεσθαι ἐν τῇ ὁδῷ, ἐνδὸς μὲν τῶν  
 ἐφόρων τὸ πρόσωπον προσιώντος ὡς εἶδε, γινῶναι ἐφ' ᾧ ἔχωρε, ἄλ-  
 λον δὲ τεύματι ἀφανεῖ χρησαμένου καὶ δηλώσαντος εὐνοίᾳ, πρὸς τὸ  
 ἱερὸν τῆς Χαλκιοίκου χωρῆσαι δρόμῳ καὶ προκαταφυγεῖν· ἦν δὲ



ἄγγος τὸ τέμενος. καὶ ἐς οἶκμα οὐ μέγα ὃ ἦν τοῦ ἱεροῦ ἐσελθόντες, ἵνα μὴ ὑπαίθριος ταλαιπωροίη, ἤσυχάζεν. 2. οἱ δὲ τὸ παραντίκμα μὲν ὑστέρησαν τῇ διώξει, μετὰ δὲ τοῦτο τοῦ τε οἰκήματος τὸν ὄραφον ἀφείλον, καὶ τὰς θύρας, εἰδὼν ὅντα τηρήσαντες αὐτόν, καὶ ἀπολαβόντες εἰσω, ἀπεκδομήσαν, προσκαθεζόμενοι τε ἐξεπολιόρκησαν λιμῶ. 3. καὶ μέλλοντας αὐτοῦ ἀποψύχειν ὥσπερ εἶχεν ἐν τῷ οἰκήματι, αἰσθόμενοι τε ἐξάγονσιν ἐκ τοῦ ἱεροῦ ἔτι ἱμπνουν ὄντας, καὶ ἐξαχθεῖς ἀπέθανε παραχρῆμα. 4. καὶ αὐτὸν ἐμέλλησαν μὲν ἐς τὸν Καϊάδα οὐπὲρ τοὺς κακούργους ἐμβάλλειν· ἔπειτα ἔδοξε πληροῖον πον κατορύξαι. ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τὸν τε τάφρον ὑστερον ἔχρησε τοῖς Λακεδαιμονίοις μετενεγκεῖν οὐπὲρ ἀπέθανε, καὶ νῦν κεῖται ἐν τῷ προτεμενίσματι, ὃ γραφῇ στήλαι δηλοῦσι, καὶ ὡς ἄγος αὐτοῖς ἐν τὸ πεπραγμένον δύο σώματα ἀνθ' ἑνὸς τῇ Χαλκιοῖ κη ἀποδοῦναι. οἱ δὲ ποιησάμενοι χαλκοὺς ἀνδριάντας δύο ὡς ἀντὶ Πανσανίου ἀνέθεσαν. CXXXV. οἱ δὲ Ἀθηναῖοι, ὡς καὶ τοῦ θεοῦ ἄγος κρίνατος, ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἑλάνυναι αὐτό. 2. τοῦ δὲ Μηδισμοῦ τοῦ Πανσανίου Λακεδαιμόνιοι, πρίσθεις πέμψαντες παρὰ τοὺς Ἀθηναίους ξυνηπητιῶντο καὶ τὸν Θεμιστοκλέα, ὡς εὗρισκον ἐκ τῶν περὶ Πανσανίαν ἐλέγχων, ἤξιον τε τοῖς αὐτοῖς κολάζεσθαι αὐτόν. 3. οἱ δὲ πεισθέντες, ἔτυχε γὰρ ὠστρακισμένος καὶ ἔχων δίαίταν μὲν ἐν Ἀργεῖ, ἐπιφοιτῶν δὲ καὶ ἐς τὴν ἄλλην Πελοπόννησον, πέμπουσι μετὰ τῶν Λακεδαιμονίων, εἰοίμων ὄντων ξυνδιώκειν, ἄνδρας οἷς εἴρητο ἄγειν ὅπου ἂν περιτύχωσιν. CXXXVI. ὁ δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὣν αὐτῶν εὐεργέτης. δεδιῆναι δὲ φασκότων Κερκυραίων ἔχειν αὐτόν ὥστε Λακεδαιμονίως καὶ Ἀθηναίοις ἀπέχθεσθαι, διακομίζεται ὑπ' αὐτῶν ἐς τὴν ἡπειρον τὴν καταντικρύν. 2. καὶ διωκόμενος ὑπὸ τῶν προδωτεταγμένων κατὰ πύστιν ἢ χωροίη, ἀναγκάζεται κατὰ τι ἄπορον παρὰ Ἀδμήτου τὸν Μολοσσῶν βασιλέα οἶτα αὐτῷ οὐ φίλον καταλῦσαι. 3. καὶ ὁ μὲν οὐκ ἔτυχεν ἐπιδημῶν, ὁ δὲ τῆς γυναικὸς ἱκέτης γενόμενος διδάσκεται ὑπ' αὐτῆς τὸν παιῖδα σφῶν λαβὼν καθίζεσθαι ἐπὶ τὴν ἐστίαν. καὶ ἰλθόντος οὐ πολὺ ὑστερον τοῦ Ἀδμήτου δηλοῖ τε ὅς ἐστι, καὶ οὐκ ἀξιοῖ, εἰ τι ἄρα αὐτὸς ἀντεῖπεν αὐτῷ Ἀθηναίων δεομένῳ, φεύγοντα τιμωρεῖσθαι. καὶ γὰρ ἂν ὑπ' ἐκείνου πολλῷ ἀσθεστερότερον ἐν τῷ παρόντι κακῶς πάσχειν, γυναιῶν δὲ εἶναι τοὺς ὁμοίους ἀπὸ τοῦ

ἴσον τιμωρεῖσθαι. καὶ ἅμα αὐτὸς μὲν ἐκείνῳ χρεῖας τιτὸς καὶ οὐκ  
 ἐς τὸ σῶμα σείεσθαι ἐγκρατεῖσθαι, ἐκείνους δ' ὡς εἰ ἐκδοίη αὐτόν,  
 αἰπὼν ὑφ' ὧν καὶ ἐφ' ᾧ διαύκεται, σωτηρίας αὖ τῆς ψυχῆς ἀποστα-  
 ρῆσαι. ὁ δὲ ἀκούσας ἀνίστησί τε αὐτὸν μετὰ τοῦ ἑαυτοῦ υἱός,  
 ὥσπερ καὶ ἔχων αὐτὸν ἐκαθίζετο, καὶ μέγιστον ἦν ἰκέτευμα τοῦτο.  
 CXXXVII. καὶ ὕστερον οὐ πολλῶ τοῖς Λακεδαιμονίοις καὶ  
 Ἀθηναίοις ἐλθεῖσι καὶ πολλὰ εἰποῦσιν οὐκ ἐπιδίδωσιν, ἀλλ' ἀπο-  
 στέλλει βουλόμενον ὡς βασιλεία πορευθῆναι ἐπὶ τὴν ἐτίραν θάλασσαν  
 περὶ ἑς Πύδραν τὴν Ἀλεξάνδρου. 2. ἐν ἣ ὀλκάδος τυχὼν ἀναγο-  
 μένῳ ἐπ' Ἰωνίας καὶ ἐπιβὰς παταφέρεται χειμῶνι ἐς τὸ Ἀθηναίων  
 στρατοπέδον ὁ ἱπολιόρχης Νάξον. καί, ἦν γὰρ ἀγνὸς τοῖς ἐν τῇ  
 γῇ, θεῖσας φράζει τῷ ταυκλήρῳ ὅστις ἐστὶ καὶ δι' ἃ φεύγει, καὶ. σὶ  
 μὴ σώσει αὐτόν, ἔφη ἔρεε, ὅτι χρημάτων πεισθεὶς αὐτὸν ἄγει· τὴν δὲ  
 ἀσφάλειαν εἶναι μηδὲν ἐκβῆναι ἐκ τῆς νεὸς μέχρι πλοῦς γίνεσθαι·  
 παιθομένῳ δ' αὐτῷ χάριν ἀπομνήσεσθαι ἄξιον. ὁ δὲ ταυκλήρης  
 ποιεῖ τε τὰ ταῦτα, καὶ ἀποσαλεύσας ἡμέραν καὶ νύκτα ὑπὲρ τοῦ στρα-  
 τοπέδου, ὕστερον ἀφικνέσθαι ἐς Ἐφεσον. 3. καὶ ὁ Θεμιστοκλῆς  
 διακτίνον τε ἐθεράπευσσε χρημάτων δάσει, ἥλθε γὰρ αὐτῷ ὕστερον ἐκ  
 τε Ἀθηναίων παρὰ τῶν φίλων καὶ ἔξ Ἀργεὺς ἃ ὑπεξέκειτο, καὶ  
 μετὰ τῶν κάτω Πελοπόννησος πορευθεὶς ἄνω, ἐσπέρμει γοήματα  
 ὡς βασιλεία Ἀρτοξέρξης τὸν Ξέρξην νεωστὶ βασιλεύοντα. 4. ἐδῆ-  
 λον δ' ἡ γραφὴ ὅτι Θεμιστοκλῆς ἦκε παρὰ σέ, ὃς κακὰ μὲν πλείστα  
 Ἑλλήνων εἰργασμαι τὸν ὑμέτερον οἶκον, ὅσον χρόνον τὸν σὸν πατέρα  
 ἐπιόντα ἐμοὶ ἀνάγκη ἠγωνόμην, πολὺ δ' ἐτι πλείως ἀγαθὰ, ἐπειδὴ ἐν  
 τῷ ἀσφαλεῖ μὲν ἐμοί, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ πάλιν ἡ ἀποκομιδὴ  
 ἐγένετο. καὶ μοι εὐεργεσίᾳ ὀφείλεται, γράψας τὴν ἐκ Σαλαμῖνος  
 προᾶγγελσιν τῆς ἀναχωρήσεως καὶ τὴν τῶν γεφυρῶν, ἦν ψευδῶς  
 προσεποθήσατο, τότε δι' αὐτὸν οὐ διάλυσιν, καὶ οὖν ἔχων σε μεγάλην  
 ἀγαθὰ δοῦναι πᾶσι διωκόμενος ὑπὸ τῶν Ἑλλήνων διὰ τὴν σὴν  
 φιλίαν. βούλομαι δ' ἐπ' αὐτὸν ἐπιστῶν αὐτὸς σοι περὶ ὧν ἤκω  
 θηλῶσαι. CXXXVIII. βασιλεὺς δέ, ὡς λέγεται, ἐθαύμασέ τε  
 αὐτοῦ τὴν διάνοιαν καὶ ἐκέλευε ποιεῖν οὕτως. ὁ δ' ἐν τῷ χρόνῳ ὃν  
 ἐπέσχε, τῆς Πελοπίδος γλώσσης ὅσα ἐδύνατο κατενόησε καὶ τῶν ἐπι-  
 τηδευμάτων τῆς χώρας· 2. ἀφικόμενος δὲ μετὰ τὸν ἐπαινόον, γίγνε-  
 ται παρ' αὐτῷ μέγας, καὶ ὅσος οὐδεὶς πω Ἑλλήνων, διὰ τε τὴν  
 προῦπαρχονσαν ἄξιωσιν καὶ τοῦ Ἑλληνικοῦ ἐλπίδα, ἣν ὑπετίθει

αὐτῷ δουλεύειν, μάλιστα δὲ ἀπὸ τοῦ παῖρα διδούς ξυνοτὸς φαίνεσθαι. 3. ἦ γὰρ ὁ Θερμοκλῆς βασιλευσάτα δὴ φύσεως ἰσχυρὸν δολέσας, καὶ διαφορόντως τι εἰς αὐτὸ μᾶλλον ἐτέρου ἄξιος θανατώσαι, οἰκεία γὰρ ξυτίσι, καὶ οὕτως προμαθὼν εἰς αὐτὴν οὐδὲν οὐτ' ἐπιμαθὼν, τῶν τε παραχρῆμα δι' ἐλαχίστης βουλῆς κράτιστος γινώσκων, καὶ τῶν πολλόντων ἐπὶ πλεῖστον τοῦ γενησομένου ἄριστος εἰκαστής. καὶ ἂ μὲν μετὰ χεῖρας ἔχει, καὶ ἐξηγήσασθαι οἶός τε· οἷον δὲ ἀπειρες εἶη, κρῶναι ἱκανῶς οὐκ ἀπῆλλαπτο. πό τε ἄμεινον ἢ χεῖρον ἐν τῷ ἀφανεῖ ἔτι προσέφα μάλιστα. καὶ τὸ ἔμπαν εἰπαῖν, φύσεως μὲν θυνάμει, μελέτης δὲ βραχύτῃ, κράτιστος δὴ αὐτός. ἀποτοχαδιάζειν τὰ δοῦντα ἐγένητο. 4. νοσήσας δὲ τελευτᾶ τὸν βίον· λέγουσι δὲ τινες καὶ ἐκούσιον φαρμάκῳ ἀποθανεῖν αὐτόν, ἀδύνατον νομίσαντα εἶναι ἐπιτελεῖσαι βασιλεῖ ἂ ὑπόσχετο. 5. μετρητὸν μὲν οὖν αὐτοῦ ἐν Μαγνησίᾳ ἐστὶ τῇ Ἀσιανῇ ἐν τῇ ἀγορᾷ· ταύτης γὰρ ἦρχε τῆς χώρας, δόντος βασιλείᾳς αὐτῷ Μαγνησίαν μὲν ἄρτον, ἣ προσέφερε πεντήκοντα τάλαντα τοῦ ἐνιαυτοῦ, Λέμνακος δὲ οἶνον· ἐδόκει γὰρ πολυσιτότατον τῶν τότε εἶναι· Μυοῦντα δὲ ὄψον. 6. τὰ δὲ δοῦντα φασὶ κομισθῆναι αὐτοῦ οἱ προσήκοντες οἴκαδε καλεῦσαντος ἐκείνου καὶ τεθῆναι κρῶφα Ἀθηναίων ἐν τῇ Ἀστικῇ· οὐ γὰρ ἐξῆν Θάπτειν ὡς ἐπὶ προδοσίᾳ φεύγοντος. 7. τὰ μὲν κατὰ Πανσωνίαν τὸν Λακεδαιμόνιον καὶ Θερμοκλέα τὸν Ἀθηναῖον, λαμπροτάτους γενομένους τῶν καθ' ἱαντοὺς Ἑλλήνων, οὕτως ἐτελεύτησεν.

**CXXXIX.** Λακεδαιμόνιοι δὲ ἐπὶ μὲν τῆς πρώτης πρεσβείας τοιαῦτα ἐπέταξαν τε καὶ ἀντεκελεύσθησαν περὶ τῶν ἐναγῶν τῆς ἐλάσεως· ὕστερον δὲ φοιτῶντες παρ' Ἀθηναίους Ποτιδαίης τε ἀπαριστάσθαι ἐκέλευν καὶ Ἀῖγιαν αὐτόνομον ἀφιέναι, καὶ μάλιστα γε πάντων καὶ ἐνθλοτάτα προέβλεπον, τὸ περὶ Μαγαρέων ψήφισμα καθελούθῃ μὴ ἂν γενέσθαι πόλεμον, ἐν ᾧ εἶρητο αὐτοὺς μὴ χρῆσθαι τοῖς λιμέσι τοῖς ἐν τῇ Ἀθηναίων ἀρχῇ μηδὲ τῇ Ἀστικῇ ἀγορᾷ. 2. οἱ δ' Ἀθηναῖοι οὕτως ἄλλα ὑπέκρινον οὕτως τὸ ψήφισμα καθήκον ἐπικαλοῦντες ἐπεργασίαν Μαγαρεῦσι τῆς γῆς τῆς ἱερᾶς καὶ τῆς ἀορίστου, καὶ ἀνδραπύδων ὑποδοχὴν τῶν ἀφισταμένων. 3. τέλος δὲ ἀνικομένων τῶν τελευταίων πρέσβων ἐκ Λακεδαιμόνος, Παμφίου τε καὶ Μελησίππου καὶ Ἀγησάνδρου, καὶ λεγόντων ἄλλο μὲν οὐδὲν ὢν πρότερον εἰσέθεσεν, αὐτὰ δὲ τὰδε, ὅτι Λακεδαιμόνιοι βούλονται τὴν εἰρήνην εἶναι, εἴη δ' ἂν εἰ τοὺς Ἑλλήνας αὐτοκόμους

ἀφροῖτε, ποιήσαντες ἐκκλησίαν οἱ Ἀθηναῖοι γνώμας σφίσιν αὐτοῖς προτείσθουσιν, καὶ ἰδοὺς ἅπαξ περὶ πάντων βουλευσαμένους ἀπακρίσασθαι. 4. καὶ πυριόντες ἄλλοι τε πολλοὶ ἔλεγον, ἐπ' ἀρμότερα γιγνόμενοι ταῖς γνώμας, καὶ ὡς χρή πολεμεῖν καὶ ὡς μὴ ἐμπόδιον εἶναι τὸ ψήφισμα εἰρήνης, ἀλλὰ καθελεῖν, καὶ παρελθὼν Παρικληῆς ὁ Ξανθίππου, ἀνὴρ κατ' ἐκείνον τὸν χρόνον πρῶτος Ἀθηναίων, λέγειν τε καὶ πράσσειν δυνατωτάτος, παρήγει τοιαύδε.

CXL. Τῆς μὲν γνώμης, ὃ Ἀθηναῖοι, αἱ τῆς αὐτῆς ἔχουσι, μὴ εἴπειν Πελοποννησίοις, καίπερ εἰδὼς τοὺς ἀνθρώπους οὐ τῇ αὐτῇ ὁρῇ ἀναπειθομένους τε πολεμεῖν καὶ ἐν σφ' ἔργῳ πράσσοντας, πρὸς δὲ τὰς ξυμφορὰς καὶ τὰς γνώμας τρεπομένους. ὁρῶ δὲ καὶ νῦν ὁμοῖα καὶ παραπλήσια ξυμβουλευτέα μοι ὄντα, καὶ τοὺς ἀναπειθόμενους ὑμῶν δικαίῳ τοῖς κοινῇ δόξασιν, ἣν ἄρα τι καὶ σφαλλόμεθα, βοηθεῖν, ἢ μὴδὲ κατορθοῦντας τῆς ξυνέσιως μεταποιεῖσθαι. ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμάτων οὐχ ἥσσον ἀμαθῶς χωρεῖν ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου· διόπερ καὶ τὴν εὐχὴν, ὅσα ἂν παρὰ λόγον ξυμβῇ εἰσῴσασθαι αἰτιάσθαι. 2. Λακεδαιμόνιοι δὲ πρότερόν τε δῆλοι ἦσαν ἐπιβουλευόντες ἡμῖν καὶ νῦν οὐχ ἥκιστα. εἰρημένον γὰρ δίκας μὲν τῶν διαφορῶν ἀλλήλοις διδόναι καὶ δέχεσθαι, ἔχειν δὲ ἑκατέρους ἃ ἔχομεν, οὔτε αὐτοὶ δίκας ποιεῖν οὔτε ἡμῶν διδόντων δέχονται, βούλονται δὲ πολέμῳ μᾶλλον ἢ λόγοις τὰ ἐγγλήματα διαλύεσθαι, καὶ ἐπιστάσασσιν ἤδη, καὶ οὐκέτι αἰτιώμενοι, πάρεσι. 3. Ποτιδαῖας τε γὰρ ἀπαρίστασθαι καλεῖν οὖσι, καὶ Αἴγιαν αὐτόνομον ἀφίεναι καὶ τὸ Μεγαρέων ψήφισμα καθαιρεῖν· οἱ δὲ τελευταῖοι οὔδε ἥκοντες καὶ τοὺς Ἕλληνας προαγορεύουσιν αὐτόνομους ἀφίεναι. 4. ὑμῶν δὲ μηδεὶς νομίση περὶ βραχέος ἂν πολεμεῖν, εἰ τὸ Μεγαρέων ψήφισμα μὴ καθέλοιμεν, ὅπερ μάλιστα προύχονται, εἰ καθαιρεθείη, μὴ ἂν γίνεσθαι τὸν πόλεμον· μὴδ' ἐν ὑμῶν αὐτοῖς αἰτίαν ὑπολίπησθε ὡς διὰ μικρὸν ἐπολεμήσατε. 5. τὸ γὰρ βραχὺ τι τοῦτο πᾶσαν ὑμῶν ἔχει τὴν βεβαίωσιν καὶ πείραν τῆς γνώμης, ὥς εἰ ξυγχαρήσετε, καὶ ἄλλο τι μείζον εὐθύς ἐπιταχθήσεσθε, ὡς φόβῳ καὶ τοῦτο ὑπακούσαντες· ἀπισχυρισάμενοι δὲ σαφὲς ἂν καταστήσατε αὐτοῖς ἀπὸ τοῦ ἴσου ὑμῖν μᾶλλον προσφέρεσθαι. CXXI. αὐτόθεν δὴ διανοήθητε ἢ ὑπακούειν πρὶν τι βλαβῆναι, ἢ εἰ πολεμήσομεν, ὡς ἔμοιγε ἀμεινον δοκεῖ εἶναι, καὶ ἐπὶ μεγάλῃ καὶ ἐπὶ βραχείᾳ ὁμοίως προσφάσει μὴ εἰζόντες, μὴδὲ ξὺν φόβῳ ἔξοντες ἃ κακίμαθα. τὴν γὰρ

αὐτὴν δύναται δοῦλωσιν ἢ τε μεγίστη καὶ ἐλαχίστη δικαίωσις ἀπὸ τῶν ὁμοίων πρὸ δίκης τοῦ πέλους ἐπιτασσομένη. 2. τὰ δὲ τοῦ πολέμου καὶ τῶν ἐκατέρους ὑπαρχόντων ὡς οὐκ ἀσθενέστερα ἔξομεν, γρῶτε καθ' ἕναστον ἀκούοντες. 3. αὐτονεργοὶ τε γὰρ εἰσι Πελοπονηῆσιοι, καὶ οὔτε ἰδίᾳ οὔτε ἐν κοινῷ χρήματά ἐστιν αὐτοῖς, ἔπειτα, χρόνιων πολέμων καὶ διαποντίων ἄπειροι, διὰ τὸ βραχίως αὐτοὶ ἐπ' ἀλλήλους ὑπὸ πενίας ἐπιφέρειν. 4. καὶ οἱ τοιοῦτοι οὔτε πᾶς πληροῦντες οὔτε πεζᾶς στρατιᾶς πολλάκις ἐκπέμπειν δύνανται, ἀπὸ τῶν ἰδίων τε ἅμα ἀπόντες, καὶ ἀπὸ τῶν αὐτῶν δαπανῶντες, καὶ προσεῖται καὶ θαλάσσης εἰργόμενοι. 5. αἱ δὲ περιουσίαι τοῖς πόλεμους μᾶλλον ἢ αἱ βίαιοι ἐσφοραὶ ἀνίχουσι. σώμασι τε ἐτοιμότεροι οἱ αὐτονεργοὶ τῶν ἀνθρώπων ἢ χρήμασι πολεμεῖν, τὸ μὲν πιστὸν ἔχοντες ἐκ τῶν κινδύνων καὶ περιγενέσθαι, τὸ δὲ οὐ βέβαιοι μὴ οὐ προαυταλώσειν, ἄλλως τε καὶ παρὰ δόξαν, ὅπερ εἰκός, ὁ πόλεμος αὐτοῖς μηχανῆται. 6. μάχη μὲν γὰρ μιᾷ πρὸς ἅπαντας Ἑλλήνας θωρατοὶ Πελοπονηῆσιοι καὶ οἱ ξύμμαχοι ἀντισχεῖν, πολεμεῖν δὲ μὴ πρὸς ὁμοίαν ἀντιπαρασκευὴν ἀδύνατοι, ὅταν μήτε βουλευτηρίῳ ἐνι χρώμενοι παραχρημά τι ὀξείως ἐπιτελῶσι, πάντες τε ἰσόψηφοι ὄντες καὶ οὐκ ὁμόφυλοι τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ. ἐξ ὧν σιλεῖ μηδὲν ἐπιτελεῖς γίγνεσθαι. 7. καὶ γὰρ οἱ μὲν ὡς μάλιστα τιμωρήσασθαι τινα βούλονται, οἱ δὲ ὡς ἥκιστα τὰ οἰκεία φθειρῆναι. χρόνιοί τε ζυνοῦντες ἐν βραχεὶ μὲν μορίῳ σκοπεῖσιν τι τῶν κοινῶν, τῷ δὲ πλείονι τὰ οἰκεία πρᾶσσοσι. καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμείλιαν οἶεται βλάφειν, μέλει δὲ τι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προῖδεῖν, ὥς τε τῷ αὐτῷ ὑπὸ ἀπέκτων ἰδίᾳ δοξάσματι λατθάνειν τὸ κοινὸν ἀθρόον φθειρόμενον. CXLII. μέγιστον δὲ τῇ τῶν χρημάτων σπάνει καλλύσσονται, ὅταν σχολῇ αὐτὰ ποριζόμενοι διαμελλῶσι. τοῦ δὲ πδλέμου οἱ καιροὶ οὐ μενετοί. 2. καὶ μὴν οὐδ' ἡ ἐπιτείχισις οὐδὲ τὸ ναυτικὸν αὐτῶν ἄξιον τροβηθῆναι. 3. τῆς μὲν γὰρ χαλεπὸν καὶ ἐν ἐιρήνῃ πόλιν ἀντίπαλον παρασκευάσασθαι, ἦπον δὴ ἐν πολέμῳ τε καὶ οὐχ ἦσαν ἐκείνοις ἡμῶν ἀντεπιτετευχισμένων. 4. φρούριον δ' εἰ ποιήσονται, τῆς μὲν γῆς βλάπτουεν ἂν τι μέρος καταδρομαῖς καὶ αὐτομολίαις, οὐ μέντοι ἱκανόν γε ἔσται ἐπιτερχίζειν τε κωλύειν ἡμᾶς πλεῦστατας ἐς τὴν ἐκείνων, καί, ὑπερ ἰσχύομεν, ταῖς ναυσὶν ἀμύνεσθαι. 5. πλέον γὰρ ἡμεῖς ἔχομεν τοῦ κατὰ γῆν ἐκ τοῦ ναυτικοῦ ἐμπειρίας, ἢ ἐκείνοι ἐκ τοῦ κατ' ἡπειρον ἐς τὰ ναυτικά. 6. τὸ δὲ

τῆς θαλάσσης ἐπιστήμονας γενέσθαι οὐ ῥαδίως αὐτοῖς προσγεύεσθαι. 7. οὐδὲ γὰρ ὑμεῖς, μελετῶντες αὐτὸ εὐθύς ἀπὸ τῶν Μηδικῶν, ἐξείργασθέ πο· πῶς δὲ ἄνδρες γεωργοὶ καὶ οὐ θαλάσσιοι καὶ προσένι οὐδὲ μελετῆσαι ἐασόμενοι διὰ τὸ ὑφ' ἡμῶν πολλαῖς ταυσὶν ἀπὲ ἐφορμῆσθαι, ἄξιον ἂν τι δοῦν; 8. πρὸς μὲν γὰρ ὀλίγας ἐφορμύσας καὶ διακινδυνεύσειαν, πλήθει τὴν ἀμαθίαν θρασύνοντες, πολλαῖς δὲ εἰργόμενοι ἡσυχάσουσι, καὶ ἐν τῷ μὴ μελετῶντι ἄξυντωότεροι ἔσονται καὶ δι' αὐτὸ καὶ ὀκνηρότεροι. 9. τὸ δὲ ταυτικὸν τέχνης ἐστὶν ὥσπερ καὶ ἄλλο τι καὶ οὐκ ἐνδέχεται, ὅταν τύχη, ἐκ παρέργου μελετᾶσθαι, ἀλλὰ μᾶλλον μηδὲν ἐκείνῳ πάρεργον ἄλλο γίνεσθαι. CXLIII. εἴ τε καί, κινήσαντες τῶν Ὀλυμπιάσιν ἢ Δελφοῖς χρημάτων, μισθῷ μείζονι πειρῶντο ἡμῶν ὑπολαβεῖν τοὺς ξένους τῶν ναυτῶν, μὴ ὅστων μὲν ἡμῶν ἀντιπάλων ἐσβάντων αὐτῶν τε καὶ τῶν μετοίκων δεινὸν ἂν ᾦ· νῦν δὲ τόδε τε ὑπάρχει, καὶ ὅπερ κράτιστον κυβερνήτας ἔχομεν πολίτας, καὶ τὴν ἄλλην ὑπηρεσίαν πλείους καὶ ἀμείνους ἢ πᾶσα ἡ ἄλλη Ἑλλάς. 2. καὶ ἐπὶ τῷ κινδύνῳ οὐδεὶς ἂν δέξαιτο τῶν ξένων τὴν τε αὐτοῦ φεύγειν, καὶ μετὰ τῆς ἡσσοτος, ἅμα ἐλπίδος ὀλίγων ἡμερῶν ἔνθα μεγάλου μισθοῦ θόσσεως, ἐκείνοις ξυταγωνίζεσθαι. 3. καὶ τὰ μὲν Πελοποννησίους ἔμοιγε τοιαῦτα καὶ παραπλήσια δοκεῖ εἶναι, τὰ δὲ ἡμέτερα τοῦτων τε ὥνπερ ἐκείνοις ἐμεμψάμην ἀπηλλάχθαι καὶ ἄλλα οὐκ ἀπὸ τοῦ ὅσων μεγάλα ἔχον. 4. ἦν τ' ἐπὶ τὴν χεῖραν ἡμῶν περὶ ἴσους, ἡμεῖς δὲ ἐπὶ τὴν ἐκείνων πλευσούμεθα, καὶ οὐκέτι ἐκ τοῦ ὁμοίου ἔσται Πελοποννήσου μέρος τι τμηθῆναι καὶ τὴν Ἀττικὴν ἀπασαν. οἱ μὲν γὰρ οὐχ ἔξουσιν ἄλλην ἀντιλαβεῖν ἀμαχί, ἡμῶν δὲ ἐστὶ γῆ πολλή καὶ ἐν νήσοις καὶ κατ' ἡπειρον. μέγα γὰρ τὸ τῆς θαλάσσης κρέτος. 5. σκέψασθε δέ· εἰ γὰρ ἡμεν νησιῶται, τίνας ἂν ἀληπεότεροι ἦσαν; καὶ νῦν χρὴ ὅτι ἐγγύτατα τοῦτον διανοηθέντας τὴν μὲν γῆν καὶ οἰκίαν ἀφείναι, τῆς δὲ θαλάσσης καὶ πόλεως φυλακὴν ἔχειν, καὶ Πελοποννησίους ὑπὲρ αὐτῶν ὀργισθέντας πολλῶ πλείους μὴ διαμάχεσθαι· κρατήσαντές τε γὰρ αὐτοὺς οὐκ ἐλάσσοσι μαχόμεθα καὶ ἦν σφαλῶμεν, τὰ τῶν ξυμμάχων, ὅθεν ἰσχύομεν, προσαπόλλυνται· οὐ γὰρ ἡσυχάσουσι μὴ ἱκανῶν ἡμῶν ὄντων ἐπ' αὐτοὺς στρατεύειν· τὴν τε ὀλόφινειν μὴ οἰκιῶν καὶ γῆς ποιῆσθαι, ἀλλὰ τῶν σωμάτων· οὐ γὰρ τάδε τοὺς ἄνδρας, ἀλλ' οἱ ἄνδρες ταῦτα κτεῶνται. καὶ εἰ φῆμιν πείσειν ὑμᾶς, αὐτοὺς ἂν ἐξελεθόντας ἐκέλευον αὐτὰ δηῶσαι.

καὶ δοῦναι Πελοποννησίοις ὅτι τούτων γε ἕνεκα οὐχ ὑπακισέσθε. CXLIV. πολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ παρῆσθεσθαι, ἢ ἐθέλητε ἀρχήν τε μὴ ἐπικτᾶσθαι ἅμα πολεμοῦντες, καὶ κινδύνους αὐθαιρέτους μὴ προσκίθεσθαι. μᾶλλον γὰρ πεφόβημαι τὰς οἰκείας ἡμῶν ἀμαρτίας ἢ τὰς τῶν ἐναντίων διανοίας. 2. ἀλλ' ἐκεῖνα μὲν καὶ ἐν ἄλλῳ λόγῳ ἅμα τοῖς ἔργοις δηλωθήσεται· νῦν δὲ τούτοις ἀποκρινάμενοι ἀποπέμψωμεν, Μεγαρίας μὲν ὅτι εἰσόμεν ἀγορᾷ καὶ λιμέσι χρῆσθαι, ἢ καὶ Λακεδαιμόνιοι ξηνηλασίας μὴ ποιῶσι μήτε ἡμῶν μήτε τῶν ἡμετέρων ξυμμάχων· οὔτε γὰρ ἐκεῖνο κολύττει ἐν ταῖς σπονδαῖς οὔτε τόδε· τὰς δὲ πόλεις ὅτι αὐτοτόμους ἀφῆσμεν, εἰ καὶ αὐτοτόμους ἔχοντες ἐσπείσαμεθα, καὶ ὅταν κἀκεῖνοι ταῖς ἐαυτῶν ἀπεδοῶσι πόλεις μὴ σφίσι τοῖς Λακεδαιμονίοις ἐπιτηδεύως αὐτοτομῆσθαι, ἀλλὰ αὐτοῖς ἐκάστοις ὡς βούλονται· δίκας δὲ ὅτι ἐθέλομεν δοῦναι κατὰ τὰς ξυνηθείκας, πόλεμον δὲ οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνοῦμεθα. ταῦτα γὰρ δίκαια καὶ πρέποντα ἅμα τῇδε τῇ πόλει ἀποκρίνασθαι. 3. εἰδέναι δὲ χρὴ ὅτι ἀνάγκη πολεμεῖν· ἦν δὲ ἐκνούσιοι μᾶλλον δεχόμεθα, ἥσσαν ἐγκωσσομένους τοὺς ἐναντίους ἔξομεν· ἔκ τε τῶν μεγίστων κινδύνων ὅτι καὶ πόλει καὶ ἰδιώτῃ μέγισται τιμαὶ περιγίγνονται. 4. οἱ γοῦν πατέρες ἡμῶν ὑποστάντες Μήδους καὶ οὐκ ἀπὸ τοσῶνδε ἐθρῶμενοι, ἀλλὰ καὶ τὰ ὑπάρχοντα ἐλπιόντες, γνώμῃ τε πλείονι ἢ τύχῃ, καὶ τόλμῃ μείζονι ἢ δυνάμει, τόν τε βάρβαρον ἀπεώσαντο καὶ ἐς τὰδε προήγαγον αὐτά. 5. ὥς οὐ χρὴ λείπεσθαι, ἀλλὰ τοὺς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι, καὶ τοῖς ἐπιγνησμένοις πειρᾶσθαι αὐτὰ μὴ ἐλάσσω παραδοῦναι.

CXLV. Ὁ μὲν Περικλῆς τοιαῦτα εἶπεν· οἱ δ' Ἀθηναῖοι, νομίσαντες ἄριστα σφίσι παραινεῖν αὐτόν, ἐψηφίσαντο ἃ ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο τῇ ἐκείνου γνώμῃ, καθ' ἕκαστά τε ὡς ἔφρασε καὶ τὸ ξήμπαν, οὐδὲν κελευόμενοι ποιήσειν, δίκη δὲ κατὰ τὰς ξυνηθείκας εἰσέμει εἶναι διαλύεσθαι περὶ τῶν ἐγκλημάτων ἐπὶ ἴσῃ καὶ ὁμοίᾳ. καὶ οἱ μὲν ἀπεχώρησαν ἐκ οἴκου καὶ οὐκέτι ὕστερον ἐπρεσβεύοντο.

CXLVI. Αἰτίαι δὲ αὐταὶ καὶ διαφοραὶ ἐγένοντο ἀμφοτέροις πρὸ τοῦ πολέμου, ἀρξάμεναι εὐθύς ἀπὸ τῶν ἐν Ἐπιδάμνῃ καὶ Κερκύρᾳ· ἐπερίγνοντο δὲ ὅμως ἐν αὐταῖς, καὶ παρ' ἀλλήλους ἐφοίτων, ἀκη-

θύραι ἀνοικνύμεναι ἐντολὴν αὐτοῦ, οἰόμενοι πύλας τὰς θύρας τοῦ οἰκήματος εἶναι, καὶ ἀντικρυς διόδον εἰς τὸ ἔξω. 6. ὁρῶντες δ' αὐτοὺς οἱ Πλαταιῆς ἀπειλημένους ἐβουλεύοντο εἴτε κατακαύσωσιν ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι ἄλλο χρήσονται. 7. τέλος δὲ οὐτοί τε καὶ ὅσοι ἄλλοι τῶν Θηβαίων περιῆσαν, κατὰ τὴν πόλιν πλανώμενοι ξυνέβησαν τοῖς Πλαταιῶσι παραδιδόναι σφᾶς αὐτοὺς καὶ τὰ ὄπλα χρήσασθαι ὅ,τι ἂν βούλωνται. οἱ μὲν δὲ ἐν τῇ Πλαταίᾳ οὕτως ἐπεπράχθησαν.

V. Οἱ δὲ ἄλλοι Θηβαῖοι, οὓς ἴδαι ἐτι τῆς νυκτὸς παραγεγέσθαι πανστρατιά, εἴτι ἄρα μὴ προχωροίη τοῖς ἐσεληλυθόσι, τῆς ἀγγελίας ἅμα καθ' ὁδὸν αὐτοῖς ῥηθείσης περὶ τῶν γε γενημένων ἐπεβοήθουν. 2. ἀπέχει δ' ἡ Πλάταια τῶν Θηβῶν σταδίων ἑβδομήκοντα, καὶ τὸ ὕδωρ τὸ γεγόμενον τῆς νυκτὸς ἐπαίησε βραδύτερον αὐτοὺς ἐλθεῖν· ὁ γὰρ Ἀσωπὸς ποταμὸς ἐρρύη μέγας καὶ οὐ ῥαδίως διαβατὸς ἦν. 3. πορευόμενοι τε ἐν ὑετῷ, καὶ τὸν ποταμὸν μόλις διαβάντες, ὕστερον παραγέγοντο, ἤδη τῶν ἀνδρῶν τῶν μὲν διεσθαρμένων, τῶν δὲ ζώντων ἔχομένων. 4. ὡς δ' ἤσθοντο οἱ Θηβαῖοι τὸ γεγενημένον, ἐπεβούλευον τοῖς ἔξω τῆς πόλεως τῶν Πλαταιῶν· ἦσαν γὰρ καὶ ἀνθρωποι κατὰ τοὺς ἀγρούς, καὶ κατασκευή, οἷα ἀπροσδοκῆτον κακοῦ ἐν εἰρήνῃ γεγομένου· ἐβούλονται γὰρ σφίσιν, εἴ τινα λάβοιεν, ὑπάρχειν ἀντὶ τῶν ἔνδον, ἦν ἄρα τύχῳσί τινες ἐξωγρημένοι. 5. καὶ οἱ μὲν ταῦτα διανοοῦντο· οἱ δὲ Πλαταιῆς, ἐτι διαβουλευομένων αὐτῶν, ὑποτοπήσαντες τοιοῦτόν τι ἐσεσθαι καὶ δείσαντες περὶ τοῖς ἔξω, κήρυκα ἐξέπεμψαν παρὰ τοὺς Θηβαίους, λέγοντες ὅτι οὔτε τὰ πεποιημένα ὁσίων δράσειας, ἐν σπονδαῖς σφῶν πεφραθέντες καταλαβεῖν ἐν πόλιν, τί τε ἔξω ἔλεγον αὐτοῖς μὴ ἀδικεῖν. εἰ δὲ μή, καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς ἄνδρας ἀποκτενεῖν οὓς ἔχουσι ζώστας· ἀναχωρησάντων δὲ πάλιν ἐκ τῆς γῆς ἀποδώσειν αὐτοῖς τοὺς ἄνδρας. 6. Θηβαῖοι μὲν ταῦτα λέγονσι, καὶ ἐπομόσαι φασὶν αὐτούς· Πλαταιῆς δ' οὐχ ὁμολογοῦσι τοὺς ἄνδρας εὐθύς ὑποσχέσθαι ἀποδώσειν, ἀλλὰ λόγων πρῶτον γενομένων, ἦν τι ξυμβαίτωσι, καὶ ἐπομόσαι οὐ φασιν. 7. ἐκ δ' οὖν τῆς γῆς ἀνεχώρησαν οἱ Θηβαῖοι οὐδὲρ ἀδικήσαντες· οἱ δὲ Πλαταιῆς ἐπειδὴ τὰ ἐκ τῆς χώρας κατὰ τάχος ἐσεκομίσαντο, ἀπέκτειναν τοὺς ἄνδρας εὐθύς. ἦσαν δὲ ὀγδοήκοντα καὶ ἑκατὸν οἱ ληφθέντες, καὶ Εὐρύμαχος εἷς αὐτῶν ἦν, πρὸς ὃν ἐπραξαν οἱ προδιδόντες. VI. τοῦτο δὲ ποιήσαντες εἰς τε τὰς Ἀθήνας ἄγγε-



λον ἔπεμπον καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδωσαν τοῖς Θηβαίοις, τὰ τ' ἐν τῇ πόλει καθίσταντο πρὸς τὰ παρόντα ἢ ἐδόκει αὐτοῖς. 2. τοῖς δ' Ἀθηναίοις ἡγγέλθη εὐθὺς τὰ περὶ τῶν Πλαταιῶν γεγενημένα, καὶ Βοιωτῶν τε παραχρῆμα ξυνέλαβον ὅσοι ἦσαν ἐν τῇ Ἀττικῇ, καὶ ἐς τὴν Πλάταιαν ἔπεμψαν κήρυκα, κελεύοντες εἰπεῖν μηδὲν νεώτερον ποιεῖν περὶ τῶν ἀνδρῶν οὓς ἔχονσι Θηβαίων, πρὶν ἂν τι καὶ αὐτοὶ βουλευσώσι περὶ αὐτῶν. 3. οὐ γὰρ ἡγγέλθη αὐτοῖς ὅτι τεθνηκότας εἶεν. ἅμα γὰρ τῇ ἐσόδῳ γιγνομένη τῶν Θηβαίων ὁ πρῶτος ἄγγελος ἐξῆι, ὁ δὲ δεύτερος ἄρτι τετιχημένων τε καὶ ξυνειλημμένων· καὶ τῶν ὕστερον οὐδὲν ᾔδεσαν. οὕτω δὴ οὐκ εἰδότες οἱ Ἀθηναῖοι ἐπίστελλον· ὁ δὲ κήρυξ ἀφικόμενος εὗρε τοὺς ἀνδρας διεσφραγμένους. 4. καὶ μετὰ ταῦτα οἱ Ἀθηναῖοι στρατεύσαντες ἐς Πλάταιαν, σιτόν τε ἐσῆγαγον καὶ φρουροὺς ἐγκατέλιπον, τῶν τε ἀνθρώπων τοὺς ἀχρειοτάτους ξὺν γυναῖξί καὶ παισὶν ἐξεκόμισαν.

VII. Γεγενημένου δὲ τοῦ ἐν Πλαταιαῖς ἔργου, καὶ λεληνμένων λαμπρῶς τῶν σπονδῶν, οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμήσοιτες, παρεσκευάζοντο δὲ καὶ οἱ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι αὐτῶν, πρεσβείας τε μέλλοντες πέμπειν παρὰ βασιλεία καὶ ἄλλους ἐς τοὺς βαρβάρους, εἴ ποθὲν τινα ῥοφείλαιαν ἤλπιζον ἐκάτεροι προσλήψεσθαι· πόλεις τε ξυμμαχίδας ποιοῦμενοι ὅσαι ἦσαν ἐκτὸς τῆς ἑαυτῶν δυνάμεως. 2. καὶ Λακεδαιμονίοις μὲν πρὸς ταῖς αὐτοῦ ὑπαρχούσαις ἐξ Ἰταλίας καὶ Σικελίας τοῖς τὰ κείνων ἐλομένοις ναῦς ἐπετάχθησαν ποιεῖσθαι κατὰ μέγεθος τῶν πόλεων, ὥς ἐς τὸν πάντα ἀριθμὸν πεντακοσίων νεῶν ἐσθμένων, καὶ ἀργύριον ῥητὸν ἐτοιμάζειν, τὰ τ' ἄλλα ἡσυχάζοντας καὶ Ἀθηναίους δεχομένους μιᾷ νηὶ ἕως ἂν ταῦτα παρασκευασθῇ. 3. Ἀθηναῖοι δὲ τὴν τε ὑπάρχουσαν ξυμμαχίαν ἐξήταζον, καὶ ἐς τὰ περὶ Πελοπόννησον μᾶλλον χωρία ἐπρεσβεύοντο, Κέρκυραν καὶ Κεφαλληνίαν καὶ Ἀκαρῶνας καὶ Ζάκυνθον, ὁρῶντες, εἰ σφίσι φίλια ταυτ' εἴη βεβαίως, περίξ τὴν Πελοπόννησον καταπολεμήσοιτες. VIII. ὀλίγον τε ἐπερόουν οὐδὲν ἀμφοτέρω, ἀλλ' ἐρρώοντο ἐς τὸν πόλεμον, οὐκ ἀπεικώτως· ἀρχόμενοι γὰρ πάντες ὀξύτερον ἀντιλαμβάνονται, τότε δὲ καὶ νεότης πολλὴ μὲν οὖσα ἐν τῇ Πελοποννήσῳ, πολλὴ δ' ἐν ταῖς Ἀθήναις, οὐκ ἀκουσίως ὑπὸ ἀπειρίας ἤπτετο τοῦ πολέμου, ἣ τε ἄλλη Ἑλλὰς πᾶσα μετέωρος ἦν ξυνιουσῶν τῶν πρώτων πόλεων. 2. καὶ πολλὰ μὲν λόγια ἐλέγετο, πολλὰ δὲ χρησμολόγοι ᾔδον ἐν τε τοῖς μέλλουσι πολε-

μήσειν καὶ ἐν ταῖς ἄλλαις πόλεσιν. 3. ἔτι δὲ Δῆλος ἐκινήθη ὀλίγον πρὸ τούτων, πρότερον οὐπω σεισθεῖσα ἀφ' οὗ Ἕλληνες μέμνηται. ἐλέγτο δὲ καὶ ἰδοῦναι ἐπὶ τοῖς μέλλουσι γενήσεσθαι σημεῖαι· εἴ τε τι ἄλλο τοιοντότροπον ξυνέβη γενέσθαι, πάντα ἀνεζητεῖτο. 4. ἡ δὲ εὐνοια παρὰ πολὺ ἐποίει τῶν ἀνθρώπων μᾶλλον ἐς τοὺς Λακεδαιμονίους, ἄλλως τε καὶ προειπόντων ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν. ἐρῶντό τε πᾶς καὶ ἰδιώτης καὶ πόλις, εἴ τι δύναιτο, καὶ λόγῳ καὶ ἔργῳ ξυνεπιλαμβάνειν αὐτοῖς· ἐν τούτῳ τε κεκωλῦσθαι ἰδοῦναι ἐκάστον τὰ πράγματα ᾧ μὴ τις αὐτὸς παρέσται. 5. οὕτως ὀργῇ εἶχον οἱ πλείους τοὺς Ἀθηναίους, οἱ μὲν τῆς ἀρχῆς ἀπολυθῆναι βουλόμενοι, οἱ δὲ μὴ ἀρχθῶσι φοβούμενοι. παρασκευὴ μὲν οὖν τοιαύτη καὶ γνώμη ὥρμητο. ΙΧ. πόλεις δ' ἐκάτεροι τάσδ' ἔχοντες ξυμμάχους ἐς τὸν πόλεμον καθίσταντο. 2. Λακεδαιμονίων μὲν οἷδε ξύμμαχοι· Πελοποννήσιοι μὲν οἱ ἐντὸς ἰσθμοῦ πάντες πλην Ἀργείων καὶ Ἀχαιῶν· τούτοις δ' ἐς ἀμφοτέρους φιλία ἦν· Πελληνῆς δὲ Ἀχαιῶν μόνοι ξυνεπολέμουν τὸ πρῶτον, ἔπειτα δὲ ὕστερον καὶ ἅπαντες· ἔξω δὲ Πελοποννήσου Μεγαρῆς, Φωκῆς, Λοκροί, Βοιωτοί, Ἀμπρακιῶται, Λευκάδιοι, Ἀνακτόριοι. 3. τούτων ναυτικὸν παρείχοντο Κορίνθιοι, Μεγαρῆς, Σικυνῶνιοι, Πελληνῆς, Ἡλεῖοι, Ἀμπρακιῶται, Λευκάδιοι, ἱππείας δὲ Βοιωτοί, Φωκῆς, Λοκροί· αἱ δ' ἄλλαι πόλεις πεζὸν παρείχον. αὕτη Λακεδαιμονίων ξυμμαχία. 4. Ἀθηναίων δὲ Χῖοι, Λέσβιοι, Πλαταιῆς, Μεσσηνιοὶ οἱ ἐν Ναυπάκτῳ, Ἀκαργῶνων οἱ πλείους, Κερκυραῖοι, Ζακύνθιοι, καὶ ἄλλαι πόλεις αἱ ὑποτελεῖς οὖσαι ἐν ἔθνεσι τοσοῖσδε, Καρία ἡ ἐπὶ θαλάσῃ, Λωριῆς Κασοὶ πρόσοικοι, Ἰωνία, Ἑλλήσποντος, τὰ ἐπὶ Θυράκης, τῆσσι δοῦναι ἐντὸς Πελοποννήσου καὶ Κρήτης πρὸς ἥλιον ἀνίσχοντα, πᾶσαι αἱ ἄλλαι Κυκλάδες πλην Μήλων καὶ Θήρας. 5. τούτων ναυτικὸν παρείχοντο Χῖοι, Λέσβιοι, Κερκυραῖοι, οἱ δ' ἄλλοι πεζὸν καὶ χρήματα. ξυμμαχία μὲν αὕτη ἐκατέρων καὶ παρασκευὴ ἐς τὸν πόλεμον ἦν.

X. Οἱ δὲ Λακεδαιμόνιοι, μετὰ τὰ ἐν Πλαταιαῖς εὐθύς, περιήγγελλον κατὰ τὴν Πελοπόννησον καὶ τὴν ἔξω ξυμμαχίαν στρατιὰν παρασκευάζεσθαι ταῖς πόλεσι τὰ τε ἐπιτήδεια, οἷα εἰκὸς ἐπὶ ἔξοδον ἐκδημον ἔχειν, ὥς ἐσβαλοῦντες ἐς τὴν Ἀττικὴν. 2. ἐπειδὴ δὲ ἐκάστοις ἐτοῖμα γίγνοιτο, κατὰ τὸν χρόνον τὸν εἰρημένον, ξυνήεσαν τὰ δύο μέρη ἀπὸ πόλεως ἐκάστης ἐς τὸν ἰσθμόν, 3. καὶ ἐπειδὴ πᾶν τὸ στράτευμα ξυνειλεγμένον ἦν, Ἀρχίδαμος ὁ βασιλεὺς τῶν Λακε-

δαιμονίων, ὅσπερ ἤγειτο τῆς ἐξόδου ταύτης, ξυγκαλέσας τοὺς στρατηγούς τῶν πόλεων πασῶν, καὶ τοὺς μάλιστα ἐν τέλει καὶ ἀξιολογωτάτους, παρῆναι, τοιαύδε ἐλεξεν.

XI. Ἄνδρες Πελοποννήσιοι καὶ οἱ ξύμμαχοι, καὶ οἱ πατέρες ἡμῶν πολλὰς στρατείας καὶ ἐν αὐτῇ τῇ Πελοποννησίῳ καὶ ἔξω ἐποίησαντο, καὶ αὐτῶν ἡμῶν οἱ πρεσβύτεροι οὐκ ἄπειροι πολέμων εἰσὶν· ὁμῶς δὲ τῆσδε οὕτω μείζονα παρασκευὴν ἔχοντες ἐξήλθομεν, ἀλλὰ καὶ ἐπὶ πᾶσι δυνατωτάτην νῦν ἐρχόμεθα, καὶ αὐτοὶ πλεῖστοι καὶ ἀριστοὶ στρατεύοντες. 2. δίκαιον οὖν ἡμᾶς μήτε τῶν πατέρων χεῖρους φαίνεσθαι μήτε ἡμῶν αὐτῶν τῆς δόξης ἐνδεστερέους. ἡ γὰρ Ἑλλὰς πᾶσα τῆδε τῇ ὁρμῇ ἐπῆρται καὶ προσέχει τὴν γνώμην, εὖνοιαν ἔχουσα διὰ τὸ Ἀθηναίων ἐχθὸς πρᾶξαι ἡμᾶς ἃ ἐπινοοῦμεν. 3. οὐκ οὐκ χρὴ, εἴ τῃ καὶ δοκοῦμεν πλῆθει ἐπιέναι, καὶ ἀσφάλεια πολλὴ εἶναι μὴ ἂν ἐλθεῖν τοὺς ἐναντίους ἡμῖν διὰ μάχης, τούτου ἕνεκα ἀμελίστερόν τι παρεσκευασμένους χωρεῖν, ἀλλὰ καὶ πόλεως ἐκάστης ἡγεμόνα καὶ στρατιώτην τὸ καθ' αὐτὸν αἰεὶ προσδέχεσθαι ἐς κίνδυνόν τινα ἤξειν. 4. ἄδηλα γὰρ τὰ τῶν πολέμων καὶ ἐξ ὀλίγου τὰ πολλὰ καὶ δι' ὀργῆς αἱ ἐπιχειρήσεις γίνονται· πολλάκις τε τὸ ἔλασσον πλῆθος δεδιὸς ἄμεινον ἡμύναιτο τοὺς πλείονας διὰ τὸ καταφροσύντας ἀπαρασκευόους γενέσθαι. 5. χρὴ δὲ αἰεὶ ἐν τῇ πολεμίᾳ τῇ μὲν γνώμῃ θαρσαλέους στρατεύειν, τῇ δὲ ἔργῳ δεδιότας παρασκευάζεσθαι. οὕτω γὰρ πρὸς τε τὸ ἐπιέναι τοῖς ἐναντίοις εὐψυχότατοι ἂν εἴεν, πρὸς τε τὸ ἐπιχειρεῖσθαι ἀσφαλέστατοι. 6. ἡμεῖς δὲ οὐδ' ἐπὶ ἀδύνατον ἀμύνεσθαι οὕτω πόλιν ἐρχόμεθα, ἀλλὰ τοῖς πᾶσι ἀριστα παρεσκευασμένην, ὥστε χρὴ καὶ πάντῃ ἐλπίζειν διὰ μάχης εἶναι αὐτούς, εἰ μὴ καὶ νῦν ὥρμηται ἐν ᾧ οὕτω πάρεσμεν, ἀλλ' ὅταν ἐν τῇ γῇ ὀρώσιν ἡμᾶς δηοῦντάς τε καὶ τὰ κείνων φθειρόντας. 7. πῦσι γὰρ ἐν τοῖς ὄρμασι καὶ ἐν τῷ παραντίκῳ ὀρᾷ πάσχοντάς τι ἀήθεις ὀργὴ προσπίπτει· καὶ οἱ λογισμῶ ἐλάχιστοι χρώμενοι θυμῷ πλεῖστα ἐς ἔργον καθίστανται. 8. Ἀθηναίους δὲ καὶ πλείον τι τῶν ἄλλων εἰκὸς τοῦτο δοῦναι, οἱ ἄρχειν τε τῶν ἄλλων ἀξιοῦσι καὶ ἐπιόντες τὴν τῶν πέλας δηοῦν μᾶλλον ἢ τὴν ἑαυτῶν ὀρᾷν. 9. ὥς οὖν ἐπὶ τοσαύτην πόλιν στρατεύοντες, καὶ μεγίστην δόξαν οἰσόμενοι τοῖς τε προγόνοις καὶ ἡμῖν αὐτοῖς ἐπ' ἀμφοτέρω ἐκ τῶν ἀποβαινόντων, ἔπεσθ' ὅπῃ ἂν τις ἡγήται, κόσμον καὶ φυλακὴν περὶ πάντος ποιούμενοι, καὶ τὰ παραγγελλόμενα ὀξέως δεχόμενοι· κάλλιστον

γὰρ τότε καὶ ἀσφαλιστάτον, πολλοὺς ὄντας ἐνὶ κόλῳ χρημέτους φαίνεσθαι.

XII. Τοσαῦτα εἰπὼν καὶ διαλύσας τὸν ξύλλογον ὁ Ἀρχίδαμος Μελήσιππον πρῶτον ἀπυστέλλει εἰς τὰς Ἀθήνας τὸν Διακρίτου, ἄνδρα Σπαρτιάτην, εἴ τι ἄρα μᾶλλον ἐνδοῖεν οἱ Ἀθηναῖοι ὁρῶντες ἤδη σφᾶς ἐν ὁδῷ ὄντας. 2. οἱ δὲ οὐ προσεδέξαντο αὐτὸν εἰς τὴν πόλιν οὐδ' ἐπὶ τὸ κοινόν· ἦν γὰρ Περικλέους γνώμη πρότερον νετι-  
κηκυῖα, κήρυκα καὶ πρσβεῖαν μὴ προσδέχεσθαι Λακεδαιμονίῳν ἐξεστρατευμένων· ἀποπέμπουσιν οὖν αὐτὸν πρὶν ἀκοῦσαι καὶ ἐκέλευον ἐκτὸς ὅρων εἶναι αὐθημερόν, τό τε λοιπὸν ἀναχωρήσαντας ἐπὶ τὰ σφέτερα αὐτῶν, ἦν τι βούλονται, πρσβεύεσθαι. Συμπέμπουσι τε τῷ Μελήσιππῳ ἀγωγούς, ὅπως μηδενὶ ξυγγένηται. 3. ὁ δὲ ἐπειδὴ ἐπὶ τοῖς ὁρίοις ἐγένετο καὶ ἔμελλε διαλύσεσθαι, τοσόνδε εἰπὼν ἐπορεύετο ὅτι Ἦδε ἡ ἡμέρα τοῖς Ἑλλήσι μεγάλων κακῶν ἄρξει. 4. ὡς δὲ ἀγίκετο εἰς τὸ στρατόπεδον καὶ ἔγνω ὁ Ἀρχίδαμος ὅτι οἱ Ἀθηναῖοι οὐδέν πω ἐνδώσουσιν, οὕτω δὴ ἄρας τῷ στρατῷ προὔχωρει εἰς τὴν γῆν αὐτῶν. 5. Βοιωτοὶ δὲ μέρος μὲν τὸ σφέτερον καὶ τοὺς ἱππείας παρείχοντο Πελοποννησίοις ξυστρατεύειν, τοῖς δὲ λειπομένοις εἰς Πλάταιαν ἐλθόντες τὴν γῆν ἰδύον.

XIII. Ἐτι δὲ τῶν Πελοποννησίων ξυλληγομένων τε εἰς τὸν ἰσθμὸν καὶ ἐν ὁδῷ ὄντων, πρὶν ἐσβαλεῖν εἰς τὴν Ἀττικὴν, Περικλῆς ὁ Ξανθίππου στρατηγὸς ὢν Ἀθηναίων δέκατος αὐτός, ὡς ἔγνω τὴν ἐσβολὴν ἐσομένην, ὑποτοπήσας, ὅτι Ἀρχίδαμος αὐτῷ ξένος ὢν ἐτύγχανε, μὴ πολλάκις ἢ αὐτὸς ἰδίᾳ βουλόμενος χαρίζεσθαι τοῖς ἀγροῦς αὐτοῦ παραλίπῃ καὶ μὴ δηώσῃ, ἣ καὶ Λακεδαιμονίων κελυσάντων ἐπὶ διαβολῇ τῇ ἑαυτοῦ γένηται τοῦτο, ὥσπερ καὶ τὰ ἄγῃ ἐλαύνειν προεῖπον ἔνεκα ἐκείνου, προηγόρευε τοῖς Ἀθηναίοις ἐν τῇ ἐκκλησίᾳ ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἶη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο, τοὺς δ' ἀγροῦς τοὺς ἑαυτοῦ καὶ οἰκίας ἦν ἄρα μὴ δηώσωσιν οἱ πολέμοι ὥσπερ καὶ τὰ τῶν ἄλλων, ἀφίησιν αὐτὰ δημόσια εἶναι, καὶ μηδεμίαν οἱ ὑποψίαν κατὰ ταῦτα γίγνεσθαι. 2. παρήνει δὲ καὶ περὶ τῶν παρόντων ἅπερ καὶ πρότερον, παρασκευάζεσθαι τε εἰς τὸν πόλεμον καὶ τὰ ἐκ τῶν ἀγρῶν ἐσκομίζεσθαι, εἰς τε μάχην μὴ ἐπεξιέναι, ἀλλὰ τὴν πόλιν ἐσελθόντας φυλάσσειν, καὶ τὸ ναυτικόν, ἥπερ ἰσχύουσιν, ἐξαρτύεσθαι, τὰ τε τῶν συμμαχῶν διὰ χειρὸς ἔχειν, λέγων τὴν ἰσχὺν αὐτοῖς ἀπὸ τούτων εἶναι τῶν χρη-

μαίων τῆς προσόδου, τὰ δὲ πολλὰ τοῦ πολέμου γνώμη καὶ χρημάτων περιουσία κρατεῖσθαι. 3. θαρσεῖν τε ἐκέλευε, προσιόντων μὲν ἑξακοσίων ταλάντων ὡς ἐπὶ τὸ πολὺ φόρον κατ' ἐνιαυτὸν ἀπὸ τῶν θυμμάχων τῇ πόλει, ἄνευ τῆς ἄλλης προσόδου, ἐπαρχόντων δὲ ἐν τῇ ἀκροπόλει εἶναι τότε ἀργυρίου ἐπισήμου ἑξακισχιλίων ταλάντων· τὰ γὰρ πλεῖστα τριακοσίων ἀποδίδοντα μύρια ἐγένετο, ἀφ' ὧν ἕς τε τὰ προπύλαια τῆς ἀκροπόλεως καὶ τᾶλλα αἰκεδομήματα καὶ ἐς Ποτίδαιαν ἀπαηλώθη· 4. χωρὶς δὲ χρυαίου ἀσήμου καὶ ἀργυρίου ἐν τε ἀναθήμασι ἰδίοις καὶ δημοσίοις, καὶ ὅσα ἱερὰ σκεύη περὶ τε τὰς πομπὰς καὶ τοὺς ἀγῶνας, καὶ σκῦλα Μηδικὰ καὶ εἴ τι τοιοντότροπον, οὐκ ἐλάσσονος ἢ ἡ πεντακοσίων ταλάντων. 5. εἶτι δὲ καὶ τὰ ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα οὐκ ὀλίγα, οἷς χρήσεσθαι αὐτοὺς, καὶ ἦν πᾶν ἐξείργωνται πάντων, καὶ αὐτῆς τῆς θεοῦ τοῖς περικειμένοις χρυαίοις· ἀπέφαινε δ' ἔχον τὸ ἄγαλμα τεσσαράκοντα τάλαντα σταθμὸν χρυαίου ἀπέφθον καὶ περιαιρετὸν εἶναι ἅπαν. χρησαμένους τε ἐπὶ σωτηρίᾳ ἔφη χρῆναι μὴ ἐλάσσω ἀντικαταστήσασθαι πάλιν. 6. χρήμασι μὲν οὖν οὕτως ἐθάρανεν αὐτοὺς, ὀπλίτας δὲ τρισχιλίους καὶ μυρίους εἶναι ἄνευ τῶν ἐν τοῖς φρουρίοις καὶ τῶν παρ' ἐπαλξιν ἑξακισχιλίων καὶ μυρίων. 7. τοσαῦτοι γὰρ ἐφύλασσαν τὸ πρῶτον ὅποτε οἱ πολέμοι ἐσβάλλοιεν, ἀπὸ τε τῶν πρεσβυτάτων καὶ τῶν νεωτάτων, καὶ μετοίκων ὅσοι ὀπλῖται ἦσαν. τοῦ τε γὰρ Φαληρικοῦ τείχους στάδιοι ἦσαν πέντε καὶ τριάκοντα πρὸς τὸν κύκλον τοῦ ἄστεος, καὶ αὐτοῦ τοῦ κύκλου τὸ φυλασσόμενον τρεῖς καὶ τεσσαράκοντα· ἐστὶ δὲ αὐτοῦ ὃ καὶ ἀφύλακτον ἦν, τὸ μεταξὺ τοῦ τε μακροῦ καὶ τοῦ Φυληρικοῦ. τὰ δὲ μακρὰ τεῖχη πρὸς τὸν Πειραιᾶ τεσσαράκοντα σταδίων, ὧν τὸ ἔξωθεν ἐτηρεῖτο· καὶ τοῦ Πειραιῶς ξὺν Μουνυχίᾳ ἐξήκοντα μὲν σταδίων ὁ ἅπας περίβολος, τὸ δ' ἐν φυλακῇ ἦν ἡμισυ τούτου. 8. ἰππέας δ' ἀπέφαινε διακοσίους καὶ χιλίους· ξὺν ἰπποτοξόταις, ἑξακοσίους δὲ καὶ χιλίους τοξότας, καὶ τριήρεις τὰς πλοῖμους τριακοσίας. 9. ταῦτα γὰρ ἐπῆρχαν Ἀθηναῖοις, καὶ οὐκ ἐλάσσω ἕκαστα τούτων, οὔτε ἡ ἐσβολὴ τὸ πρῶτον ἐμῆλλε Πελοποννησίων ἵεσθαι, καὶ ἐς τὸν πόλεμον καθίσταντο. ἔλεγε δὲ καὶ ἄλλα οἷάπερ εἰώθει Περικλῆς ἐς ἀπόδειξιν τοῦ περιέσεσθαι τῷ πολέμῳ. XIV. οἱ δὲ Ἀθηναῖοι ἀκούσαντες ἀνεπίθοντό τε, καὶ ἐσεκομίζοντο ἐκ τῶν ἀγρῶν παῖδας καὶ γυναῖκας, καὶ τὴν ἄλλην κατασκευὴν ἢ κατ' οἶκον ἐκκῶντο, καὶ

γὰρ τότε καὶ ἀσφαλέστατον, πολλοὺς ὄντας ἐνὶ κόσμῳ χρημένους φαίνεσθαι.

XII. Τοσαῦτα εἰπὼν καὶ διαλύσας τὸν ξύλλογον ὁ Ἀρχίδαμος Μελησίππου πρῶτον ἀπυστέλλει εἰς τὰς Ἀθήνας τὸν Διακρίτου, ἄνδρα Σπαρτιάτην, εἴ τι ἄρα μᾶλλον ἐνδοῖεν οἱ Ἀθηναῖοι ὁρῶντες ἤδη σφᾶς ἐν ὁδῷ ὄντας. 2. οἱ δὲ οὐ προσεδέξαντο αὐτὸν εἰς τὴν πόλιν οὐδ' ἐπὶ τὸ κοινόν· ἦν γὰρ Περικλέους γνώμη πρότερον ναυπηγυῖα, κήρυκα καὶ πρεσβείαν μὴ προσδέχεσθαι Λακεδαιμονίων ἐξαστρατευμένων· ἀποπέμπουσιν οὖν αὐτὸν πρὶν ἀκοῦσαι καὶ ἐκλέυον ἐκτὸς ὅρων εἶναι αὐθημερόν, τό τε λοιπὸν ἀναχωρήσαντας ἐπὶ τὰ σφέτερα αὐτῶν, ἦν τι βούλονται, πρεσβεύεσθαι. ξυμπέμπουσι τε τῷ Μελησίππῳ ἀγωγούς, ὅπως μηδενὶ ξυγγένηται. 3. ὁ δὲ ἐπειδὴ ἐπὶ τοῖς ὁρίοις ἐγένετο καὶ ἐμῆλλε διαλύσεσθαι, τοσόνδε εἰπὼν ἐπορεύετο ὅτι Ἦδε ἡ ἡμέρα τοῖς Ἑλλήσι μεγάλων κακῶν ἄρξει. 4. ὡς δὲ ἀφίκετο εἰς τὸ στρατόπεδον καὶ ἔγνω ὁ Ἀρχίδαμος ὅτι οἱ Ἀθηναῖοι οὐδέν πω ἐνδῶσουσιν, οὕτω δὲ ἄρας τῷ στρατῷ προῦχώρει εἰς τὴν γῆν αὐτῶν. 5. Βοιωτοὶ δὲ μέρος μὲν τὸ σφέτερον καὶ τοὺς ἱππίας παρείχοντο Πελοποννησίοις ξυστρατεύειν, τοῖς δὲ λειπομένοις εἰς Πλάταιαν ἐλθόντες τὴν γῆν ἰδύουσι.

XIII. Ἐτι δὲ τῶν Πελοποννησίων ξυλληγομένων τε εἰς τὸν ἰσθμόν καὶ ἐν ὁδῷ ὄντων, πρὶν ἐσβαλεῖν εἰς τὴν Ἀττικὴν, Περικλῆς ὁ Ξανθίππου στρατηγὸς ὢν Ἀθηναίων δέκατος αὐτός, ὡς ἔγνω τὴν ἐσβολὴν ἐσομένην, ὑποτοπήσας, ὅτι Ἀρχίδαμος αὐτῷ ξένος ὢν ἐτύγχανε, μὴ πολλάκις ἢ αὐτὸς ἰδίᾳ βουλόμενος χαρίζεσθαι τοῖς ἀγροῦς αὐτοῦ παραλίπη καὶ μὴ δηώσῃ, ἣ καὶ Λακεδαιμονίων κελευσάντων ἐπὶ διαβολῇ τῇ ἑαυτοῦ γένηται τοῦτο, ὥσπερ καὶ τὰ ἄγῃ ἐλαύνειν προεῖπον ἔνεκα ἐκείνου, προηγόρευε τοῖς Ἀθηναίοις ἐν τῇ ἐκκλησίᾳ ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἶη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο, τοὺς δ' ἀγροῦς τοὺς ἑαυτοῦ καὶ οἰκίας ἦν ἄρα μὴ δηώσωσιν οἱ πολέμοι ὥσπερ καὶ τὰ τῶν ἄλλων, ἀφίησιν αὐτὰ δημόσια εἶναι, καὶ μηδεμίαν οἱ ὑποψίαν κατὰ ταῦτα γίνεσθαι. 2. παρῆναι δὲ καὶ περὶ τῶν παρόντων ἅπερ καὶ πρότερον, παρασκευάζεσθαι τε εἰς τὸν πόλεμον καὶ τὰ ἐκ τῶν ἀγρῶν ἐσκομίζεσθαι, εἰς τε μάχην μὴ ἐπεξίεναι, ἀλλὰ τὴν πόλιν ἐσελθόντας φυλάσσειν, καὶ τὸ ναυτικόν, ἧπερ ἰσχύουσιν, ἐξαρτύεσθαι, τὰ τε τῶν ξυμμάχων διὰ χειρὸς ἔχειν, λέγων τὴν ἰσχὺν αὐτοῖς ἀπὸ τούτων εἶναι τῶν χρη-

μαίτων τῆς προσόδου, τὰ δὲ πολλὰ τοῦ πολέμου γνώμη καὶ χρημά-  
 των περισυία κραταῖσθαι. 3. θαρσεῖν τε ἐκέλευε, προσιόντων μὲν  
 δεξασιῶν ταλάντων ὡς ἐπὶ τὸ πολὺ φόρου κατ' ἐνιαυτὸν ἀπὸ τῶν  
 ξυμμάχων τῇ πόλει, ἄνεν τῆς ἄλλης προσόδου, ὑπαρχόντων δὲ ἐν τῇ  
 ἀκροπόλει εἰς τότε ἀργυρίου ἐπισήμου εξακισχιλίων ταλάντων· τὰ  
 γὰρ πλεῖστα τριακοσίων ἀποδόντα μέτρια ἐγένετο, ἀφ' ὧν ἕς τε τὰ  
 προκύλαια τῆς ἀκροπόλεως καὶ τᾶλλα εἰκεδομήματα καὶ ἐς Ποτί-  
 δαιαν ἀπανηλώθη. 4. χωρὶς δὲ χρυσίου ἀσήμου καὶ ἀργυρίου ἐν τε  
 ἀναθήμασιν ἰδίῳι καὶ δημοσίοις, καὶ ὅσα ἱερὰ σκευὴ περὶ τε τὰς  
 πομπὰς καὶ τοὺς ἀγῶνας, καὶ σκύλα Μηδικὰ καὶ εἴ τι τοιοντότρο-  
 πον, οὐκ ἐλάσσονος ἢ ἡ πεντακοσίων ταλάντων. 5. εἰ δὲ καὶ τὰ  
 ἐκ τῶν ἄλλων ἱερῶν προσετίθει χρήματα οὐκ ὀλίγα, οἷς χρήσεσθαι  
 αὐτούς, καὶ ἢ πάνν ἐξείργωνται πέντεων, καὶ αὐτῆς τῆς Θεοῦ τοῖς  
 περιεκειμένοις χρυσίοις· ἀπέφαινε δ' ἔχον τὸ ἄγαλμα τεσσαράκοντα  
 τάλαντα σταθμὸν χρυσίου ἀπέφθου καὶ περιαιρατὸν εἶναι ἅπαν.  
 χρυσαμένους τε ἐπὶ σωτηρίᾳ ἔφη χρῆναι μὴ ἐλάσσω ἀντικαταστῆσαι  
 πάλιν. 6. χρήμασι μὲν οὖν οὕτως ἐθάρανεν αὐτούς, ὀπλίτας δὲ  
 τρισχιλίους καὶ μυρίους εἶναι ἄνεν τῶν ἐν τοῖς φρουρίοις καὶ τῶν  
 παρ' ἑπαλξιν εξακισχιλίων καὶ μυρίων. 7. τοσαῦτοι γὰρ ἐφύλασσαν  
 τὸ πρῶτον ὅποτε οἱ πολέμοι ἐσβαίλοιεν, ἀπὸ τε τῶν πρεσβυτάτων  
 καὶ τῶν νεωτάτων, καὶ μετοίκων ὅσοι ὀπλῖται ἦσαν. τοῦ τε γὰρ  
 Φαληρικοῦ τείχους στάδιοι ἦσαν πέντε καὶ τριάκοντα πρὸς τὸν  
 κύκλον τοῦ ἁγίου, καὶ αὐτοῦ τοῦ κύκλου τὸ φυλασσόμενον τρεῖς  
 καὶ τεσσαράκοντα· εἴτε δὲ αὐτοῦ ὃ καὶ ἀφύλακτον ἦν, τὸ μεταξὺ  
 τοῦ τε μακροῦ καὶ τοῦ Φαληρικοῦ. τὰ δὲ μακρὰ τείχη πρὸς τὸν  
 Πειραιᾶ τεσσαράκοντα σταδίων, ὧν τὸ ἐξώθεν ἐτηρεῖτο· καὶ τοῦ  
 Πειραιῶς ξὺν Μουνυχίᾳ ἐξήκοντα μὲν σταδίων ὁ ἅπας περίβολος,  
 τὸ δ' ἐν φυλακῇ ἦν ἡμισυ τούτου. 8. ἱππέας δ' ἀπέφαινε δεκακο-  
 σίους καὶ χιλίους· ξὺν ἱπποτοξόταις, δεκακοσίους δὲ καὶ χιλίους  
 τοξότας, καὶ τριήρεις τὰς πλοῦμους τριακοσίας. 9. ταῦτα  
 γὰρ ὑπέρχεν Ἀθηναῖος, καὶ οὐκ ἐλάσσω ἕκαστα τούτων, ὅτε  
 ἢ ἰσβολὴ τὸ πρῶτον ἐμῆλλε Πελοποννησίων ἵσσεσθαι, καὶ ἐς τὸν  
 πόλεμον καθίσταντο. ἔλεγε δὲ καὶ ἄλλα οἷάπερ εἰώθει Περικλῆς ἐς  
 ἀπόδειξιν τοῦ περιέσσεσθαι τῷ πολέμῳ. XIV. οἱ δὲ Ἀθηναῖοι  
 ἀκούσαντες ἀνέπειθοντό τε, καὶ ἐσεκομίζοντο ἐκ τῶν ἀγρῶν παῖδας  
 καὶ γυναῖκας, καὶ τὴν ἄλλην κατασκευὴν ἢ κατ' οἶκον ἐχρῶντο, καὶ

αὐτῶν τῶν οἰκιῶν καθαιρουῦντες τὴν ξύλῳ· πρόβατα δὲ καὶ ἐποζύγια ἐς τὴν Εὐβοίαν διεπέμψαντο καὶ ἐς τὰς νῆσους τὰς ἐπικε-  
 μένας. 2. χαλεπῶς δὲ αὐτοῖς διὰ τὸ ἀεὶ εἶναι τοὺς πολλοὺς ἐν  
 τοῖς ἀγροῖς διαιτᾶσθαι ἡ ἀνάστασις ἐγίγνετο. XV. ξυνεβέβηκε δὲ  
 ἀπὸ τοῦ πάντῳ ἀρχαίου ἐτέρων μᾶλλον Ἀθηναίοις τοῦτο. ἐπὶ γὰρ  
 Κέκροπος καὶ τῶν πρώτων βασιλέων ἡ Ἀττικὴ ἐς Θησεία καὶ κατὰ  
 πόλεις ᾤκειτο, πρυτανεῖα τε ἔχουσα καὶ ἀρχοντας, καὶ ὅποτε μὴ τι  
 δεῖσαιαν, οὐ ξυνήσαν βουλευσόμενοι ὥς τὸν βασιλεῖα, ἀλλ' αὐτοὶ  
 ἕκαστοι ἐπολιτεύνοντο καὶ ἐβουλευόντο· καὶ τινες καὶ ἐπολέμησάν  
 ποτε αὐτῶν, ὥσπερ καὶ Ἐλευσῖνιοι μετ' Εὐμόλπου πρὸς Ἐρεχθίδα.  
 2. ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε, γεγόμενος μετὰ τοῦ ξυνετοῦ καὶ  
 δυνατοῦς τὰ τε ἄλλα διεκόσμησε τὴν χώραν, καὶ καταλύσας τῶν  
 ἄλλων πόλεων τὰ τε βουλευτήρια καὶ τὰς ἀρχάς, ἐς τὴν τὴν πόλιν  
 οὖσαν, ἐν βουλευτήριον ἀποδείξας καὶ πρυτανεῖον ξυνήκισσε πάντας,  
 καὶ γεμομένους τὰ αὐτῶν ἐκάστον· ἅπερ καὶ πρὸ τοῦ ἡγάγκασε μὲν  
 πόλει ταύτῃ χρῆσθαι, ἡ ἀπέναντος ἤδη ξυντελούντων ἐς αὐτήν, μεγά-  
 λη γεγομένη παρεδόθη ἐπὶ Θησέω· τοῖς ἔπειτα· καὶ ξυνοίκια ἐξ  
 ἐκείνου Ἀθηναῖοι ἔτι καὶ νῦν τῇ θεῷ ἰορτὴν δημοτικῇ ποιοῦσι.  
 3. τὸ δὲ πρὸ τούτου ἡ ἀκρόπολις ἡ τὴν οὖσα πόλις ἦν, καὶ τὸ ἐπ'  
 αὐτὴν πρὸς τότον μάλιστα τετραμμένον. 4. τεκμήριον δὲ· τὰ γὰρ  
 ἱερὰ ἐν αὐτῇ τῇ ἀκροπόλει καὶ ἄλλων θεῶν ἐσσι, καὶ τὰ ἔξω πρὸς  
 τοῦτο τὸ μέρος τῆς πόλεως μᾶλλον ἴδονται, τό τε τοῦ Διὸς τοῦ  
 Ὀλυμπίου, καὶ τὸ Πύθιον, καὶ τὸ τῆς Γῆς, καὶ τὸ ἐν Αἰμαῖς Διο-  
 νύσον, ᾧ τὰ ἀρχαιότερα Διορύσια τῇ δωδεκάτῃ ποιεῖται ἐν μηνὶ  
 Ἀνθεστηριῶνι, ὥσπερ καὶ οἱ ἀπ' Ἀθηναίων Ἴωνες ἔτι καὶ νῦν  
 νομίζουσιν. 5. ἴδονται δὲ καὶ ἄλλα ἱερὰ ταύτῃ ἀρχαῖα. καὶ τῇ  
 κρήνῃ τῇ νῦν μὲν τῶν τεράντων οὕτω σκευασάντων Ἐννεακρένῃ  
 καλουμένη, τὸ δὲ πάλαι γανερῶν τῶν πηγῶν οὖσων Καλλιρρόῃ  
 ὠνομασμένη, ἐκείνῃ τε ἐγγὺς οἶση τὰ πλείστον ὕψια ἐχρῶντο, καὶ  
 νῦν ἔτι ἀπὸ τοῦ ἀρχαίου πρὸ τε γαικῶν καὶ ἐς ἄλλα τῶν ἱερῶν  
 νομίζεται τῇ ὕδατι χρῆσθαι. 6. καλεῖται δὲ διὰ τὴν παλαιὰν ταύτην  
 κατοίκησιν, καὶ ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ἐπ' Ἀθηναίων πόλις.  
 XVI. τῇ τε οἷν ἐπὶ πολὺ κατὰ τὴν χώραν αὐτονόμῳ οἰκῆσαι μετε-  
 χον οἱ Ἀθηναῖοι, καὶ ἐπειδὴ ξυνήκισθησαν, διὰ τὸ ἔθος, ἐν τοῖς  
 ἀγροῖς ὅμοι· οἱ πλείους τῶν ἀρχαίων καὶ τῶν ὕστερον μέχρι τοῦδε  
 τοῦ πολέμου πανοικησίᾳ γεγόμενοι τε καὶ οἰκήσαντες οὐ ῥαδίως τὰς



μεταναστάσεις ἐποιοῦντο, ἄλλως τε καὶ ἄρτι ἀνειληφότες τὰς κατασκευὰς μετὰ τὰ Μηδικά· 2. ἐβαρύνοντο δὲ καὶ χαλεπῶς ἔφρον οἰκίας τε καταλιπόντες καὶ ἰερά, ἃ διὰ παντὸς ἦν αὐτοῖς ἐκ τῆς πατὴρ τοῦ ἀρχαίου πολιτείας πάτρια, δίδαιτ' αὖτε μέλλοντες μεταβάλλειν, καὶ οὐδὲν ἄλλο ἢ πόλιν τὴν αὐτοῦ ἀπολείπων ἕκαστος. XVII. ἐπειδὴ τε ἀφίκοιτο ἐς τὸ ἄστυ, ὀλίγοις μὲν τισιν ὑπῆρχον οἰκῆσεις καὶ παρὰ φίλων τινα, ἢ οἰκείων καταφυγή, οἱ δὲ πολλοὶ τὰ τε ἔρημα τῆς πόλεως ᾤκησαν, καὶ τὰ ἱερά καὶ τὰ ἡρώα πάντα, πλὴν τῆς ἀκροπόλεως, καὶ τοῦ Ἑλευσινίου καὶ εἴ τι ἄλλο βεβαίως κλειστόν ἦν· τὸ τε Πελασγικὸν καλούμενον τὸ ὑπὸ τὴν ἀκρόπολιν, ὃ καὶ ἐπ' αὐτὸν τε ἦν μὴ οἰκεῖν καὶ τι καὶ Πυθικοῦ μαντείου ἀκροτελεύτιον τοιόνδε διακώλυε, λέγον ὥς

τὸ Πελασγικὸν ἄργον ἄμεινον, ὅπως ὑπὸ τῆς παραχοῆμα ἀνάγκης ἐξηκλήθη. 2. καὶ μοι δοκεῖ τὸ μαντεῖον τὸνναντίον ξυμβῆναι ἢ προσδέχοντο· οὐ γὰρ διὰ τὴν παράνομον ἐνοίκησιν αἱ ξυμφοραὶ γενέσθαι τῇ πόλει, ἀλλὰ διὰ τὸν πόλεμον ἢ ἀνάγκη τῆς οἰκήσεως, ὃν οὐκ ὀνομάζον τὸ μαντεῖον προῆδει μὴ ἐπ' ἀγαθῷ ποτε αὐτὸ κατακλισθασόμενον. 3. κατασκευάσαντο δὲ καὶ ἐν τοῖς πύργοις τῶν τειχῶν πολλοὶ καὶ ὥς ἕκαστός ποιν ἐδύνατο· οὐ γὰρ ἐχώρησε ξυνηλθόντας αὐτοὺς ἢ πόλις. ἀλλ' ὕστερον δὴ τὰ τε μακρὰ τεῖχη ᾤκησαν κατανεμάμενοι καὶ τοῦ Πειραιῶς τὰ πολλά. 4. ἅμα δὲ καὶ τῶν πρὸς τὸν πόλεμον ἤπτοτο, ξυμμάχους τε ἀγείροντες καὶ τῇ Πελοποννήσῳ ἕκαστον τῶν ἐπίπλων ἐξαφύοντες. καὶ οἱ μὲν ἐν τούτῳ παρασκευῇς ἦσαν.

XVIII. Ὁ δὲ στρατὸς τῶν Πελοποννησίων· προῖον ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνόνην πρῶτον, ἥπερ ἑμάλλον ἐσβαλεῖν. καὶ ὥς ἐκαθεζόντο, προσβολὰς παρεσκευάζοντο τῇ τεύχει ποιησόμενοι μηχαναῖς τε καὶ ἄλλῃ τρόπῳ· 2. ἢ γὰρ Οἰνὴ οὕσα ἐν μεθεορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετεῖχιστο, καὶ αὐτῇ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο ὅποτε πόλεμος καταλάβοι. τὰς τε οὖν προσβολὰς ἡντρεπίζοντο καὶ ἄλλως ἐνδιέτριψαν χρόνον περὶ αὐτήν. 3. αἰεὶ αὖτε οὐκ ἐλαχίστην Ἀρχιδάμους ἔλαβεν ἀπ' αὐτοῦ, δοκῶν καὶ ἐν τῇ ξηταγωγῇ τοῦ πολέμου μαλακὸς εἶναι καὶ τοῖς Ἀθηναίοις ἐπιτήδειος, οὐ παραιτῶν προθύμως πολεμεῖν· ἐπειδὴ τε ξυτελέγετο ὁ στρατός, ἢ τε ἐν τῇ ἰσθμῷ ἐπιμονὴ γενομένη καὶ κατὰ τὴν ἄλλην πορείαν ἢ σχολαστότης διέβαλεν αὐτόν, μάλιστα δὲ ἢ ἐν τῇ Οἰνῇ

αὐτῶν τῶν οἰκιῶν καθαιροῦντες τὴν ξύλωσιν· πρόβατα δὲ καὶ ὑποζύγια εἰς τὴν Εὐβοίαν διεπέμψαντο καὶ εἰς τὰς γῆσους τὰς ἐπαυμένους. 2. χαλεπῶς δὲ αὐτοῖς διὰ τὸ ἀεὶ εἶναι θάνατον τοὺς πολλοὺς ἐν τοῖς ἀγροῖς διατῆσθαι ἢ ἀνάστασις ἐγίγνετο. XV. ξυνεβεβήκει δὲ ἀπὸ τοῦ πάντων ἀρχαίου ἐτέρων μᾶλλον Ἀθηναίοις τοῦτο. ἐπὶ γὰρ Κέρκωρος καὶ τῶν πρώτων βασιλέων ἡ Ἀττικὴ εἰς Θησεία καὶ κατὰ πόλεις ᾤκειτο, πρυτανεῖα τε ἔχουσα καὶ ἀρχοντας, καὶ ὁπότε μὴ τι δεῖσσαι, οὐ ξυνῆσαν βουλευσόμενοι ὥς τὸν βουσιέα, ἀλλ' αὐτοὶ ἕκαστοι ἐπολιτεῖοντο καὶ ἐβουλευόντο· καὶ τινες καὶ ἐπολέμησάν ποτε αὐτῶν, ὥσπερ καὶ Ἐλευσίνιοι μετ' Εὐμόλπου πρὸς Ἐρεχθίδα. 2. ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε, γενόμενος μετὰ τοῦ ξυνετοῦ καὶ δυνατοῦς τὰ τε ἄλλα διεκόσμησε τὴν χώραν, καὶ καταλύσας τῶν ἄλλων πόλιν τὰ τε βουλευτήρια καὶ τὰς ἀρχάς, εἰς τὴν τὴν πόλιν οὖσαν, ἐν βουλευτήριον ἀποδείξας καὶ πρυτανεῖον ξυνήκισε πάντας, καὶ γεμομένους τὰ αὐτῶν ἑκάστου· ἅπερ καὶ πρὸ τοῦ ἡγάγκασε μὲν πόλει ταύτῃ χρῆσθαι, ἣ ἀπείντων ἤδη ξυντελούντων εἰς αὐτήν, μεγάλη γενομένη παρεδόθη ἐπὶ Θησέως· τοῖς ἔπειτα· καὶ ξυνοίκια ἔξ ἐκείνου Ἀθηναῖοι εἰσι καὶ τὴν τῇ θεῷ ἑορτὴν δημοτελῆ ποιοῦσι. 3. τὸ δὲ πρὸς τοῦτου ἡ ἀκρόπολις ἡ τὴν οὖσα πόλις ἦν, καὶ τὸ ἐπ' αὐτὴν πρὸς τότον μάλιστα τετραμμένον. 4. τεκμήριον δὲ· τὰ γὰρ ἱερὰ ἐν αὐτῇ τῇ ἀκροπόλει καὶ ἄλλων θεῶν ἐστί, καὶ τὰ ἔξω πρὸς τοῦτο τὸ μέρος τῆς πόλεως μᾶλλον ἴδρυται, τό τε τοῦ Διὸς τοῦ Ὀλυμπίου, καὶ τὸ Πύθιον, καὶ τὸ τῆς Γῆς, καὶ τὸ ἐν Αἰμαῖσι Διονύσον, φ' τὰ ἀρχαιότερα Διοῦσία τῇ δωδεκάτῃ ποιεῖται ἐν μηνὶ Ἀνθεστηριῶνι, ὥσπερ καὶ οἱ ἀπ' Ἀθηναίων Ἴωνες εἰσι καὶ τὴν νομίζουσιν. 5. ἴδρυται δὲ καὶ ἄλλα ἱερὰ ταύτῃ ἀρχαῖα. καὶ τῇ κρήνῃ τῇ τὴν μὲν τῶν τετραγώνων οὕτω σκευασάντων Ἐστιακροῖτον καλουμένην, τὸ δὲ πάλας γανερῶν τῶν πηγῶν οὖσων Καλλιρρόην ὠνομασμένην, ἐκείνῃ τε ἐγγὺς οὔσῃ τὰ πλείστον ἄξια ἐχρῶντο, καὶ τὴν εἰσι ἀπὸ τοῦ ἀρχαίου πρὸς τε γαμικῶν καὶ ἐξ ἄλλων τῶν ἱερῶν νομίζεται τῇ ὕδατι χρῆσθαι. 6. καλεῖται δὲ διὰ τὴν παλαιὰν ταύτην κατοίκησιν, καὶ ἡ ἀκρόπολις μέχρι τοῦδε εἰσι ἐπ' Ἀθηναίων πόλις. XVI. τῇ τε οἷν ἐπὶ πολὺ κατὰ τὴν χώραν αὐτοτόμῃ οἰκῆσαι μετεῖχον οἱ Ἀθηναῖοι, καὶ ἐπειδὴ ξυνφικίσθησαν, διὰ τὸ ἔθος, ἐν τοῖς ἀγροῖς ὅμως οἱ πλείους τῶν ἀρχαίων καὶ τῶν ὕστερον μέχρι τοῦδε τοῦ πολέμου πανοικησίᾳ γενόμενοι τε καὶ οἰκήσαντες οὐ ῥαδίως τὰς

μετασυστάσεις ἐποιούντο, ἄλλως τε καὶ ἄρτι ἀνειληφότες τὰς κατασκευὰς μετὰ τὰ Μηδικά· 2. ἔβαρύνοντο δὲ καὶ χαλεπῶς ἐφίρον οἰκίας τε καταλιπόντες καὶ ἰερά, ἃ διὰ παντὸς ἦν αὐτοῖς ἐκ τῆς πατρὸς τοῦ ἀρχαίου πολιτείας πάτρια, δίδιμάν τε μέλλοντες μεταβάλλειν, καὶ οὐδὲν ἄλλο ἢ πόλιν τὴν αὐτοῦ ἀπολείπων ἕκαστος. XVII. ἐπειδὴ τε ἀγίνοντο ἐς τὸ ἄστυ, ὀλίγοις μὲν τισιν ὑπῆρχον οἰκίσεις καὶ παρὰ φίλων τινα· ἢ οἰκίαν καταφυγή, οἱ δὲ πολλοὶ τὰ τε ἔρημα τῆς πόλεως ᾤκησαν, καὶ τὰ ἱερά καὶ τὰ ἡρώα πάντα, πλὴν τῆς ἀκροπόλεως καὶ τοῦ Ἑλευσινίου καὶ εἴ τι ἄλλο βεβαίως κλειστόν ἦν· τὸ τε Πελασγικὸν καλούμενον τὸ ὑπὸ τὴν ἀκρόπολιν, ὃ καὶ ἐπάρατόν τε ἦν μὴ οἰκεῖν καὶ τι καὶ Πυθικοῦ μαντείου ἀκροταλεύσιον τοιοῦτος διακώλναι, λέγον ὡς

τὸ Πελασγικὸν ἄργον ἄμεινον, ὅπως ὑπὸ τῆς παραχρῆμα ἀνάγκης ἐξῆκθή. 2. καὶ μοι δοκεῖ τὸ μαντεῖον τούναυτίον ξυμβῆναι ἢ προσεδέχοντο· οὐ γὰρ διὰ τῆς παράνομον ἐνοίκησιν αἱ ξυμφοραὶ γενέσθαι τῇ πόλει, ἀλλὰ διὰ τὸν πόλεμον ἢ ἀνάγκη τῆς οἰκίσεως, ὃν οὐκ ὀνομάζον τὸ μαντεῖον προήδει μὴ ἐπ' ἀγαθῷ ποτε αὐτὸ κατοικισθαιόμενον. 3. κατασκευάσαντο δὲ καὶ ἐν τοῖς πύργοις τῶν τειχῶν πολλοὶ καὶ ὡς ἕκαστός που ἐδύνατο· οὐ γὰρ ἐχώρησε ξυνηλθόντας αὐτοὺς ἢ πόλις. ἀλλ' ὕστερον δὴ τὰ τε μακρὰ τεῖχη ᾤκησαν καταρειμάμενοι καὶ τοῦ Πειραιῶς τὰ πολλά. 4. ἅμα δὲ καὶ τῶν πρὸς τὸν πόλεμον ἤπτοτο, ξυμμάχους τε ἀγείροντες καὶ τῇ Πελοποννήσῃ ἕκαστον τῶν ἐπίπλων ἐξαετύοντες. καὶ οἱ μὲν ἐν τούτῳ παρασκευῇ ἦσαν.

XVIII. Ὁ δὲ στρατὸς τῶν Πελοποννησίων προῖκον ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνόνην πρῶτον, ἥπερ ἑμаллон ἐσβαλεῖν. καὶ ὡς ἐκαθεζόντο, προσβολὰς παρεσκευάζοντο τῇ τείχει ποιησόμενοι μηχαναῖς τε καὶ ἄλλῃ τρόπῳ· 2. ἢ γὰρ Οἰνὴ οὕσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτειχίστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο ὅποτε πόλεμος καταλάβοι. τὰς τε οὖν προσβολὰς ἡντρεπίζοντο καὶ ἄλλως ἐπιδέτριψαν χρόνον περὶ αὐτήν. 3. αἰτίαν τε οὐκ ἐλαχίστην Ἀρχίδαμος ἔλαβεν ἀπ' αὐτοῦ, δοκῶν καὶ ἐν τῇ ξηραγωγῇ τοῦ πολέμου μαλακὸς εἶναι καὶ τοῖς Ἀθηναίοις ἐπιτήδειος, οὐ παραντίων προθύμως πολεμαῖν· ἐπειδὴ τε ξυνηλέγετο ὁ στρατός, ἢ τε ἐν τῷ ἰσθμῷ ἐπιμονὴ γενομένη καὶ κατὰ τὴν ἄλλην πορείαν ἢ σχολαστικῆς διέβαλεν αὐτόν, μάλιστα δὲ ἢ ἐν τῇ Οἰνῇ

ἐπίσχεσις. 4. οἱ γὰρ Ἀθηναῖοι ἐσκομίζοντο ἐν τῷ χρόνῳ τούτῳ, καὶ ἐδόκουν οἱ Πελοποννήσιοι ἐπελθόντες, ἂν διὰ τάχους πάντα ἔτι ἔξω καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου μέλλουσαν. 5. ἐν τῷ αὐτῷ μὲν ὄργῃ ὁ στρατὸς τὸν Ἀρχίδαμον ἐν τῇ καθίδρᾳ εἶχεν. ὁ δὲ προσδεγόμενος, ὡς λέγεται, τοὺς Ἀθηναίους τῆς γῆς ἔτι ἀκεραίου εὐσεφ, ἐνδοῦσεν τι καὶ κατοικήσειν περιουδεῖν αὐτὴν τμηθεῖσαν, ἀνείχετο.

XIX. ἐπειδὴ μέντοι προσβαλόντες τῇ Οἰνῇ καὶ πᾶσαν ἰδέαν πευράσαντες, οὐκ ἐδύναντο ἐλεῖν, οἳ τε Ἀθηναῖοι οὐδὲν ἐπεκρηκνέοντο, οὕτω δὴ ὁρμήσαντες ἀπ' αὐτῆς μετὰ τὰ ἐν Πλαταιαῖς τῶν ἐσπελθόντων Θηβαίων γενόμενα ἡμέρα ὀδυνησοτῇ μάλιστα, τοῦ θέρους καὶ τοῦ οἴτου ἀκμάζοντος, ἐσέβαλον ἐς τὴν Ἀττικὴν· ἡγεῖτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου, Λακεδαιμονίων βασιλεὺς. 2. καὶ καθεζόμενοι ἔτεμνον πρῶτον μὲν Ἑλευσίνα καὶ τὸ Θριάσιον πεδίον, καὶ τροπήν τινα τῶν Ἀθηναίων ἱππέων περὶ τοὺς Ρεῖτους καλουμένους ἐποιήσαντο. ἔπειτα προὐχώρου ἐν δεξιᾷ ἔχοντες τὸ Αἰγάλειον ὄρος διὰ Κρωπιαῖς, ἕως ἀφίκοιτο ἐς Ἀχαρνάς, χωρίον μέγιστον τῆς Ἀττικῆς τῶν δῆμων καλουμένων. καὶ καθεζόμενοι ἐς αὐτὸ στρατοπέδον τε ἐποιήσαντο χρόνον τε πολὺν ἐμμένοντες ἔτεμνον. XX. γνώμη δὲ τοιαύδε λέγεται τὸν Ἀρχίδαμον περὶ τε τὰς Ἀχαρνάς ὡς ἐς μάχην ταξάμενον μέναι, καὶ ἐς τὸ πεδίον ἐκείνη τῇ ἐσβολῇ οὐ καταβῆναι. 2. τοὺς γὰρ Ἀθηναίους ἡλιπύεν ἀκμάζοντάς τε νεότητι πολλῇ, καὶ παρσκευασμένους ἐς πόλεμον ὡς οὕτω πρότερον, ἵσως ἂν ἐπεξέλθοιεν, καὶ τὴν γῆν οὐκ ἂν περιουδεῖν τμηθῆναι. 3. ἐπειδὴ οὖν αὐτῷ ἐς Ἑλευσίνα καὶ τὸ Θριάσιον πεδίον οὐκ ἀπήνησαν, πείραν ἐποιᾶτο, περὶ τὰς Ἀχαρνάς καθήμετος, εἰ ἐπεξίσαιεν. 4. ἅμα μὲν γὰρ αὐτῷ ὁ χώρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεῦσαι, ἅμα δὲ καὶ οἱ Ἀχαρνῆς μέγα μέρος ὄντες τῆς πόλεως, τρισχιλιοι γὰρ ὀπλίται ἔγένοντο, οὐκ ἐπαρῆσθαι ἐδόκουν τὰ σφέτερα διαφθαρέντα, ἀλλ' ὁρμήσειν καὶ τοὺς πάντας ἐς μάχην. εἴ τε καὶ μὴ ἐπεξέλθοιεν ἐκείνη τῇ ἐσβολῇ οἱ Ἀθηναῖοι, ἀδεέστερον ἦδη ἐς τὸ ὑστερον τὸ πεδίον ταμῖν καὶ πρὸς αὐτὴν τὴν πόλιν χωρήσεσθαι· τοὺς γὰρ Ἀχαρνῆς ἐστερημένους τῶν σφετέρων οὐχ ὁμοίως προθύμους εἶσθαι ὑπὲρ τῆς τῶν ἄλλων κινδυνεύειν, στάσις δὲ ἐνίστασθαι τῇ γνώμῃ. 5. τοιαύτη μὲν διανοία ὁ Ἀρχίδαμος περὶ τὰς Ἀχαρνάς ἦν.

XXI. Ἀθηναῖοι δέ, μέχρι μὲν οὐδ' περὶ Ἑλευσίνα καὶ τὸ Θριάσιον πεδίον ὁ στρατὸς ἦν, καὶ οὐκ ἐλπίδα εἶχεν ἐς τὸ ἐγγυτέρως

αὐτοὺς μὴ προῖναι, μεμνημένοι καὶ Πλειστοόνακτα τὸν Πανσαρίου  
 Λακεδαιμονίων βασιλέα, ὅτε ἐσφαλὼν τῆς Ἀττικῆς ἐς Ἐλευσίνα  
 καὶ Θρῑῶζε στρατῷ Πελοποννησίων, πρὸ τούτου τοῦ πολέμου τρέ-  
 σασται καὶ δέκα ἔτεσιν, ἀνεχώρησε πάλιν, ἐς τὸ πλεῖον οὐκέτι προελ-  
 θών· διὸ δὴ καὶ ἡ φυγὴ αὐτῷ ἐγένετο ἐκ Σπάρτης, δόξαντι χρή-  
 μασι πεισθῆναι τὴν ἀναχώρησιν· 2. ἐπειδὴ δὲ περὶ Ἀχαρνὰς εἶδον  
 τὸν στρατὸν ἐξήκοῦσα σταδίου τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνα-  
 σχετὸν ἐποιῶντο, ἀλλ' αὐτοῖς, ὡς εἰκός, γῆς τεμνομένης ἐν τῷ ἔμφα-  
 ρεῖ, ὃ οὐπω ἐωράκασαν οἱ γε νεώτεροι, οὐδ' οἱ πρεσβύτεροι πλὴν τὰ  
 Μηδικά, δεινὸν ἐφαίνετο, καὶ ἐδόκει τοῖς τε ἄλλοις καὶ μάλιστα τῇ  
 ποσότητι ἐπεξίεναι καὶ μὴ περιορᾶν. κατὰ ξυστάσεις τε γιγνόμενοι ἐν  
 πολλῇ ἐριδι ἦσαν, οἱ μὲν καλύνοντες ἐξίεναι, οἱ δὲ τινας οὐκ ἔωτες.  
 3. χρησμολόγοι τε ἦδον χρησμοὺς παντοίους, ὧν ἀκροᾶσθαι ὡς  
 ἕκαστος ὥρμητο. οἱ τε Ἀχαρνῆς οἴομενοι παρὰ σφίσιν αὐτοῖς οὐκ  
 ἐλαχίστην μοῖραν εἶναι Ἀθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμνετο, ἐνῆγον  
 τὴν ἐξοδὸν μάλιστα. παντί τε τρόπῳ ἀνηρέθιστο ἡ πόλις καὶ τὸν  
 Περικλέα ἐν ὀργῇ εἶχον, καὶ ὧν παρήγεσε πρότερον ἐμμένητο οὐ-  
 δάν, ἀλλ' ἐκάκισον ὅτι στρατηγὸς ὧν οὐκ ἐπεξάγοι, αἰτιόν τε σφίσιν  
 ἐνόμιζον πάντων ὧν ἔπασχον. XXII. Περικλῆς δὲ ὁρῶν μὲν αὐ-  
 τοὺς πρὸς τὸ παρὸν χαλεπαίνοντας καὶ οὐ τὰ ἄριστα φρονοῦντας,  
 πιστάων δὲ ὁρθῶ· γινώσκειν περὶ τοῦ μὴ ἐπεξίεναι, ἐκκλησίαν τε  
 οὐκ ἐποίει αὐτῶν οὐδὲ ξέλλογον οὐδένα, τοῦ μὴ ὀργῇ τε μᾶλλον ἢ  
 γνώμῃ ξυνελθόντας ἐξαμαρτεῖν· τὴν τε πόλιν ἐφύλασσε καὶ δι' ἡσυχίας  
 μάλιστα ὅσον ἐδύνατο εἶχεν. 2. ἱππέας μέντοι ἐξέπεμπεν ἀεὶ,  
 τοῦ μὴ προδρόμους ἀπὸ τῆς στρατιᾶς δοσιπύοντας ἐς τοὺς ἀγρούς  
 τοὺς ἐγγύς τῆς πόλεως κακουργεῖν· καὶ ἵππομαχίᾳ τις ἐνεγένετο  
 βραχεῖα ἐν Φρυγίῳ τῶν τε Ἀθηναίων τελεῖ ἐν τῶν ἱππέων καὶ  
 Θεσσαλοῖς μετ' αὐτῶν πρὸς τοὺς Βοιωτῶν ἱππέας, ἐν ᾗ οὐκ ἔλασσαν  
 ἔσχον οἱ Ἀθηναῖοι καὶ Θεσσαλοὶ, μέχρι οὗ, προσβοηθησάντων τοῖς  
 Βοιωτοῖς τῶν ὀπλιτῶν, τροπὴ ἐγένετο αὐτῶν, καὶ ἀπέθανον τῶν  
 Θεσσαλῶν καὶ Ἀθηναίων οὐ πολλοί· ἀνείλοντο μέντοι αὐτοὺς  
 ἀθήμερον ἀσπόνδους. καὶ οἱ Πελοποννήσιοι τροπαῖον τῇ ὑστεραίᾳ  
 ἔστησαν. 3. ἡ δὲ βοήθεια αὕτη τῶν Θεσσαλῶν κατὰ τὸ παλαιὸν  
 ξυμμαχικὸν ἐγένετο τοῖς Ἀθηναίοις· καὶ ἀφίκοντο παρ' αὐτοὺς  
 Λαρισαῖοι, Φαρσύλαιοι, Παράσιοι, Κρανώνιοι, Πειράσιοι, Γυρτώ-  
 νιοι, Φεραῖοι. ἡγεῖντο δὲ αὐτῶν ἐκ μὲν Λαρίσης Πολυμήδης καὶ

Ἀριστόνους, ἀπὸ τῆς στάσεως ἑκάτερος, ἐκ δὲ Φαρσάλων Μένων ἦσαν δὲ καὶ τῶν ἄλλων κατὰ πόλεις ἄρχοντες.

XXIII. Οἱ δὲ Πελοποννήσιοι, ἐπειδὴ οὐκ ἐπέξερσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς μάχην, ἄραντες ἐκ τῶν Ἀχαρνῶν ἐδήκουν τῶν δῆμων τινὰς ἄλλους τῶν μεταξὺ Πάρνηθος καὶ Βριλήσσου ὄρους. 2. ἐν τῶν δὲ αὐτῶν ἐν τῇ γῇ, οἱ Ἀθηναῖοι ἀπέστειλαν τὰς ἑκατὸν ταῦς περὶ Πελοπόννησον ὥσπερ παρσκευάζοντο, καὶ χιλίους ἐπλίτας ἐπ' αὐτῶν καὶ τοξότας τετρακοσίους· ἐστρατήγει δὲ Καρκινός τε ὁ Ξενοτίμου καὶ Πρωτίας ὁ Ἐπικλίδους καὶ Σωκράτης ὁ Ἀντιγέτους. καὶ οἱ μὲν ἄραντες τῇ παρασκευῇ ταύτῃ περιέπλεον, 3. οἱ δὲ Πελοποννήσιοι χρόνον ἐμμείναντες ἐν τῇ Ἀττικῇ ὅσον εἶχον τὰ ἐπιτήδεια ἀνεχώρησαν διὰ Βοιωτῶν, οὐχ ὑπερ εἰσέβαλον· παριόντες δὲ Ὀρεπὸν τὴν γῆν τὴν Πειραιικὴν καλουμένην, ἣν νέμονται Ὀρεῶσι οἱ Ἀθηναίων ὑπήκοοι, ἐδήκωσαν. ἀφικόμενοι δὲ ἐς Πελοπόννησον διελύθησαν κατὰ πόλεις ἕκαστοι.

XXIV. Ἀναχωρησάντων δὲ αὐτῶν οἱ Ἀθηναῖοι φυλακὰς κατεστήσαντο κατὰ γῆν καὶ κατὰ θάλασσαν, ὥσπερ δὲ ἐμὲλλον διὰ παντὸς τοῦ πολέμου φυλάξαι· καὶ χίλια τάλαντα ἀπὸ τῶν ἐν τῇ ἀκροπόλει χρημάτων ἔδοξεν αὐτοῖς, ἐξαίρετα ποιησαμένοις, χωρὶς θέσθαι, καὶ μὴ ἀγαλοῦν, ἀλλ' ἀπὸ τῶν ἄλλων πολεμεῖν· ἦν δὲ τις εἶπε ἢ ἐπιψηφίσῃ κινεῖν τὰ χρήματα ταῦτα ἐς ἄλλο τι, ἦν μὴ οἱ πολέμοι νηίῃ στρατῷ ἐπιπλέωσι τῇ πόλει καὶ δέη ἀμύνασθαι, θάνατον ζημίαν ἐπέθετο. 2. τριήρεις τε μετ' αὐτῶν ἑκατὸν ἐξαίρετους ἐποίησαντο κατὰ τὸν ἐνιαυτὸν ἕκαστος τὰς βελτίστας, καὶ τριηράρχους αὐταῖς, ὧν μὴ χρῆσθαι μηδεμιᾷ ἐς ἄλλο τι ἢ μετὰ τῶν χρημάτων περὶ τοῦ αὐτοῦ κινδύνου, ἦν δέη.

XXV. Οἱ δ' ἐν ταῖς ἑκατὸν ναυδὶ περὶ Πελοπόννησον Ἀθηναῖοι, καὶ Κερκυραῖοι μετ' αὐτῶν, παντήκοντα ναοὶ προσβεβοηθήκοτες, καὶ ἄλλοι τινες τῶν ἐκεῖ ξυμμάχων, ἄλλα τε ἐκάκουν περιπλέθοντες καὶ ἐς Μεθώνην τῆς Λακωνικῆς ἀποβάντες, τῷ τεύχει προσέβαλον ὄντι ἀσθενεῖ, καὶ ἀνθρώπων οὐκ ἐνόντων. 2. εἵτιχες δὲ περὶ τοὺς χώρους τούτους Βρασιδάς ὁ Τέλλιδος ἀνὴρ Σπαρτιατῆς φρουρὰν ἔχων· καὶ αἰσθόμενος ἐβρόθήει τοῖς ἐν τῷ χωρίῳ μετὰ ὀπλιτῶν ἑκατόν. διαδραμὼν δὲ τὸ τῶν Ἀθηναίων στρατόπεδον, ἐσκειδασμένον κατὰ τὴν χώραν καὶ πρὸς τὸ τεῖχος τετραμμένον, ἐσπίπτει ἐς τὴν Μεθώνην, καὶ ὀλίγους τινὰς ἐν τῇ ἐσδρομῇ ἀπολέσας τῶν μεθ'

δαυτοῦ, τῇ τε πόλιν περιποιήσῃ, καὶ ἀπὸ τούτου τοῦ τολμήματος  
 πρῶτος τῶν κατὰ τὸν πόλεμον ἐπηνέσθη ἐν Σπάρτῃ. 3. οἱ δὲ  
 Ἀθηναῖοι ὕψαντες παρέπλεον, καὶ σθέντες τῆς Ἡλείας ἐς Φαιᾶς,  
 ἐδύον τὴν γῆν ἐπὶ δύο ἡμέρας, καὶ προσβοηθήσαντας τῶν ἐν τῆς  
 ποίλης Ἡλίδος τριακοσίους λογάδας, καὶ τῶν αὐτόθεν ἐκ τῆς περ-  
 σικίδος Ἡλείων μάχῃ ἐκράτησαν. 4. ἀνίμον δὲ κατιόντος μεγάλου,  
 χειμαζόμετοι ἐν ἀλιμένῳ χωρίῳ, οἱ μὲν πολλοὶ ἐπέβησαν ἐπὶ τὰς  
 ναῦς, καὶ περιέπλεον τὸν Ἰχθὺν καλούμενον τὴν ἄκραν ἐς τὸν ἐν τῇ  
 Φειᾷ λιμένα· οἱ δὲ Μεσσήνιοι ἐν τούτῳ, καὶ ἄλλοι τινὲς οἱ οὐδυνά-  
 μετοι ἐπιβῆναι κατὰ γῆν χωρήσαντες τὴν Φαιᾶν αἰροῦσι. 5. καὶ  
 ὕστερον αἱ τε νῆες περιπλεύσασαι ἀναλαμβάνουσιν αὐτοὺς καὶ ἐξανά-  
 γονται ἐκλιπόντες Φαιᾶν, καὶ τῶν Ἡλείων ἡ πολλὴ ἤδη στρατιὰ  
 προσεβροθήκει. παραπλεύσαντες δὲ οἱ Ἀθηναῖοι ἐπὶ ἄλλα χωρία  
 ἐδύον.

XXVI. Τὸ δὲ τὸν αὐτὸν χρόνον τούτου οἱ Ἀθηναῖοι τρια-  
 κοτα ναῦς ἐξέπεμψαν περὶ τὴν Λοκρίδα καὶ Εὐβοίας ἄμα  
 φυλακὴν· ἐστρατιῆται δὲ αὐτῶν Κλεόπομπος ὁ Κλινίου. 2. καὶ  
 ἀποβάσεις ποιησάμενος τῆς τε παραθαλασσίον ἐστιν ἃ ἐδύσας καὶ  
 Θρόνιον εἰλεν, ὁμήρους τε ἔλαβεν αὐτῶν, καὶ ἐν Ἀλόπῃ τοὺς βοηθή-  
 σαντας Λοκρῶν μάχῃ ἐκράτησαν.

XXVII. Ἀτίσθησαν δὲ καὶ Αἰγινήταις τῷ αὐτῷ θέρει τούτῳ  
 ἐξ Αἰγίνης Ἀθηναῖοι αὐτοὺς τε καὶ παῖδας καὶ γυναῖκας, ἐπικαλέ-  
 σαντες οὐχ ἥμισυ τοῦ πολέμου σφίσιν αἰτίους εἶναι· καὶ τὴν Αἴγι-  
 ναν ἀσφαλέστερον ἐφαίνετο, τῇ Πελοποννήσῃ ἐπικειμένην, αὐτῶν  
 πέμποντας ἐπείκους ἔχειν. καὶ ἐξέπεμψαν ὕστερον οὐ πολλὰς ἐς  
 αὐτὴν τοὺς οἰκήτορας. 2. ἐκπεσοῦσι δὲ τοῖς Αἰγινήταις οἱ Λακα-  
 δαιμότιοι ἔδσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν τῆμασθαι, κατὰ τε τὸ  
 Ἀθηναίων διάφορον καὶ ὅτι σφῶν εὐεργέται ἦσαν ὑπὸ τὸν σεισμόν  
 καὶ τῶν Εἰλωτίων τὴν ἐπανάστασιν. ἡ δὲ Θυρεᾶτις γῆ μεθορία  
 τῆς Ἀργείας καὶ Λακωνικῆς ἐστίν, ἐπὶ θάλασσαν καθήκουσα. καὶ  
 οἱ μὲν αὐτῶν ἐνταῦθα ᾤκησαν, οἱ δ' ἐσπάρησαν κατὰ τὴν ἄλλην  
 Ἑλλάδα.

XXVIII. Τοῦ δ' αὐτοῦ θέρους νουμηνία κατὰ σελήνην, ὥσπερ  
 καὶ μόνον δοκεῖ εἶναι γίγνεσθαι δυνατόν, ὁ ἥλιος ἐξέλειπε μετὰ μεση-  
 βρίαν καὶ πάλιν ἀνεπληρώθη, γενόμενος μηνοειδὴς καὶ ἀστίρως  
 τινῶν ἐκφανέντων.

XXIX. Καὶ ἐν τῷ αὐτῷ θέρει Νυμφόδαρον τὸν Πύθων, ἄνδρα Ἀβδηρίτην, οὗ εἶχε τὴν ἀδελφὴν Σιτάλκην, δυνάμενος παρ' αὐτῷ μέγα, οἱ Ἀθηναῖοι, πρότερον πολέμιον νομίζοντες, πρόξενον ἐποιήσαντο καὶ μεταπέμψαντο, βουλόμενοι Σιτάλκην σφίσι τὸν Τήρεω, Θρακῶν βασιλεῖα, ξυμμαχον γενέσθαι. 2. ὁ δὲ Τήρης οὗτος, ὁ τοῦ Σιτάλκου πατήρ, πρῶτος Ὀδρυσίας τὴν μεγάλην βασιλείαν ἐπὶ πλείων τῆς ἄλλης Θρακίης ἐποίησε· πολλὴ γὰρ μέρος καὶ αὐτότομόν ἐστι Θρακῶν. 3. Τηρεὶ δὲ τῷ Πρόκτῳ τὴν Πανδίοτος ἀπ' Ἀθηνῶν σθέντι γυναῖκα προσέκει· ὁ Τήρης οὗτος οὐδὲν, οὐδὲ τῆς αὐτῆς Θρακίης ἐγένετο, ἀλλ' ὁ μὲν ἐν Δαυλίᾳ τῆς Φωκίδος εὖν καλουμένης γῆς ὁ Τηρεὺς ἦκει τότε ὑπὸ Θρακῶν οἰκουμένης, καὶ τὸ ἔργον εὐὸ περὶ τὸν Ἴτυν αἱ γυναῖκες ἐν τῇ γῇ ταύτῃ ἐπραξαν· πολλοὶ δὲ καὶ τῶν ποιητῶν ἐν ἀηδόνοιο μνήμῃ Δαυλίας ἢ ὄρνις ἐπωνόμασται· εἰκὸς δὲ καὶ τὸ κῆδος Πανδίοτα ξυνάψασθαι τῆς θυγατρὸς διὰ τοσοούτου, ἐπ' ὠφελείᾳ τῇ πρὸς ἀλλήλους, μᾶλλον ἢ διὰ πολλῶν ἡμερῶν ἐς Ὀδρυσίας ὁδοῦ. Τήρης δὲ οὔτε τὸ αὐτὸ ὄνομα ἔχων, βασιλεὺς τε πρῶτος ἐν κράτει Ὀδρυσῶν ἐγένετο. 4. οὐ δὲ ὅντα τὸν Σιτάλκην οἱ Ἀθηναῖοι ξυμμαχον ἐποιήσαντο, βουλόμενοι σφίσι τὰ ἐπὶ Θρακίης χωρία καὶ Περδίκκην ξυντελεῖν αὐτόν. 5. ἐλθὼν τε ἐς τὰς Ἀθήνας ὁ Νυμφόδαρος, τὴν τε τοῦ Σιτάλκου ξυμμαχίαν ἐποίησε, καὶ Σάδοκον τὸν υἱὸν αὐτοῦ Ἀθηναῖον, τὸν τε ἐπὶ Θρακίης πόλεμον ὑπεδέχετο καταλύσειν· πείσειν γὰρ Σιτάλκην πέμψειν στρατιὰν Θρακίαν Ἀθηναίοις ἱππέων τε καὶ πελταστῶν. 6. ξυνεβίβασε δὲ καὶ τὸν Περδίκκην τοῖς Ἀθηναίοις καὶ Θέρμην αὐτῷ ἐπέσειν ἀποδοῦναι· ξυστρατεύσεσθ' ἑὺθὺς Περδίκκας ἐπὶ Χαλκιδέας μετ' Ἀθηναίων καὶ Φορμίωνος. 7. οὕτω μὲν Σιτάλκης τε ὁ Τήρεω Θρακῶν βασιλεὺς ξυμμαχος ἐγένετο Ἀθηναίοις, καὶ Περδίκκας ὁ Ἀλεξάνδρου Μακεδόνα βασιλεὺς.

XXX. Οἱ δ' ἐν ταῖς ἑκατὸν καυσὶν Ἀθηναῖοι, εἴτι ὄντες περὶ Πελοπόννησον, Σόλιόν τε Κορινθίων πόλισμα αἰροῦσι, καὶ παραδιδόασιν Παλαιρεῦσιν Ἀκαρναντων μόνοις τὴν γῆν καὶ πόλιν εἶμεσθαι· καὶ Ἀστακον, ἧς Εὐαρχος ἐτυράννει, λαβόντες κατὰ κράτος καὶ ἐξολόσαντες αὐτόν τὸ χωρίον ἐς τὴν ξυμμαχίαν προσεποιήσαντο. 2. ἐπὶ τε Κιθαλλοῖαν τὴν νῆσον πλεύσαντες προσηγάγοντο ἄνευ μάχης· κεῖται δὲ ἡ Κιθαλλοῖα κατὰ Ἀκαρναντίαν καὶ Λευκάδα



τετράπολις οὖσα, Παλῆς, Κράνιοι, Σαμαῖοι, Προναῖοι. 3. ὕστερον δ' οὐ πολλῷ ἀνεχώρησαν αἱ τῆς ἐς τὰς Ἀθήνας.

XXXI. Περί δὲ τὸ φθινόπωρον τοῦ θέρους τούτου Ἀθηναῖοι παιδημεῖ, αὐτοὶ καὶ οἱ μέτοικοι, ἐσέβαλον ἐς τὴν Μεγαρίδα Περικλῆους τοῦ Ξανθίππου στρατηγούντος. καὶ οἱ περὶ Πελοπόννησον Ἀθηναῖοι ἐν ταῖς ἑκατὸν ναυσὶν, ἔτοχον γὰρ ἦδη ἐν Αἰγίῃ ὄντας ἐπ' οἴκου ἀνακομιζόμενοι, ὡς ἦσθοντο τοὺς ἐκ τῆς πόλεως πανστρατιᾷ ἐν Μεγάροις ὄντας, ἐπλευσαν παρ' αὐτοὺς καὶ ξυνεμίχθησαν. 2. στρατόπεδόν τε μέγιστον δὴ τοῦτο ἀθρόον Ἀθηναίων ἐγένετο, ἀκμαζούσης ἐτι τῆς πόλεως καὶ οὐπω νεοσηκνίας. μυρίων γὰρ ὀπλιτῶν οὐκ ἐλάσσους ἦσαν αὐτοὶ Ἀθηναῖοι, χωρὶς δὲ αὐτοῖς οἱ ἐν Ποτιδαίᾳ τρισχίλιοι ἦσαν, μέτοικοι δὲ ξυνεσέβαλον οὐκ ἐλάσσους τρισχιλίων ὀπλιτῶν, χωρὶς δὲ ὁ ἄλλος ὅμιλος ψιλῶν οὐκ ὀλίγος. δηώσαντες δὲ τὰ πολλὰ τῆς γῆς ἀνεχώρησαν. 3. ἐγένοντο δὲ καὶ ἄλλαι ὕστερον ἐν τῷ πολέμῳ κατὰ ἕτος ἕκαστον ἐσβολαὶ Ἀθηναίων ἐς τὴν Μεγαρίδα καὶ ἱππέων καὶ πανστρατιᾷ, μέχρι οὗ Νίσαια ἐάλω ὑπ' Ἀθηναίων.

XXXII. Ἐτειχίσθη δὲ καὶ Ἀταλάντη ὑπ' Ἀθηναίων φρουρίων τοῦ θέρους τούτου τελευτῶντος ἢ ἐπὶ Λοκροῖς τοῖς Ὀπουντίοις τῆσος ἐρήμῃ πρότερον οὖσα, τοῦ μὴ ληστὰς ἐκπλέοντας ἐξ Ὀπουντος καὶ τῆς ἄλλης Λοκρίδος κακοεργεῖν τὴν Εὐβοίαν. 2. ταῦτα μὲν ἐν τῷ θέρει τούτῳ μετὰ τὴν τῶν Πελοποννησίων ἐν τῆς Ἀττικῆς ἀναχώρησιν ἐγένετο.

XXXIII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Εὐαρχος ὁ Ἀκαρναν βουλόμενος ἐς τὴν Ἀστακὸν κατελθεῖν, πείθει Κορινθίους τσσαράκοντα ναυσὶ καὶ πεντακοσίοις καὶ χιλίοις ὀπλίταις ἑαυτὸν κατάγειν πλεύσαντας, καὶ αὐτὸς ἐπικούρους τινὰς προσεμισθώσατο ἔρχον δὲ τῆς στρατιᾶς Εὐσταμίδης τε ὁ Ἀριστωνύμου καὶ Τιμόξετος ὁ Τιμοκράτους καὶ Εὐμαχος ὁ Χρυσίδος. 2. καὶ πλεύσαντες κυτῆγαγον καὶ τῆς ἄλλης Ἀκαρνανίας τῆς περὶ Θάλασσαν ἔστιν ἃ χωρία βουλόμενοι προσποιήσασθαι, καὶ πειραθέντες, ὡς οὐκ ἰδύνατο, ἀπέπλεον ἐπ' οἶκον. 3. σχόντες δ' ἐν τῷ παράπλῳ ἐς Κεφαλληνίαν καὶ ἀπόβασιν ποιησάμενοι ἐς τὴν Κρανίων γῆν, ἀπατηθέντες ὑπ' αὐτῶν ἐξ ὁμολογίας τινὸς ἄνδρος τε ἀπαβάλλουσι σφῶν αὐτῶν ἐπιθεμένων ἀπροσδοκῆτοις τῶν Κρανίων, καὶ βιαύτερον ἀναγαρόμενοι ἐκομίσθησαν ἐπ' οἶκον.

XXXIV. Ἐν δὲ τῷ αὐτῷ χειμῶνι οἱ Ἀθηναῖοι, τῷ πατριῷ νόμῳ χρώμενοι, δημοσίᾳ ταφὰς ἐποιήσαντο τῶν ἐν τῷδε τῷ πολέμῳ πρῶτον ἀποθανόντων τρόπον τοιῷδε. 2. τὰ μὲν ὅσα προτίθενται τῶν ἀπογενομένων, πρότερον σκηλὴν ποιήσαντες, καὶ ἐπιφέρει τῷ αὐτοῦ ἕκαστος ἣν τι βούληται. 3. ἐπειδὴν δὲ ἡ ἐκφορὰ ἢ λάφυρα καὶ κυπαρισσίας ἄγουσιν ἁμαξαι, φυλῆς ἑκάστης μίαν· ἐνεστι δὲ τὰ ὅσα ἥς ἕκαστος ἦν φυλῆς. μία δὲ κλίνη κατὴ φέρεται ἐστρωμένη τῶν ἁφανεῶν, οἱ ἂν μὴ εὐρεθῶσιν ἐς ἀναιμείους. 4. ξυνεκφέρει δὲ ὁ βουλόμενος καὶ ἀσπῶν καὶ ξένων, καὶ γυναῖκες πάρεσιν αἱ προσήκουσαι ἐπὶ τὸν τάφον ὀλοφυρόμεναι. 5. τιθέναι οὖν ἐς τὸ δημόσιον σῆμα, ὃ ἐστὶν ἐπὶ τοῦ καλλίστου προαστείου τῆς πόλεως, καὶ αἰὲν ἐν αὐτῇ θάπτονται τοὺς ἐκ τῶν πολέμων, πλὴν γε τοὺς ἐν Μαραθῶνι· ἐκείνων δὲ διαπρεπῆ τὴν ἀρετὴν κρίναντες αὐτοῦ καὶ τὸν τάφον ἐποίησαν. 6. ἐπειδὴν δὲ κρύψωσι γῇ, ἀτὴρ ἡρμῆος ὑπὸ τῆς πόλεως, ὃς ἂν γινώμῃ τε δοκῇ μὴ ἀξύνετος εἶναι καὶ ἀξιόματι προίχῃ, λέγει ἐπ' αὐτοῖς ἔπαινον τὸν πρέποντα· μετὰ δὲ τοῦτο ἀπέρχονται. 7. ὧδε μὲν θάπτονται· καὶ διὰ παντὸς τοῦ πολέμου, ὁπότε ξυμβαίῃ αὐτοῖς, ἐχρῶντο τῷ νόμῳ. 8. ἐπὶ δ' οὖν τοῖς πρώτοις τοῖσδε Περικλῆς ὁ Ξανθίππου ἡγήθη λέγειν. καὶ ἐπειδὴ καιρὸν ἐλάβετε, προελθὼν ἀπὸ τοῦ σήματος ἐπὶ βῆμα ὑψηλὸν πεποιημένον, ὅπως ἀκούοιτο ὡς ἐπὶ πλεῖστον τοῦ ὁμίλου, ἔλεγε τοιαῦτα.

XXXV. Οἱ μὲν πολλοὶ τῶν ἐνθάδε εἰρηκότων ἤδη ἐπαινοῦσι τὸν προσθέντα τῷ νόμῳ τὸν λόγον τόνδε, ὡς καλὸν ἐπὶ τοῖς ἐκ τῶν πολέμων θαπτομένοις ἀγορεύεσθαι αὐτόν· ἐμοὶ δ' ἄρκουν ἂν ἰδοίη εἶναι ἀνδρῶν ἀγαθῶν ἔργον γενομένων ἔργον καὶ δηλοῦσθαι τὰς τιμὰς, οἷα καὶ νῦν περὶ τὸν τάφον τόνδε δημοσίᾳ παρασκευασθέντα ὁρᾶται, καὶ μὴ ἐν ἐπὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύεσθαι εὐ τε καὶ χεῖρον εἰπόμενι πιστευθῆναι. 2. χαλεπὸν γὰρ τὸ μετρίως εἰπεῖν, ἐν ᾧ μόλις καὶ ἡ δόκησις τῆς ἀληθείας βεβαιοῦνται. ὃ τε γὰρ ξυτειδῶς καὶ εὖνους ἀκροατῆς τάχ' ἂν τι ἐνδεεστερώς, πρὸς ᾧ βούλεται τε καὶ ἐπίσταται νομίσειε δηλοῦσθαι, ὃ τε ἄπειρος ἐστὶν ἃ καὶ πλεονάζειν, διὰ φθόρον, εἴ τι ὑπὲρ τὴν ἑαυτοῦ φύσιν ἀκούει. μέχρι γὰρ τοῦδε ἀνεκτιθεὶ οἱ ἔπαινοί εἰσι περὶ ἐτέρων λεγόμενοι, ἐς ὅσον ἂν καὶ αὐτὸς ἕκαστος οἴηται ἱκανὸς εἶναι δοῦσάι τι ὧν ἤκοντες· τῷ δὲ ὑπερβάλλοντι αὐτῶν φθοροῦντες ἤδη καὶ ἀπιστοῦσιν. 3. ἐπειδὴ δὲ τοῖς πάλαι οὕτως ἰδοκμάσθη ταῦτα καλῶς ἔχειν, χρὴ καὶ ἐμέ,

ἐπόμενον τῷ νόμῳ, πειραῖσθαι ὑμῶν τῆς ἐκάστου βουλήσεώς τε καὶ  
δοξῆς τυχεῖν ὡς ἐπὶ πλείστον. XXXVI. ἀρξομαι δὲ ἀπὸ τῶν  
προγόνων πρῶτον· δίκαιον γὰρ αὐτοῖς καὶ πρέπον δὲ ἅμα ἐν τῷ  
τοιῷδε τὴν τιμὴν ταύτην τῆς μνήμης δίδοσθαι. τὴν γὰρ χώραν αἰ-  
οὶ αὐτοὶ οἰκοῦντες, διαδοχῇ τῶν ἐπιγιγνομένων μέχρι τοῦδε ἔλευθέ-  
ραν δι' ἀρετῇν παρέδοσαν. 2. καὶ ἐκεῖνοί τε ἄξιοι ἐπαίνου, καὶ ἔτι  
μᾶλλον οἱ πατέρες ἡμῶν· κτησάμενοι γὰρ πρὸς οἷς ἐδιξάντο ὅσῃν  
ἔχομεν ἀρχὴν οὐκ ἀπόνως ἡμῖν τοῖς τῶν προσκατέλιπον. 3. τὰ δὲ  
πλείω αὐτῆς αὐτοὶ ἡμεῖς οἶδε, οἱ τῶν ἔτι ἄντες μάλιστα ἐν τῇ καθε-  
στηκυῖα ἡλικίᾳ, ἐπηυξήσαμεν, καὶ τὴν πόλιν τοῖς πᾶσι παρεσκευά-  
σαμεν καὶ ἐς πόλεμον καὶ ἐς εἰρήνην ἀνταρκεστάτην. 4. ὦν ἐγὼ τὰ  
μὲν κατὰ πολέμους ἔργα, οἷς ἕκαστα ἐκτέθη, ἢ εἴ τι αὐτοὶ ἢ οἱ  
πατέρες ἡμῶν βάρβαρον ἢ Ἑλληνα πόλεμον ἐπιόντα προθύμως ἡμν-  
νάμεθα, μακρογροεῖν ἐν εἰδόσιν οὐ βουλόμενος, εἰάσω· ἀπὸ δὲ οἷας  
τε ἐπιτηδεύσεως ἡλθομεν ἐκ' αὐτὰ καὶ μεθ' οἷας πολιτείας καὶ  
τρόπων ἐξ οἷων μεγάλα ἐγένετο, ταῦτα δηλώσας πρῶτον εἰμι καὶ  
ἐπὶ τὸν τῶνδε ἐπαινον, τομίζων ἐπὶ τε τῷ παρόντι οὐκ ἂν ἀπρεπῇ  
λεχθῆναι αὐτά, καὶ τὸν πάντα ὄμιλον καὶ ἀσπῶν καὶ ξένων ζύμφο-  
ρον εἶναι αὐτῶν ἐπακουσά. XXXVII. χρώμεθα γὰρ πολιτείας  
οὐ ζηλοῦσθαι τοὺς τῶν πείλας νόμους, παράδειγμα δὲ μᾶλλον αὐτοῖς  
ὄντες· τινὲς ἢ μιμούμενοι ἐτέρους. καὶ ὄνομα μὲν διὰ τὸ μὴ ἐς ὀλίγους  
ἀλλ' ἐς πλείους οἰκεῖν δημοκρατίᾳ κέκληται· μέτρεται δὲ κατὰ μὲν  
τοὺς νόμους πρὸς τὰ ἴδια διάφορα πᾶσι τὸ ἴσον, κατὰ δὲ τὴν ἀξίω-  
σιν, ὡς ἕκαστος ἐν τῷ εὐδοκίμῳ, οὐκ ἀπὸ μέρους τὸ πλεῖον ἐς τὰ  
κοινὰ ἢ ἀπ' ἀρετῆς προτιμᾶται, οὐδ' αὖ κατὰ πενίαν, ἔχων δὲ τι  
ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώματες ἀφανείᾳ κεκώλυται. 2. ἔλευ-  
θέρως δὲ τὰ τε πρὸς τὸ κοινὸν πολιτευόμεν καὶ ἐς τὴν πρὸς ἀλλή-  
λους τῶν καθ' ἡμέραν ἐπιτηδευμάτων ὑποψίαν, οὐ δι' ὀργῆς τὰν  
πείλας, εἰ καθ' ἡδογὴν τι δρᾷ, ἔχοντες, οὐδὲ ἀζημίους μὲν λυπηρὰς  
δὲ τῇ ὀφει ἀχθηρόνας προστιθέμενοι. 3. ἀνεπαχθῶς δὲ τὰ ἴδια  
προσομιλοῦντες τὰ δημόσια διὰ θεός μάλιστα οὐ παρανομοῦμεν, τῶν  
τε αἰεὶ ἐν ἀρχῇ ὄντων ἀκροάσει καὶ τῶν νόμων καὶ μάλιστα αὐτῶν  
ὅσοι τε ἐκ' ἀφελείᾳ τῶν ἀδικουμένων κείνται, καὶ ἔσοι, ἀγραφοί  
όντες, αἰσχύνειν ὁμολογουμένην φέρουσι. XXXVIII. καὶ μὴν καὶ  
τῶν πόρων πλείστας ἀναπαύλας τῇ γτώμῃ ἐπορισάμεθα, ἀγῶσι μὲν  
γε καὶ θυσίαις διατησίαις νομίζοντες, ἰδίαις δὲ κατασκευαῖς εὐπρα-

πόσει, ὥν καθ' ἡμέραν ἢ τέρψις τὸ λυπηρὸν εκπλήσσει. 2. ἐπεισ-  
έρχεται δὲ διὰ μέγεθος τῆς πόλεως ἐκ πάσης γῆς τὰ πάντα, καὶ  
ξυμβαίνει ἡμῖν μηδὲν οἰκειότερα τῇ ἀπολαίσει τὰ αὐτοῦ ἀγαθὰ  
γυγνόμενα καρποῦσθαι, ἢ καὶ τὰ τῶν ἄλλων ἀνθρώπων. XXXIX.  
διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις τῶν ἐναντίων  
τοῖσδε. τὴν τε γὰρ πόλιν κοινὴν παρίχομεν, καὶ οὐκ ἔστιν ὅτε ξενη-  
λασίαις ἀπειρῶμέν τινα ἢ μαθήματος ἢ θεάματος, ὃ μὴ κρυφθὲν  
ἂν τις τῶν πολέμιων ἰδὼν ὠφεληθείη, πιστεύοντες οὐ ταῖς παρα-  
σκευαῖς τὸ πλεόν καὶ ἀπάταις, ἢ τῷ ἅπ' ἡμῶν αὐτῶν ἐς τὰ ἔργα  
εὐφρόνῃ· καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπιπόνῳ ἀσκήσει, εὐθύς νέοι  
ὄντες, τὸ ἀνδρεῖον μετέρχονται, ἡμεῖς δὲ ἀνειμένως διαιτώμενοι  
οὐδὲν ἴσσοι ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους χωροῦμεν. 2. τεκμήριον  
δὲ· οὔτε γὰρ Λακεδαιμόνιοι καθ' ἐκάστοτε, μετὰ πάντων δ' ἐς τὴν  
γῆν ἡμῶν στρατεύουσι, τὴν τε τῶν πέλας αὐτοὶ ἐπαλθόντες οὐ χαλε-  
πῶς ἐν τῇ ἀλλοτρίᾳ τοὺς περὶ τῶν οἰκείων ἀμυνομένους μαχόμενοι  
τὰ πλείω κρατοῦμεν. 3. ἀθρόα τε τῇ δυνάμει ἡμῶν οὐδεὶς πῶ  
πολέμιος ἐνέτυχε, διὰ τὴν τοῦ θαντικοῦ τε ἅμα ἐπιμέλειαν, καὶ τὴν  
ἐν τῇ γῇ ἐπὶ πολλὰ ἡμῶν αὐτῶν ἐπίπεμψιν· ἥ δέ που μορφή τινα  
προσμιξῶσι, κρατήσαντες τέ τινες ἡμῶν πάντας ἀνχούσιν ἀπεῶ-  
σθαι, καὶ νικηθέντες ὑπ' ἀπάντων ἡσσησθαι. 4. καίτοι εἰ βῆθημία  
μᾶλλον ἢ πόρων μελέτη, καὶ μὴ μετὰ νόμων, τὸ πλεόν ἢ τρόπων  
ἀνδρείας ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν τοῖς τε μῆλλουσι  
ἀλγεινοῖς μὴ προκαμνεῖν, καὶ ἐς αὐτὰ ἐλθοῦσι μὴ ἀτολμοτέρους τῶν  
αἰεὶ μοχθούτων φαίνεσθαι. XL. καὶ ἐν τε τούτοις τὴν πόλιν  
ἀξίαν εἶναι θαυμάζεσθαι καὶ ἔτι ἐν ἄλλοις. φιλοκαλοῦμεν γὰρ μετ'  
ἐτέλειας καὶ φιλοσοφοῦμεν ἄνευ μαλακίας· πλούτῳ τε ἔργον μᾶλ-  
λον καιρῷ ἢ λόγον πόμπῃ χρῶμεθα, καὶ τὸ πένεσθαι οὐκ ὁμολογεῖν  
τινι αἰσχρόν, ἀλλὰ μὴ διαφεύγειν ἔργῳ αἰσχίον. 2. ἔτι τε τοῖς  
αὐτοῖς οἰκείων ἅμα καὶ πολιτικῶν ἐπιμέλεια, καὶ ἑτέροις πρὸς ἔργα  
τετραμμένοις τὰ πολιτικά μὴ ἐνδεῶς γνῶναι· μόνοι γὰρ τὸν τε μη-  
δὲν τῶνδε μετέχοντα οὐκ ἀπράγμονα ἀλλ' ἀχρεῖον νομίζομεν, καὶ  
αὐτοὶ ἤτοι κρίνομεν γε ἢ ἐνθυμούμεθα ὀρθῶς τὰ πρᾶγματα, οὐ  
τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι, ἀλλὰ μὴ προδιδαχθῆναι  
μᾶλλον λόγῳ πρότερον ἢ ἐπὶ ᾧ δεῖ ἔργῳ ἐλθεῖν. 3. διαφερόντως  
γὰρ δὴ καὶ τόδ᾽ ἔχομεν, ὥστε τολμᾶν τε οἱ αὐτοὶ μάλιστα, καὶ περὶ  
ὧν ἐπιχειρήσομεν ἐκλογίζεσθαι· ὃ τοῖς ἄλλοις ἀραθία μὲν θράσος,

λογισμὸς δὲ ὄκνον φέρει. κρείτιστοι δ' ἂν τὴν ψυχὴν δικαίως κρα-  
 θάιν, οἱ τὰ τε δεινὰ καὶ ἡδέα σαφέστατα γιγνώσκοντες, καὶ διὰ  
 ταῦτα μὴ ἀποτρεπόμενοι ἐκ τῶν κινδύνων. 4. καὶ τὰ ἐς ἀρετὴν  
 ἡσαντιώμεθα τοῖς πολλοῖς· οὐ γὰρ πάσχοντες εὖ ἀλλὰ δρωόντες  
 πτώμεθα τοὺς φίλους. βεβαιότερος δὲ ὁ δράσας τὴν χάριν, ὥστε  
 ὀφειλομένην δι' εὐνοίας ᾗ δίδωκε σώζειν· ὁ δ' ἀντοφείλων ἀμβλύ-  
 τερος, εἰδὼς οὐκ ἐς χάριν, ἀλλ' ἐς ὀφειλὴμα τὴν ἀρετὴν ἀποδίδωσιν.  
 5. καὶ μόνοι οὐ τοῦ ξυμφέροντος μᾶλλον λογισμῷ ἢ τῆς ἐλευθερίας  
 τῷ πιστῷ ἀδελῷ τινα ὠφελοῦμεν. XLI. ξυναλὼν τε λέγω τὴν τε  
 πᾶσαν πόλιν τῆς Ἑλλάδος παίδευσιν εἶναι, καὶ καθ' ἕκαστον δευπῶν  
 ἂν μοι τὸν αὐτὸν ἄνδρα παρ' ἡμῶν ἐπὶ πλείοσι ἂν εἶδῃ, καὶ μετὰ  
 χαρίτων μάλιστα ἂν εὐτραπέλως, τὸ σῶμα αὐταρκεῖ παρήχουθα.  
 2. καὶ ὡς οὐ λόγων ἐν τῷ παρόντι κόμπος τῷδε μᾶλλον ἢ ἔργων  
 ἔστιν ἀλήθεια, αὐτὴ ἡ δύναμις τῆς πόλεως, ἣν ἀπὸ τῶνδε τῶν τρό-  
 πων ἐκτιησάμεθα, σημαίνει. 3. μόνη γὰρ τῶν νῦν ἀποῆς κρείσσω  
 ἐς πείραν ἔρχεται, καὶ μόνη οὕτε τῷ πολεμίῳ ἐπιελθόντι ἀγανάκτησιν  
 ἔχει ὅψ' οἷον κακοπαθεῖ, οὕτε τῷ ὑπηκόῳ καταμέμψιν ὡς εὐχ' ἐπ'  
 ἀξίαν ἄρχεται. 4. μετὰ μεγάλων δὲ σημείων, καὶ οὐ δὴ τοι ἀμάρ-  
 τυρόν γε τὴν δύναμιν παρασχόμενοι, τοῖς τε νῦν καὶ τοῖς ἔπειτα  
 θαυμαστοησόμεθα, καὶ οὐδὲν προσδαόμενοι οὔτε Ὀμήρου ἰπαινέτωσιν,  
 οὔτε ὅστις ἔπεισι μὲν τὸ αὐτίκα τέρεψαι, τῶν δ' ἔργων τὴν ὑπόνοιαν  
 ἢ ἀλήθειαν βλαίψει, ἀλλὰ πᾶσιν μὲν θάλασσαν καὶ γῆν ἐσβατόν τῇ  
 ἡμετέρᾳ τὸλμῃ καταναγκάσαντες γενέσθαι, πανταχῶ δὲ μνημεῖα  
 κακῶν τε καὶ χαθῶν αἰθῖα συγκατοικίσαντες. 5. περὶ τοιαύτης οὖν  
 πόλεως οἶδε τε γενναίως δικαιοῦντες μὴ ἀφαιρεθῆναι αὐτὴν μαχό-  
 μοι ἐτελεύτησαν, καὶ τῶν λειπομένων πάντα τινα εἰπὸς εἰθέλειν  
 ὑπὲρ αὐτῆς κάμνειν. XLII. διὸ δὴ καὶ ἐμήκυνα τὰ περὶ τῆς πό-  
 λεως, διδασκαλίαν τε ποιούμενος μὴ περὶ ἴσου ἡμῖν εἶναι τὸν ἀγῶνα  
 καὶ οὗ· τῶνδε μὴδὲν ὑπάρχει ὁμοίως, καὶ τὴν εὐλογίαν ἅμα ἐφ' ὅσῃ  
 νῦν λέγων φανερὰν σημείους καθιστάς. 2. καὶ εἰρηται αὐτῆς τὰ  
 μέγιστα· ἃ γὰρ τὴν πόλιν ὕμνησα, αἱ τῶνδε καὶ τῶν τοιῶνδε ἀρεταὶ  
 ἐπέσκησαν, καὶ οὐκ ἂν πολλοῖς· τῶν Ἑλλήνων ἰσοῦρόπος ὥσπερ  
 τῶνδε ὁ λόγος τῶν ἔργων φανείη. δοκεῖ δέ μοι δηλοῦν ἄνδρὸς ἀρετὴν  
 πρώτη τε μνηύουσα καὶ τελευταία βεβαιούσα ἢ νῦν τῶνδε κατα-  
 στροφή. 3. καὶ γὰρ τοῖς τᾶλλα χείροσι δίκαιον τὴν ἐς τοὺς πολέ-  
 μους ὑπὲρ τῆς πατρίδος ἀνδραγαθίαν προτίδασθαι· ἀγαθῷ γὰρ

κακὸν ἀφανίσαντες κοινῶς μᾶλλον ὠφέλησαν ἢ ἐκ τῶν ἰδίων ἔβλαψαν. 4. τῶνδε δὲ οὔτε πλούτου τις, τὴν ἑμὶ ἀπόλαυσιν προτιμήσας, ἐμαλακίσθη οὔτε πείρας ἐλπιδί, ὥς κἂν ἔτι διαφικῶν αὐτὴν πλουτήσκειν, ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο· τὴν δὲ τῶν ἐναντίων τιμωρίαν ποθεινοτέραν αὐτῶν λαβόντες, καὶ κινδύνων ἅμα τόνδε κάλλιστον νομίσαντες, ἐβουλήθησαν μετ' αὐτοῦ τοὺς μὲν τιμωρῶσθαι, τῶν δὲ ἐφίεσθαι, ἐλπίδι μὲν τὸ ἀγανὲς τοῦ κατορθώσεσθαι ἐπιτρέψαντες, ἔργῳ δὲ περὶ τοῦ ἤδη ὀφειμένου σφίσιν αὐτοῖς ἀξιοῦντες πεποιθέναι, καὶ ἐν αὐτῷ τὸ ἀμύνεσθαι καὶ παθεῖν μᾶλλον ἡγήσάμενοι ἢ τὸ ἐνδόντας σῶζεσθαι, τὸ μὲν αἰσχρὸν τοῦ λόγου ἔργον, τὸ δ' ἔργον τῷ σώματι ὑπέμειναν, καὶ δι' ἐλαχίστον καιροῦ τύχης ἅμα ἀκμῇ τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπηλλάγησαν. XLIII. καὶ οἶδε μὲν προσηκόντως τῇ πόλει τοιοῦδε ἐγένετο· τοὺς δὲ λοιποὺς χρὴ ἀσφαλεστέραν μὲν εἶνεσθαι, ἀτολμοτέραν δὲ μηδὲν ἀξιοῦν τίς ἐν τοῖς πολεμίους διάνοιαν ἔχειν, σκοποῦντας μὴ λόγῳ μόνῳ εἶναι ὠφέλιον, ἢ ἂν τις πρὸς οὐδὲν χεῖρον αὐτοὺς ὑμᾶς εἰδόμενος μηχανῶν, λέγων ὅσα ἐν τῷ τοῖς πολεμίους ἀμύνεσθαι ἀγαθὰ ἔτεστιν, ἀλλὰ μᾶλλον τὴν τῆς πόλεως δύναμιν καθ' ἡμέραν ἔργῳ θεσπόμενος καὶ ἐραστὰς γιγνομένους αὐτῆς, καὶ ὅταν ὑμῖν μεγάλη δόξη εἶναι, ἐνθυμούμενος ὅτι τολμοῦντας, καὶ γιγνώσκοντες τὰ δέοντα, καὶ ἐν τοῖς ἔργοις αἰσχυνόμενοι ἄνδρες αὐτὰ ἐπείσαντο, καὶ ὁπότε καὶ πείρα τον σφυλείησαν, οὐκὼν καὶ τὴν πόλιν γε τῆς σφετέρως ἀρετῆς ἀξιοῦντας στερίσκουσιν, κάλλιστον δὲ ἔρατον αὐτῇ προεῖμενοι. 2. κοινῇ γὰρ τὰ σώματα διδόντες, ἰδίᾳ τὸν ἀγέρον ἐκαινον ἐλάβαντο, καὶ τὸν τάφον ἐπισημότατον, οὐκ ἐν ᾧ κείνται μᾶλλον, ἀλλ' ἐν ᾧ ἢ δόξα αὐτῶν παρὰ τῷ ἐντυχόντι αἰεὶ καὶ λόγου καὶ ἔργου καιρῷ ἀίμαρτος καταλείπεται. 3. ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφου καὶ οὐ στηλῶν μόνον ἐν τῇ οἰκίᾳ σημαίνει ἐπιγραφὴ, ἀλλὰ καὶ ἐν τῇ μὴ προσηκούσῃ ἄγραφος μνήμη παρ' ἐκάστῳ τῆς γένεως μᾶλλον ἢ τοῦ ἔργου ἐνδιατᾶται. 4. οὐς σὺν ἡμῖς ζηλώσαντας, καὶ τὸ εὐδαίμον τὸ ἐλεύθερον, τὸ δὲ ἐλεύθερον τὸ εὐπυχον κρίναντες, μὴ περιφᾶσθε τοὺς πολεμικοὺς κινδύνους. 5. οὐ γὰρ οἱ κακοπραγούντες δικαιότερον ἀφαιδοῖεν ἂν τοῦ βίου, οἷς ἐλπίς οὐκ ἔσ' ἀγαθόν, ἀλλ' αἷς ἢ ἐναντία μεταβολὴ ἐν τῷ ζῆν ἑμὶ κινδυνεύεται, καὶ ἐν οἷς μάλα μεγάλα τὰ διαφέροντα, ἢν τι πταίσωσιν. 6. ἀλγεινότερα γὰρ ἀνδρά γε φρόνημα ἔχοντι ἢ ἐν τῷ μετὰ τοῦ μαλακωθῆναι πάσκειν,

ἦν ὁ μετὰ ῥώμης καὶ κοινῆς ἐλπίδος ἅμα γιγνόμενος ἀναισθητος θάνατος. XLIV. διόπερ καὶ τοῖς τῶνδε νῦν τοκέας, ὅσοι πάρεστε, οὐκ ὀλοφύρεμαι μᾶλλον, ἢ παραμυθῆσομαι. ἐν πολυτρόποις γὰρ ξυμφοραῖς ἐπίσταται τραφέντες· τὸ δ' εὐτυχίς, οἱ ἂν τῆς εὐφροσύνης λάχουσιν, ὥσπερ οἶδα μὲν νῦν ταλευτήs, ὑμεῖς δὲ λύπης, καὶ οἷς ἐνευδαμονῆσαι τε ὁ βίος ὁμοίως καὶ ἐντελευτῆσαι ξυνεμετρήθη.

2. χαλαρὸν μὲν οὖν οἶδα παίδειν ὄν, ὧν καὶ πολλάκις ἔξετε ὑπομνήματα ἐν ἄλλων εὐτυχίαις, αἷς ποτε καὶ αὐτοὶ ἠγάλλεσθε· καὶ λύπη σὺν ὧν ἂν τις μὴ πειρασάμενος ἀγαθῶν στερεόσκηται, ἀλλ' οὐδ' αὖ ἐθῶς γεγόμενος ἀφαιρεθῇ. 3. καρτερεῖν δὲ χρή καὶ ἄλλων παίδων ἐλπίδι οἷς ἐπὶ ἡλικία τέκνωσιν ποιέσθαι· ἰδίᾳ τε γὰρ τῶν οὐκ ὄντων λήθῃ· οἱ ἐπιγιγνόμενοί τισιν ἔsονται, καὶ τῇ πόλει διχόθεν, ἐκ τε τοῦ μὴ ἐρημῶσθαι καὶ ἀσφαλείᾳ, ξυνοίσει· οὐ γὰρ οἷόν τε ἶσον τι ἢ δῖαιον βουλεύεσθαι, οἱ ἂν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παραβαλλόμενοι κωδυνεύουσιν. 4. ὅσοι δ' αὖ περηβήκατε, τόν τε πλείονα κέρδος ὃν εὐτυχίᾳ βίον ἠγεῖσθε καὶ τόνδε βραχὺν ἔσεσθαι, καὶ τῇ τῶνδε ἐνκλείᾳ κουφίζεσθε. τὸ γὰρ φιλότιμον ἀγῆρων μόνον, καὶ οὐκ ἐν τῷ ἀχρείᾳ τῆς ἡλικίας τὸ κερδαίνειν, ὥσπερ τινὲς φασί, μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι.

XLV. παισὶ δ' αὖ ὅσοι τῶνδε πάρεστε ἢ ἀδελφοῖς ὁρῶ μέγαν τὸν ἀγῶνα· τὸν γὰρ οὐκ ὄντα ἅπας εἰώθειν ἐπαινεῖν, καὶ μέλις ἂν καθ' ὑπερβολὴν ἀρετῆς σὺν ὁμοίοις ἀλλ' ὀλίγῳ χείρους κριθῆναι. φθόγος γὰρ τοῖς ζῶσι πρὸς τὸ ἀντίπαλον, τὸ δὲ μὴ ἐμποδῶν ἀναταγωνίστωρ εὐνοία τιτίμηται. 2. εἰ δὲ με δεῖ καὶ γυναικείας τι ἀρετῆς ἔsαι νῦν ἐν χηρείᾳ ἔsονται μνησθῆναι, βραχείᾳ παραινέσαι ἅπαν· σημανῶ. τῆς τε γὰρ ὑπαρχούσης φύσεως μὴ χείροσι γενέσθαι ὑμῖν μεγάλη ἡ δόξα, καὶ ἥs ἂν ἐπ' ἐλάχιστον, ἀρετῆς πέρι ἢ ψόγου ἐν τοῖς ἄρσεσι κλέος ἦ. XLVI. εἰρηται καὶ ἐμοὶ λόγῳ κατὰ τὸν νόμον ὅσα εἶχον πρόσφορα, καὶ ἔργῳ οἱ θαπτόμεναι τὰ μὲν ἤδη κεκόσμηται, τὰ δὲ αὐτῶν τόνs παῖδας τὸ ἀπὸ τοῦδε δημοσίᾳ ἢ πόλιν μέχρι ἡβῆs θρέψαι, ὠφέλιμον στέφανον τοῖsδε τε καὶ τοῖς λειπαμένοις τῶν τοιῶνδε ἀγῶνων προτιθεῖσα· ἄθλα γὰρ οἷς καῖται ἀρετῆς μέγιστα, τοῖsδε καὶ ἄνδρες ἀριστοὶ πολιτεύουσι. 2. νῦν δὲ ἀπολοφυράμενοι ὃν προσήκει ἕκαστος ἄπιτε.

XLVII. Τοιῶsδε μὲν ὁ τάφος ἐγένετο ἐν τῷ χειμῶνι τούτῳ· καὶ διαλθάντος αὐτοῦ πρῶτον ἔτος ταῦ πολέμου τοῦδε ἐταλόντα. 2. τοῦ δὲ θάφους εὐθὺς ἀρχαμένου, Πελοποννήσιοι καὶ οἱ ἑσπεριοὶ

τὰ δύο μέρη, ὥσπερ καὶ τὸ πρῶτον, ἐσθ' αὖλον ἐς τὴν Ἀττικὴν ἤγειτο δὲ Ἀρχιδάμος ὁ Ζευξιδάμου Λακεδαιμονίων βασιλεὺς. 3. καὶ καθεζόμενοι ἐδήουν τὴν γῆν. καὶ ὄντων αὐτῶν οὐ πολλὰς πω ἡμέρας ἐν τῇ Ἀττικῇ ἢ τόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον μὲν καὶ πρότερον πολλαχόσαι ἐγκατασθῆναι καὶ περὶ Ἀἴγνον καὶ ἐν ἄλλοις χωρίοις, οὐ μὲντοι τοσοῦτός γε λοιμὸς. οὐδὲ φθορὰ οὕτως ἀνθρώπων οὐδαμοῦ ἐμνημονεύετο γενέσθαι. 4. οὔτε γὰρ ἰατροὶ ἤρχοντο τὸ πρῶτον θεραπεύοντες ἀγνοίᾳ, ἀλλ' αὐτοὶ μάλιστα ἔθνησκον ὄσθ' καὶ μάλιστα προσήεσαν, οὔτε ἄλλη ἀνθρωπεία τέχνη οὐδεμία. ὅσα τε πρὸς ἰεροῖς ἐκτενέσαν ἢ ματαιαῖς καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνυφελῆ ἦν, τελευτιῶντές τε αὐτῶν ἀπέστησαν ὑπὸ τοῦ κακοῦ νικώμενοι. XLVIII. ἤρξατο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς Αἴγυπτον καὶ Αἰθίαν κατέβη καὶ ἐς τὴν βασιλείαν γῆν τὴν πολλήν. 2. ἐς δὲ τὴν Ἀθηναίων πόλιν ἐξαπαιαίως ἐνέπυσσε, καὶ τὸ πρῶτον ἐν τῇ Πειραιεὶ ἤψατο τῶν ἀνθρώπων, ὥστε καὶ ἐλέγχθη ὑπ' αὐτῶν ὡς οἱ Πελοποννήσιοι φάρμακα ἐσβεβλήκειαν ἐς τὰ φρέατα. κῆραι γὰρ οὐπω ἦσαν αὐτόθι. ὕστερον δὲ καὶ ἐς τὴν αὐτὴν πόλιν ἀφίκατο καὶ ἔθνησκον πολλῷ μᾶλλον ἥδη. 3. λεγέτω μὲν οὖν περὶ αὐτοῦ ὡς ἐκαστος γινώσκει καὶ ἰατρὸς καὶ ἰδιώτης ἀφ' οἷον εἰκὸς ἦν γενέσθαι αὐτόν, καὶ τὰς αἰτίας ἄσστινας νομίζει τοσαύτης μεταβολῆς ἱκανὰς εἶναι δύναμιν ἐς τὸ μεταστῆσαι σχεῖν. ἐγὼ δὲ οἷόν τε ἐγίγνετο λέξω, καὶ ἀφ' ὧν ἂν τις σκοπῶν, εἴ ποτε καὶ αὐθις ἐπιπέσοι, μάλιστα ἂν ἔχοι τι προσιδὼς μὴ ἀγνοεῖν, ταῦτα δηλώσω αὐτός τε νοσήσας καὶ αὐτὸς ἰδὼν ἄλλους πάσχοντας. XLIX. τὸ μὲν γὰρ ἔτος, ὡς ὁμολογεῖτο, ἐκ πάντων μάλιστα δὴ ἐκεῖνο ἄνοσον ἐς τὰς ἄλλας ἀσθενείας ἐτύγγατον ὃν. εἰ δέ τις καὶ προέκαμνέ τι, ἐς τοῦτο πάντα ἀπεκρίθη. 2. τοὺς δ' ἄλλους ἀπ' οὐδεμίας προφάσεως, ἀλλ' ἐξαίφνης ὑγίει. ὄντας πρῶτον μὲν τῆς κεφαλῆς θίρειν ἰσχυραὶ καὶ τῶν ὀφθαλμῶν ἐρυθρήματα καὶ φλόγῃσι ἐλάβανε, καὶ τὰ ἐντός, ἣ τε φάρυγξ καὶ ἡ γλῶσσα, εὐθὺς αἵματωδῇ ἦν καὶ πνεῦμα ἄτοπον καὶ δυσώδες ἤφει. 3. ἔπειτα ἐξ αὐτῶν πταχμός καὶ βράγχος ἐπεγίγνετο, καὶ ἐν οὐ πολλῷ χρόνῳ κατέβαινον ἐς τὰ στήθη ὁ πόρος μετὰ βηχὸς ἰσχυροῦ. καὶ ὥστε ἐς τὴν καρδίαν στηρίζαι, ἀνέστρεφί τε αὐτὴν καὶ ἀποκαθάρσις χολῆς παῖσαι ὅσαι ἐκ τῶν ἰατρῶν ὠνομασμέναι εἰσὶν ἐπήεσαν, καὶ αὐταὶ μετὰ ταλαιπωρί-



ας μεγάλης. 4. λέγῃ τε ταῖς πλείουσιν ἐπέπαιτε κατῇ, σπασμὸν ἐνθιδούσα ἰσχυρόν, τοῖς μὲν μετὰ ταῦτα λωφήσασα, τοῖς δὲ καὶ πολλῶ ὕστερον. 5. καὶ τὰ μὲν ἔξωθεν ἀπεσπένον σῶμα οὐκ ἄγασθερμὸν ἦν οὔτε χλωρόν, ἀλλ' ὑπέρωθρον, πελιδνόν, φλυταινῶν μικραῖς καὶ ἑλκεσιν ἐξηθηκός· τὸ δὲ ἐντὸς οὕτως ἐκάετο, ὥστε μήτε τῶν πάντων λεπτῶν ἱματίων καὶ σινδόων τὰς ἐπιβολὰς μηδ' ἄλλο τι ἢ γυμνοὶ ἀνίχεσθαι, ἥδιστα τε ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν. καὶ πολλοὶ τοῦτο τῶν ἡμελημένων ἀνθρώπων καὶ ἔδρασαν ἐς φορέατα, τῇ δίψῃ ἀπαύστω ζυγχομένοι. καὶ ἐν τῷ ὁμοίῳ παθαισθήκει τό τε πλέον καὶ ἥλασσον ποτόν. 6. καὶ ἡ ἀπορία τοῦ μὴ ἡσυχάζειν καὶ ἡ ἀγρυπνία ἐπέκλειτο διὰ παντός. καὶ τὸ σῶμα, ὅσονπερ χρόνον καὶ ἡ νόσος ἀμάρξαι, οὐκ ἡμαρτάνετο, ἀλλ' ἀντίτῃ παρὰ δόξαν τῇ ταλαιπωρίᾳ, ὥστε ἡ διαφθεύοντο οἱ πλείστοι ἐκταῖοι καὶ ἑβδομαῖοι ὑπὸ τοῦ ἐντὸς καύματος ἐτι ἐχοντίες τι δυνάμει, ἢ αἱ διαφύγοιεν, ἐπικατιόστος τοῦ νοσήματος ἐς τὴν κοιλίαν, καὶ ἐλκώσεώς τε αὐτῇ ἰσχυρᾶς ἐγγιγνομένης, καὶ διασφύλας αἶμα ἀκράτουν ἐπιπιπτούσης, οἱ πολλοὶ ὕστερον δι' αὐτὴν ἀσθενείᾳ ἀπεφθείροντο. 7. διεξήγει γὰρ διὰ παντός τοῦ σώματος ἄνωθεν ἀρξάμενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἰδρυνθὲν κακόν, καὶ εἴ τις ἐκ τῶν μεγίστων περιγένετο, τῶν γε ἀκρωτηρίων ἀντιληψὶς αὐτοῦ ἐπισήμαιε· 8. κατέσκηπτε γὰρ ἐς αἰδεῖα καὶ ἐς ἄκρας χεῖρας καὶ πόδας, καὶ πολλοὶ στερισκόμενοι τούτων διέφενγον, εἰσὶ δ' οἱ καὶ τῶν ὀφθαλμῶν· τοὺς δὲ καὶ λήθῃ ἑλάμβανε παραντίκα ἀσυστάνας τῶν πάντων ὁμοίως, καὶ ἡγήσαν σφᾶς τε αὐτοὺς καὶ τοὺς ἐπιτηδεύουσ. 1. γετόμενον γὰρ κρεῖσσον λόγου τὸ εἶδος τῆς νόσου, τὰ τε ἄλλα χαλεπωτέρας ἢ κατὰ τὴν ἀνθρωπείαν φύσιν προσέπιπτεν ἐκάστη, καὶ ἐν τῷδε ἰδίῳως μάλιστα ἄλλο· τι δὲ ἢ τῶν ζυντερόφων τι· τὸ γὰρ ὄρεα καὶ τετράποδα ὅσα ἀνθρώπων ἄπτεται, πολλῶν ἀτάκτως γιγνομένων, ἢ οὐ προσήκει, ἢ γασάμενα διεφθείρετο. 2. τεμῆριον δὲ τῶν μὲν τοιούτων ὁρίσθαι ἐπιλειψὶς σαφὲς ἐγένετο, καὶ οὐχ ἐωρῶντο οὔτε ἄλλως οὔτε περὶ τοιούτων οὐδέν· οἱ δὲ κύνας μᾶλλον αἰσθητὴν παρεῖχον τοῦ ἀποβαίνοντος διὰ τὸ ζυνδικταῖσθαι.

LI. Τὸ μὲν οὖν νόσημα, πολλὰ καὶ ἄλλα παραλιπόντι ἀτοπίας, ὡς ἐκάστῃ ἐτήχηκέ τι διαφερότως· ἐτέρῳ πρὸς ἕτερον γιγνόμενος, τοιούτος ἦν ἐπὶ πᾶν τὴν ἰδίαν. καὶ ἄλλο παραλύει κατ' ἐπεῖθον τὸν χρόνον οὐδὲν τῶν εἰσθότων· ἃ δὲ καὶ γίνετο, ἐς τοῦτο ἐτελεύ-

τα. 2. ἔθνησκον δὲ οἱ μὲν ἀραιαί, οἱ δὲ καὶ πάνυ θεραπεύμενοι. ἔν τε οὐδὲν κατέστη ἴαμα ὡς εἰπεῖν ὅ,τι χρεῖν προσφέροντας ὠφελεῖν· τὸ γὰρ τῷ ξυνεσσηκόν, ἄλλον τοῦτο ἔβλαπτε. 3. σῶμά τε αὐταρκες ὄν οὐδὲν διαφάνη πρὸς αὐτό, ἰσχύος περὶ ἡ ἀσθητικίας, ἀλλὰ πάντα ξυνήρει καὶ τὰ πάσῃ διαίτῃ θεραπεύόμενα. 4. δεινότειον δὲ παντὸς ἦν τοῦ κακοῦ ἢ τε ἀθυρία· ὁπότε τις αἰσθόιτο κάμνων, πρὸς γὰρ τὸ ἀνέλπιστον εὐθὺς τραπέμενοι τῇ γνῶμῃ πολλῶ μᾶλλον προέιντο σφᾶς αὐτοὺς καὶ οὐκ ἀντεῆχον, καὶ ὅτι ἕτερος ἀφ' ἐτέρου θεραπείας ἀναπιμπλάμενοι ὥσπερ τὰ πρόβατα ἔθνησκον. καὶ τὸν πλεῖστον φθόρον τοῦτο ἐναποίει. 5. εἴτε γὰρ μὴ θάλοισιν ἀδιδότες ἀλλήλοις προσίεναι, ἀπεώλλυντο ἔρημοι, καὶ οἰκίαι πολλαὶ ἐκινώθησαν ἀπερία τοῦ θεραπεύουστος· εἴτε προσίοισιν, διεφθείροτο, καὶ μάλιστα οἱ ἀρετῆς τι μεταποιοῦμενοι· αἰσχύνῃ γὰρ ἠφείδουν σφᾶν αὐτῶν, δοῖόντες παρὰ φίλους, ἵπαι καὶ τὰς ὀλοφύρεσις τῶν ἀπογεννομένων πλευνῶντες καὶ οἱ οἰκῶσι ἐξέκαμνον, ὑπὸ τοῦ πολλοῦ κακοῦ νικώμενοι. 6. ἐπὶ πλέον δὲ ὅμως οἱ διαπεφευγότες τὸν τε θνήσκοντα καὶ τὸν πονούμενον φηκτίζοντο διὰ τὸ προσιδέναι τε καὶ αὐτοὶ ἤδη ἐν τῷ θαρσαλέῳ εἶναι· δις γὰρ τὸν αὐτὸν ὥστε καὶ πτείσειν οὐκ ἐπελάμβανε. καὶ ἑμακαρίζοντό τε ὑπὸ τῶν ἄλλων, καὶ αὐτοὶ τῷ παραχρήμα περιχαρεῖ καὶ ἐς τὸν ἔπειτα χρόνον ἐλπίδος τι εἶχον κούφης μὴδ' ἂν ἐπ' ἄλλου νοσήματός ποτε ἔτι διαφθαρεῖναι.

LII. Ἐπίσει δ' αὐτοὺς μᾶλλον, πρὸς τῷ ὑπάρχοντι πόνῳ, καὶ ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ, καὶ οὐχ ἦσσαν τοὺς ἐπελθόντας. 2. οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν καλίβαις πνιγγραῖς, ὥρα ἔτους διαιτωμένων ὁ φθόρος ἐγίγνετο οὐδενὶ κόσμῳ, ἀλλὰ καὶ νεκροὶ ἐπ' ἀλλήλοις ἀποθνήσκοντες ἔκειντο, καὶ ἐν ταῖς ὁδοῖς ἐκαλωδοῦντο καὶ περὶ τὰς κρήνας ἀπάσας ἡμιθνήτες, τοῦ ὕδατος ἐπιθυμία. 3. τὰ τε ἱερὰ ἐν οἷς ἐσκήνηντο νεκρῶν πλεῖα ἦν, αὐτοῦ ἐναποθνησκόντων· ὑπερβιαζομένου γὰρ τοῦ κακοῦ, οἱ ἄνθρωποι οὐκ ἔχοντες ὅ,τι γένωνται, ἐς ὕλῃωρίαν ἐτράποντο καὶ ἱερῶν καὶ ὁρίων ὁμοίως. 4. νόμοι τε πάντες συνεταράχθησαν οἷς ἐχρῶντο πρότερον περὶ τὰς ταφάς, ἔθαπτον δὲ ὡς ἑκαστος εἰδύνατο. καὶ πολλοὶ ἐς ἀκαισχύντους θήκας ἐτράποντο, σπάνει τῶν ἐπιτηδείων διὰ τὸ σκητὸς ἤδη προτεθάναι σφίσιν· ἐπὶ πυρὸς γὰρ ἀλλοτριίας, φθάσαντες τοὺς νήσαντας, οἱ μὲν ἐπιθῶντες τὸν ἑαυτῶν νεκρὸν

ἐφῆπτον, οἱ δὲ καιόμενου ἄλλον ἄνωθεν ἐπιβαλόντες ὃν φέροιεν ἀπῆσαν. LIII. πρῶτόν τε ἤρξε καὶ ἐς τάλλα ἐπὶ πόλει ἐπὶ πλέον ἀνομίας τὸ νόσημα. ῥᾶον γὰρ ἐτόλμα τις ἢ πρότερον ἀπεκρύνετο μὴ καθ' ἥδονην ποιεῖν, ἀγχίστροφον τὴν μεταβολὴν ὀρῶντες· τῶν δ' εὐδαιμόνων καὶ αἰφνιδίως θνησκόντων καὶ τῶν οὐδὲν πρότερον κεκτημένων, εὐθύς δὲ τὰκείνων ἐχόντων. 2. ὥστε ταχεῖας τὰς ἐπανρῆσεις καὶ πρὸς τὸ τερπνὸν ἡξίουν ποιεῖσθαι, ἐφῆμερα. τὰ τε σώματα καὶ τὰ χρήματα ὁμοίως ἡγούμενοι. 3. καὶ τὸ μὲν προσ-  
ταλαιπώρεϊν ἐφ' ὁδῶντι καλῶ οὐδεὶς πρόθυμος ἦν, ἀδελφὸν νομίζων· εἰ πρὶν ἐπ' αὐτὸ ἐλθεῖν διαφθαρήσεται· ὅ, τι δὲ ἤδη τε ἰδὺ καὶ πανταχόθεν τὸ ἐς αὐτὸ κερδαλίον, τοῦτο καὶ καλὸν καὶ χρήσιμον κατέστη. 4. Θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδεὶς ἀπέργε, τὸ μὲν κρίνοντες ἐν ὁμοίᾳ καὶ σίβειν καὶ μὴ ἐκ τοῦ πάντας ὀρᾶν ἐν ἴσῳ ἀπολλυμένους, τῶν δὲ ἀμαρτημάτων οὐδεὶς ἐλπίζων μέχρι τοῦ δίκην γενέσθαι βιῶνς ἂν εἴη τιμωρίαν ἀντιδοῦναι, πολὺν δὲ μείζω τὴν ἡδὴ κατεψηφισμένην σφῶν ἐπικρεμασθῆναι, ἢ πρὶν ἐμπασεῖν εἰκὸς εἶναι τοῦ βίου τι ἀπολαῦσαι.

LIV. Τοιοῦτον μὲν πάθει οἱ Ἀθηναῖοι περιπεσόντες ἐπιῴοντο, ἀνθρώπων τε ἐκδοὺς θνησκόντων καὶ γῆς ἕξω θηομένης. 2. ἐν δὲ τῷ κακῷ, οἷα εἰκὸς, ἀρεμῆσθαι καὶ τοῦδε τοῦ ἔπου, φάσκοντες οἱ πρεσβύτεροι πάλαι ἄδασθαι,

ἧξει Δωριακὸς πόλεμος καὶ λοιμὸς ἅμ' αὐτῷ.

3. ἐγένετο μὲν οὖν ἐρις τοῖς ἀνθρώποις μὴ λοιμὸν ὠνομάσθαι ἐν τῷ ἔπει ὑπὸ τῶν παλαιῶν, ἀλλὰ λιμόν, ἐτίκχε δὲ ἐπὶ τοῦ παρόντος εἰκότως λοιμὸν εἰρησθαι· οἱ γὰρ ἄνθρωποι πρὸς ἃ ἐπασχον τὴν μνήμην ἐποιούντο. ἦν δέ γε οἰμαί ποτε ἄλλος πόλεμος καταλάβῃ Δωρικὸς τοῦδε ὕστερος καὶ ξυμβῇ γενέσθαι λιμόν, κατὰ τὸ εἰκὸς οὕτως ἄσσονται. 4. μνήμη δὲ ἐγένετο καὶ τοῦ Λακεδαιμονίων χρη-  
στηρίον τοῖς· εἰδόσιν, ὅτι ἐπερωτῶσιν αὐτοῖς τὸν θεὸν εἰ χρὴ πολε-  
μεῖν ἀντίλε κατὰ κράτος πολέμοις νίκην ἔσσεσθαι, καὶ αὐτὸς ἐφη  
ξυλλήψεσθαι. 5. περὶ μὲν οὖν τοῦ χρηστηρίου τὰ γινόμενα ἥκαστον ὁμοῖα εἶναι· ἐσβεβληκότων δὲ τῶν Πελοποννησίων ἢ τόσος ἡρξάτο  
εὐθύς. καὶ ἐς μὲν Πελοπόννησον οὐκ ἐσῆλθεν, ὅ, τι ἄξιον καὶ εἰπεῖν,  
ἐπετείματο δὲ Ἀθήνας μὲν μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων  
χωρίων τὰ πολυανθρωπότατα. 6. ταῦτα μὲν τὰ κατὰ τὴν νόσον  
γεγόμενα.

LV. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ ἔτεμον τὸ πεδίον, παρῆλθον εἰς τὴν Πάραλον γῆν καλουμένην μέχρι Λαυρίου, οὗ τὰ ἀργύρεα μέταλλά ἐστιν Ἀθηναίοις. καὶ πρῶτον μὲν ἔτεμον ταύτην ἢ πρὸς Πελοπόννησον ὁρᾷ, ἔπειτα δὲ τὴν πρὸς Εὐβοίαν τε καὶ Ἀνδρος τετραμμένην. 2. Περικλῆς δέ, στρατηγὸς ὢν καὶ τότε, περὶ μὲν τοῦ μὴ ἐπαξίεσθαι τοὺς Ἀθηναίους τὴν αὐτὴν γῆν εἶχεν, ὥσπερ καὶ ἐν τῇ προτέρᾳ ἐσβολῇ. LVI. εἰ δ' αὐτῶν ἐν τῷ πεδίῳ ὄντων, πρὶν εἰς τὴν παραλίαν γῆν ἐλθεῖν, ἑκατὸν νεῶν ἐπίπλουν τῇ Πελοποννήσῳ παρασκευάζετο, καὶ ἐπειδὴ ἐτοῖμα ἦν, ἀνῆγετο. 2. ἦγε δ' ἐπὶ τῶν νεῶν ὀπλίτας Ἀθηναίων τετρακισχιλίους καὶ ἰππίας τριακοσίους ἐν ναυσὶν ἰκπαγωγοῖς πρῶτον τότε ἐκ τῶν παλαιῶν νεῶν ποιηθείσαις. ξυστρατεύοντο δὲ καὶ Χίοι καὶ Λέσβιοι πενήκοντα ναυσὶν. 3. ὅτε δὲ ἀνῆγετο ἡ στρατιὰ αὕτη Ἀθηναίων, Πελοποννησίους κατέλιπον τῆς Ἀττικῆς ὄντας ἐν τῇ παραλίᾳ. 4. ἀφικόμενοι δὲ εἰς Ἐπίδουρον τῆς Πελοποννήσου, ἔτεμον τῆς γῆς τὴν πολλήν, καὶ πρὸς τὴν πόλιν προσβαλόντες εἰς ἐλπίδα μὲν ἦλθον τοῦ ἐλεῖν, οὐ μέντοι προεχώρησέ γε. 5. ἀναγαγόμενοι δὲ ἐκ τῆς Ἐπιδάουρου ἔτεμον τὴν τε Τροιζηνίδα γῆν καὶ τὴν Ἀλιάδα καὶ τὴν Ἐρμιονίδα· ἐστὶ δὲ πάντα ταῦτα ἐπιθαλάσσια τῆς Πελοποννήσου. 6. ἄραντες δὲ ἀπ' αὐτῶν ἀφίκοντο εἰς Πρασιάς τῆς Λακωνικῆς, πόλισμα ἐπιθαλάσσιον, καὶ τῆς τε γῆς ἔτεμον καὶ αὐτὸ τὸ πόλισμα εἶλον καὶ ἐπόρθησαν. 7. τοὺς δὲ Πελοποννησίους οὐκ αἶτι κατέλαβον ἐν τῇ Ἀττικῇ ὄντας, ἀλλ' ἀνακεχωρηκότας.

LVII. Ὅσον δὲ χρόνον οἱ τε Πελοποννήσιοι ἦσαν ἐν τῇ γῇ τῇ Ἀθηναίων, καὶ οἱ Ἀθηναῖοι ἐστράτευσον ἐπὶ τῶν νεῶν, ἡ νόσος ἐν τε τῇ στρατιᾷ τοὺς Ἀθηναίους ἐφθιρε καὶ ἐν τῇ πόλει, ὥστε καὶ ἐλέχθη τοὺς Πελοποννησίους δέισατας τὸ νόσημα, ὡς ἐπυνθάνοντο τῶν αὐτομόλων ὅτι ἐν τῇ πόλει εἶχε καὶ θάπτοντας ἅμα ὑσθάνοντο, θάσσον ἐκ τῆς γῆς ἐξελθεῖν. 2. τῇ δὲ ἐσβολῇ ταύτῃ πλείστον τε χρόνον ἐνέμειταν καὶ τὴν γῆν πᾶσαν ἔτεμον· ἡμέρας γὰρ τεσσαράκοντα μάλιστα ἐν τῇ γῇ τῇ Ἀττικῇ ἐγένοντο.

LVIII. Τοῦ δ' αὐτοῦ θέρους Ἄγων ὁ Νικίου καὶ Κλεόπομπας ὁ Κλεινίου, ξυστράτηγοι ὄντες Περικλέους, λαβόντες τὴν στρατιάν ὑπὲρ ἐκείνος ἐχρήσατο, ἐστράτευσαν εὐθύς ἐπὶ Χαλκιδέας τὰς ἐπὶ Θράκης καὶ Ποτιδαίας ἐτι πολιορκουμένης, ἀφικόμενοι δὲ μηχανάς τε τῇ Ποτιδαίᾳ προσέφερον καὶ παντὶ τρόπῳ ἐπειρώοντο

αλεῖν. 2. προεγώρει δὲ αὐτοῖς οὔτε ἡ αἵρεσις τῆς πόλεως οὔτε τᾶλλα τῆς παρασκευῆς ἀξίως· ἐπιγενομένη γὰρ ἡ νόσος ἐνταῦθα δὴ πάνν ἐπέσειε τοὺς Ἀθηναίους, φθειρόνσα τὴν στρατιάν, ὥστε καὶ τοὺς προτέρους στρατιώτας τοσσησι τῶν Ἀθηναίων ἀπὸ τῆς ξυν Ἀγωνι στρατιᾶς, ἢ τῷ πρὸ τοῦ χρόνῳ ὑγιαίνοντας. Φορμίων δὲ καὶ οἱ ἐξακόσιοι καὶ χίλιοι οὐκέτι ἦσαν περὶ Χαλκιδέας. 3. ὁ μὲν οὖν Ἀγων ταῖς ναυσὶν ἀνεχώρησεν εἰς τὰς Ἀθήνας, ἀπὸ τετρακισχιλίων ὀπλιτῶν χιλίους καὶ πεντήκοντα τῇ νόσῳ ἀπολέσας ἐν πεσσαράκοντα μάλιστα ἡμέραις· οἱ δὲ πρότεροι στρατιῶται κατὰ χώραν μένοντες ἐπολιόρχουν τὴν Ποτιδαίαν.

LIX. Μετὰ δὲ τὴν δευτέραν ἐσβολὴν τῶν Πελοποννησίων οἱ Ἀθηναῖοι, ὡς ἦ τε γῇ αὐτῶν ἐτέμνητο τὸ δεύτερον, καὶ ἡ νόσος ἐπέκειτο ἅμα καὶ ὁ πόλεμος, ἡλλοίωοντο τὰς γνώμας, 2. καὶ τὸν μὲν Περικλέα ἐν αἰτίᾳ εἶχον, ὡς πείσαντα σφᾶς πολεμεῖν, καὶ δι' ἐκείνον ταῖς συμφοραῖς περιπεπωκότες, πρὸς δὲ τοὺς Λακεδαιμονίους ὠρμητο ξυγχωρεῖν· καὶ πρέσβεις τιτὰς πέμψαντες ὡς αὐτοὺς ἄπρακτοι ἐγένοντο. πανταχόθεν τε τῇ γνῶμῃ ἄποροι καθεστῶτες ἐπέκειτο τῷ Περικλεῖ. 3. ὁ δὲ ὀρῶν αὐτοὺς πρὸς τὰ παρόντα χαλεπαίνοντας, καὶ πάντα ποιοῦντας ἅπερ αὐτὸς ἤλπιζε, ξύλλογον ποιήσας, εἶε δ' ἐστρατήγει, ἐβούλετο θαροῦναι τε καὶ ἀπαγαγὼν τὸ ὀργιζόμενον τῆς γνῶμης πρὸς τὸ ἡπιώτερον καὶ ἀδεέστερον καταστήσαι. παρελθὼν δὲ ἔλεξε τοιαύδε.

LX. Καὶ προσδεχομένη μοι τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμὲ γεγένηται, αἰσθάνομαι γὰρ τὰς αἰτίας, καὶ ἐκκλησίαν τούτου ἕνεκα ξυνηγαγον, ὅπως ὑπομνήσω καὶ μέμψομαι, εἴ τι μὴ ὀρθῶς ἢ ἐμοὶ χαλεπαίνετε, ἢ ταῖς συμφοραῖς εἴκετε. 2. ἐγὼ γὰρ ἠγοῦμαι πόλιν πλείω ξύμπασαν ὀρθοιμένην ὡς ελεῖν τοὺς ἰδιώτας ἢ καθ' ἕκαστον τῶν πολιτῶν εὐπραγοῦσαν, ἀθροῖαν δὲ σφαλλομένην. 3. καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ καθ' ἑαυτὸν διαφθειρομένης τῆς πατρίδος οὐδὲν ἴσσον ξυναπόλλυται, κακοτυχῶν δὲ ἐν εὐτυχούσῃ πολλῷ μᾶλλον διασώζεται. 4. ὁπότε οὖν πόλις μὲν τὰς ἰδίας συμφορὰς οἷα τε φέρειν, εἰς δὲ ἕκαστος τὰς ἐκείνης ἀδύνατος, πῶς οὐ χρὴ πάντας ἀμύνειν αὐτῇ, καὶ μὴ ὃ νῦν ὑμεῖς δοῦτε, ταῖς κατ' οἶκον κακοπραγίαις ἐκπεπληγμένοι τοῦ κοινοῦ τῆς σωτηρίας ἀφίσσθε, καὶ ἐμὲ τε τὸν παραινέσαντα πολεμεῖν καὶ ὑμᾶς αὐτούς, οἱ ξυνέγνωτε, δι' αἰτίας ἔχετε. 5. καίτοι ἐμοὶ τοιούτῳ ἀνδρὶ ὀργίζεσθε, ὅς οὐδεὶς οἶομαι

ἦσσαν εἶναι γινῶναι τε τὰ δέοντα καὶ ἐμνηνεῦσαι ταῦτα, φιλόπολις τε καὶ χρημάτων κρείσσων. 6. ὃ τε γὰρ γρούς καὶ μὴ σαφῶς διδάξας ἐν ἴσῳ καὶ εἰ μὴ ἐνεθυμήθη· ὃ τ' ἔχων ἀμφοτέρω, τῇ δὲ πόλει δύστροπος, οὐκ ἂν ὁμοίως τι οἰκείως φράζοι· προσόντος δὲ καὶ τοῦδε, χρήμασι δὲ νικωμένου, τὰ ξύμπαντα τοῦτον ἐπὶς ἂν πωλοῖτο. 7. ὥστ' εἴ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἐτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπέσθητε, οὐκ ἂν εἰκότως νῦν τοῦ γε ἀδικεῖν αἰτίαν φεροίμην. LXI. καὶ γὰρ οἷς μὲν αἴρεσις γηγένηται τᾶλλα εὐτυχοῦσι, πολλὴ ἄνοια πολεμήσαι· εἰ δ' ἀναγκαῖον ἦν ἡ εἴξαντας εὐθύς τοῖς πείλας ὑπακούσαι ἢ κινδυνεύσαντας περιγενέσθαι, ὁ φυγὼν τὸν κίνδυνον τοῦ ὑποστάντος μεμπτότερος. 2. καὶ ἐγὼ μὲν ὁ αὐτός εἰμι καὶ οὐκ ἐξίσταμαι· ὑμεῖς δὲ μεταβάλλετε, ἐπειδὴ ξυνέβη ὑμῖν πεισθῆναι μὲν ἀκραιόις, μεταμελεῖν δὲ κακονύμοις, καὶ τὸν ἑμὸν λόγον ἐν τῷ ὑμετέρῳ ἀσθενεῖ τῆς γνώμης μὴ ὀρθὸν φαίνεσθαι, διότι τὸ μὲν λυποῦν ἔχει ἤδη τὴν αἰσθησιν ἐκάστω, τῆς δὲ ὠφελείας ἀποστίνετι ἢ δῆλως ἀπασι, καὶ μεταβολῆς μεγάλῃς, καὶ ταύτης ἐξ ὀλίγου, ἐμπειροῦσης ταπεινὴ ὑμῶν ἢ διάνοια ἐγκαρτερεῖν ἂ ἐγνώτε. 3. δουλοὶ γὰρ φρόνημα τὸ αἰφνίδιον καὶ ἀπροσδόκητον καὶ τὸ πλείεστον παραλόγῳ ξυμβαῖνον· ὁ ὑμῖν πρὸς τοῖς ἄλλοις οὐχ ἥμισυ καὶ κατὰ τὴν νόσον γηγένηται. 4. ὅμως δὲ πόλιν μεγάλην οἰκοῦντας, καὶ ἐν ἡθεσιν ἀντιπάλοις αὐτῇ τεθραμμένους, χρεὼν καὶ ξυμφοραῖς ταῖς μεγίσταις ἐθέλειν ὑγίστασθαι, καὶ τὴν ἀξίωσιν μὴ ἀφανίζειν· ἐν ἴσῳ γὰρ οἱ ἄνθρωποι δικαιοῦσι τῆς τε ὑπαρχούσης δόξης αἰτιᾶσθαι ὅστις μαλακία ἐλλείπει καὶ τῆς μὴ προσηκούσης μισεῖν τὸν θρασύντητι ὀρεγόμενον· ἀπαλγήσαντας δὲ τὰ ἴδια τοῦ κοιροῦ τῆς σωτηρίας ἀντιλαμβάνεσθαι. LXII. τὸν δὲ πόρον τὸν κατὰ τὸν πόλεμον, μὴ γένηται τε πολὺς καὶ οὐδὲν μᾶλλον περιγενώμεθα, ἀρκεῖτω μὲν ὑμῖν καὶ ἐκεῖνα ἐν οἷς ἄλλοτε πολλάκις γε δὴ ἀπέδειξα οὐκ ὀρθῶς αὐτὸν ὑποπτευόμενον, δηλώσω δὲ καὶ τοδε, ὃ μοι δοκεῖτε οὐτ' αὐτοὶ πάποτε ἐνεθυμηθῆναι, ὑπάρχον ὑμῖν, μεγέθους πέρι ἐς τὴν ἀρχὴν οὐτ' ἐγὼ ἐν τοῖς πρὶν λόγοις· οὐδ' ἂν νῦν ἐχρησάμην κομπωδεστέραν ἔχοντι τὴν προσποίησιν, εἰ μὴ καταπληγμένους ὑμᾶς παρὰ τὸ εἶκος ἐώρων. 2. οἴεσθε μὲν γὰρ τῶν ξυμμάχων μόνον ἄρχειν, ἐγὼ δὲ ἀποφαίτω δύο μερῶν τῶν ἐς χρῆσιν φανερῶν, γῆς καὶ θαλάσσης, τοῦ ἐτέρου ὑμᾶς παντὸς κυριωτάτους ὄντας, ἐφ' ὅσον τε νῦν νέμεσθε καὶ ἦν ἐπὶ πλέον βουληθῆτε· καὶ οὐκ

ἔστιν ὅστις τῇ ὑπαρχούσῃ παρασκευῇ τοῦ ναυτικοῦ πλέοντας ὑμᾶς οὔτε βασιλεὺς κωλύσει, οὔτε ἄλλο οὐδὲν ἔθνος τῶν ἐν τῇ παρόντι. 3. ὥστε οὐ κατὰ τὴν τῶν οἰκιῶν καὶ τῆς γῆς χρεῖαν, ὧν μεγάλων νομίζετε ἑσπερῆσθαι, αὕτη ἡ δύναμις φαίνεται· οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν, μᾶλλον ἢ οὐ κήπιον καὶ ἐγκαλλώπισμα πλούτου πρὸς ταύτην νομίσαντας ὀλιγορῆσαι, καὶ γινῶναι ἐλευθερίαν μὲν, ἣν ἀντιλαμβανόμενοι αὐτῆς διασώσωμεν, ραδίως ταῦτα ἀναληψομένην, ἄλλων δ' ὑπακούουσαι καὶ τὰ προσεκτημένα φιλεῖν ἐλασσοῦσθαι, τῶν τε πατιέρον μὴ χεῖρους κατ' ἀμφοτέρω φανῆναι, οἳ μετὰ πόνων καὶ οὐ παρ' ἄλλων δεξάμενοι κατέσχον τε καὶ προσέτι διασώσαντες παρέδοσαν ἡμῖν αὐτά, αἰσχίον δὲ ἔχοντας ἀφαιρεθῆναι ἢ κτωμένους ἀτιγῆσαι, ἵνα δὲ τοῖς ἐχθροῖς ὁμοσε μὴ φρονήματι μόνον, ἀλλὰ καὶ καταφρονήματι. 4. αὔχημα μὲν γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχοῦς καὶ δειλῷ τινι ἐγγίγνεται, καταφρόνησις δὲ ὅς ἂν καὶ γνώμη πιστεύῃ τῶν ἐναντίων προέχῃ, ὃ ἡμῖν ὑπάρχει. 5. καὶ τὴν τίλμαν ἀπὸ τῆς ὁμοίας τύχης ἢ ξυγαις ἐκ τοῦ ὑπέρφρονος ἐχυρωτέραν παρέχεται, ἐλπίδι τε ἥσσον πιστεύει, ἥς ἐν τῇ ἀπόρῳ ἢ ἰσχύς, γνώμη δὲ ἀπὸ τῶν ὑπαρχόντων, ἥς βεβαιότερα ἢ πρότεια. LXIII. τῆς τε πόλεως ὑμᾶς εἰκὸς τῇ τιμωμένῳ ἀπὸ τοῦ ἄρχειν, ὅπερ ἅπαντες ἀγάλλεσθε, βοηθεῖν, καὶ μὴ φεύγειν τοὺς πόνους ἢ μηδὲ τὰς τιμὰς διώκειν· μηδὲ νομίσαι περὶ ἐνὸς μότου, δουλείας ἀντ' ἐλευθερίας, ἀγωνίζεσθαι, ἀλλὰ καὶ ἀρχῆς στερήσεως καὶ κινδύνου ὧν ἐν τῇ ἀρχῇ ἀπήχθεσθε. 2. ἥς οὐδ' ἐκοτῆναι ἔτι ὑμῖν ἔστιν, εἴ τις καὶ τόδε ἐν τῇ παρόντι δεδιὼς ἀπραγμοσύνην ἀνδραγαθίζεται· ὡς τυραννίδα γὰρ ἤδη ἔχετε αὐτήν, ἣν λαβεῖν μὲν ἄδικον δοκεῖ εἶναι, ἀφεῖναι δὲ ἐπικίνδυνον. 3. τάχιστ' ἂν τε πόλιν οἱ τοιοῦτοι ἐτέρους τε πείσαντες ἀπολέσειαν, καὶ εἴ που ἐπὶ σφῶν αὐτῶν αὐτόνομοι οἰκήσειαν· τὸ γὰρ ἀπραγμον οὐ σώζεται μὴ μετὰ τοῦ δραστηρίου τεταγμένον, οὐδὲ ἐν ἀρχούσῃ πόλει ξυμφέρι, ἀλλ' ἐν ὑπηκόῳ, ἀσφαλῶς δουλεύειν. LXIV. ὑμεῖς δὲ μήτε ὑπὸ τῶν τοιῶνδε πολιτῶν παρὰ γέσθε μήτε ἐμὰ δι' ὀργῆς ἔχετε, ὅς καὶ αὐτοὶ ξυνδιέγνωτε πολεμεῖν, εἰ καὶ ἐπελθόντες οἱ ἐναντίοι ἰδράσαν ἅτις εἰκὸς ἦν μὴ ἐθελήσαντων ὑμῶν ὑπακούειν, ἐπιγεγεννηταί τε πέρα ὧν προσεδεχόμεθα ἢ νόσος ἥδε, πρᾶγμα μόνον δὴ τῶν πάντων ἐλπίδος κρεῖσσον γεγεννημένον. καὶ δι' αὐτὴν οἷδ' ὅτι μέρος τι μᾶλλον ἔτι μισοῦμαι οὐ δικαίως, εἰ μὴ καὶ ὅταν παρὰ λόγον τι εὐ πράξῃτε ἐμοὶ ἀναθήσετε. 2. φέρειν τε χρὴ τὰ τε δαιμόνια

ἦσσαν εἶναι γινῶναι τε τὰ δέοντα καὶ ἐμνηνεῦσαι ταῦτα, φιλόπολις τε καὶ χρημάτων κρείσσων. 6. ὃ τε γὰρ γνούς καὶ μὴ σαφῶς διδάξας ἐν ἴσῳ καὶ εἰ μὴ ἐνεθυμήθη· ὃ τ' ἔχων ἀμφοτέρω, τῇ δὲ πόλει δύστους, οὐκ ἂν ὁμοίως τι οἰκείως γράζοι· προσόντος δὲ καὶ τοῦδε, χρήμασι δὲ νικωμένου, τὰ ξύμπαντα τοῦτον ἐπὶς ἂν πωλοῖτο. 7. ὥστ' εἴ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἐτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπέισθητε, οὐκ ἂν εἰκότως τῶν τοῦ γε ἀδικεῖν αἰτίας φεροίμην. LXI. καὶ γὰρ οἷς μὲν αἴρεσις γεγένηται τᾶλλα εὖτυχοῦσι, πολλὴ ἄνοια πολεμῆσαι· εἰ δ' ἀναγκαῖον ἦν ἢ εἴξαντας εὐθύς τοῖς πέλας ὑπακούσαι ἢ κινδυνεύσαντας περιγενέσθαι, ὁ φηγὼν τὸν κίνδυνον τοῦ ὑποστάντος μεμπτότερος. 2. καὶ ἐγὼ μὲν ὁ αὐτός εἰμι καὶ οὐκ ἐξίσταμαι· ὑμεῖς δὲ μεταβάλλετε, ἐπειδὴ ξυνέβη ὑμῖν πεισθῆναι μὲν ἀκραιόις, μεταμελεῖν δὲ κακονύμοις, καὶ τὸν ἐμὸν λόγον ἐν τῷ ὑμετέρῳ ἀσθενεῖ τῆς γνώμης μὴ ὀρθὸν φαίτεσθαι, διότι τὸ μὲν λυποῦν ἔχει ἤδη τὴν αἴσθησιν ἐκάστω, τῆς δὲ ὠφελείας ἀποστίνεστι ἢ ἡ δηλώσις ἅπασι, καὶ μεταβολῆς μεγάλης, καὶ ταύτης ἐξ ὀλίγου, ἐμπειροσύνης ταπεινὴ ὑμῶν ἢ διάνοια ἐγκαρτερεῖν ἂν ἔγνωτε. 3. δουλεῖ γὰρ φρόνημα τὸ αἰφνίδιον καὶ ἀπροσδόκητον καὶ τὸ πλείεστον παραλόγῳ ξυμβαῖνον· ὁ ὑμῖν πρὸς τοῖς ἄλλοις οὐχ ἥκιστα καὶ κατὰ τὴν νόσον γεγένηται. 4. ὅμως δὲ πόλιν μεγάλην οἰκοῦντας, καὶ ἐν ἡθεσιν ἀντιπάλους αὐτῇ τεθραμμένους, χρεὼν καὶ ξυμφοραῖς ταῖς μεγίσταις ἐθέλειν ὑγίστασθαι, καὶ τὴν ἀξίωσιν μὴ ἀφανίζειν· ἐν ἴσῳ γὰρ οἱ ἄνθρωποι δικαιοῦσι τῆς τε ὑπαρχούσης δόξης αἰτιάσθαι ὅστις μαλακίᾳ ἐλλείπει καὶ τῆς μὴ προσηκούσης μισεῖν τὸν θρασύνεττι ὀρεγόμενον· ἀπαλγῆσαντας δὲ τὰ ἴδια τοῦ κοινοῦ τῆς σωτηρίας ἀντιλαμβάνεσθαι. LXII. τὸν δὲ πόρον τὸν κατὰ τὸν πόλεμον, μὴ γένηται τε πολὺς καὶ οὐδὲν μᾶλλον περιγενώμεθα, ἀρκεῖτω μὲν ὑμῖν καὶ ἐκεῖνα ἐν οἷς ἄλλοτε πολλάκις γε δὴ ἀπέδειξα οὐκ ὀρθῶς αὐτὸν ὑποπιεζόμενον, δηλώσω δὲ καὶ τότε, ὃ μοι δοκεῖτε οὐτ' αὐτοὶ πώποτε ἐνεθυμήθῃναι, ὑπάρχον ὑμῖν, μεγέθους πέρα ἐς τὴν ἀρχὴν οὐτ' ἐγὼ ἐν τοῖς πρὶν λόγοις· οὐδ' ἂν τῶν ἐχρησάμεν κομπωδεστέραν ἔχοντι τὴν προσποίησιν, εἰ μὴ καταπεπληγμένους ὑμᾶς παρὰ τὸ εἶδος ἰώρων. 2. οἴεσθε μὲν γὰρ τῶν ξυμμάχων μόνον ἄρχειν, ἐγὼ δὲ ἀποφαίτω δύο μερῶν τῶν ἐς χρῆσιν φανερῶν, γῆς καὶ θαλάσσης, τοῦ ἐτέρου ὑμᾶς παντὸς κυριωτάτους ὄντας, ἐφ' ὅσον τε τῶν νέμεσθε καὶ ἦν ἐπὶ πλέον βουλευθῆτε· καὶ οὐκ



ἔστιν ὅστις τῇ ὑπαρχούσῃ παρασκευῇ τοῦ ναυτικοῦ πλείοντας ὑμᾶς  
οὔτε βασιλεὺς κωλύσει, οὔτε ἄλλο οὐδὲν ἔθνος τῶν ἐν τῷ παρόντι.  
3. ὥστε οὐ κατὰ τὴν τῶν οἰκιῶν καὶ τῆς γῆς χρεῖαν, ὣν μεγάλων  
νομίζετε ἑστειρῆσθαι, αὕτη ἡ δύναμις φαίνεται· οὐδ' εἰκὸς χαλεπῶς  
φέρειν αὐτῶν, μᾶλλον ἢ οὐ κήπιον καὶ ἐγκαλλώπισμα πλούτου πρὸς  
ταύτην νομίσαντας ὀλιγωρῆσαι, καὶ γινῶναι ἑλευθερίαν μὲν, ἣν ἀντι-  
λαμβανόμενοι αὐτῆς διασώσωμεν, ραδίως ταῦτα ἀναληφομένην,  
ἄλλων δ' ὑπακούουσαι καὶ τὰ προσεκτημένα φιλεῖν ἑλασσοῦσθαι,  
τῶν τε πατέρων μὴ χεῖρους κατ' ἀμφοτέρα φανῆναι, οἱ μετὰ πόνοισιν  
καὶ οὐ παρ' ἄλλων δεξιόμενοι κατέσχον τε καὶ προσέτι διασώσαντες  
παρέδοσαν ἡμῖν αὐτά, αἰσχίον δὲ ἔχοντας ἀφαιρεθῆναι ἢ κτωμένους  
ἀτιμῆσαι, ἵνα τοῖς ἐχθροῖς ὁμοσε μὴ φρονήματι μόνον, ἀλλὰ  
καὶ καταφρόνῃματι. 4. αὔχημα μὲν γὰρ καὶ ἀπὸ ἀμαθίας εὐνιχοῦς  
καὶ δειλῷ τινι ἐγγίγνεται, καταφρόνῃσι δὲ οἷς ἂν καὶ γνώμῃ πιστεύῃ  
τῶν ἐναντίων προέχῃ, ὃ ἡμῖν ὑπάρχει. 5. καὶ τὴν τέλμαν ἀπὸ τῆς  
ὁμοίας τύχης ἢ ζήτησις ἐκ τοῦ ὑπέρφρονος ἐχυρωτέραν παρέχεται,  
ἐλπίδι τε ἥσσον πιστεύει, ἥς ἐν τῷ ἀπόρῳ ἢ ἰσχύς, γνώμῃ δὲ ἀπὸ  
τῶν ὑπαρχόντων, ἥς βεβαιωτέρα ἢ πρόνοια. LXIII. τῆς τε πόλεως  
ὑμᾶς εἰκὸς τῷ τιμωμένῳ ἀπὸ τοῦ ἄρχειν, ὅπερ ἅπαντες ἀγάλλεσθε,  
βοηθεῖν, καὶ μὴ φεύγειν τοὺς πόνοισιν ἢ μηδὲ τὰς τιμὰς διώκειν· μηδὲ  
νομίσαι περὶ ἐνός μόνου, δουλείας ἀντ' ἑλευθερίας, ἀγωνίζεσθαι,  
ἀλλὰ καὶ ἀρχῆς στερήσεως καὶ κινδύνου ὧν ἐν τῇ ἀρχῇ ἀπήχθεσθε.  
2. ἥς οὐδ' ἐπιστῆναι ἔτι ἡμῖν ἔστιν, εἴ τις καὶ τότε ἐν τῷ παρόντι  
δεδιώς ἀπραγμοσύνην ἀνδραγαθίζεται· ὡς τυραννίδα γὰρ ἤδη ἔχετε  
αὐτήν, ἣν λαβεῖν μὲν ἄδικον δοκεῖ εἶναι, ἀφεῖναι δὲ ἐπικίνδυνον.  
3. τάχιστ' ἂν τε πόλιν οἱ τοιοῦτοι ἐτέρους τε πείσαντες ἀπολέσειαν,  
καὶ εἴ που ἐπὶ σφῶν αὐτῶν αὐτόνομοι οἰκήσειαν· τὸ γὰρ ἀπραγμον  
οὐ σώζεται μὴ μετὰ τοῦ δραστηρίου τεταγμένον, οὐδὲ ἐν ἀρχούσῃ  
πόλει ξυμφέρι, ἀλλ' ἐν ὑπηκόῳ, ἀσφαλῶς δουλεύειν. LXIV. ὑμεῖς  
δὲ μήτε ὑπὸ τῶν τοιῶνδε πολιτῶν παραγέσθε μήτε ἐμὲ δι' ὀργῆς  
ἔχετε, ὅς καὶ αὐτοὶ ξυθιέγνωτε πολεμεῖν, εἰ καὶ ἐπελθόντες οἱ ἐναν-  
τίοι ἰδράσαν ἅτις εἰκὸς ἦν μὴ ἐθελήσαντων ὑμῶν ὑπακούειν, ἐπιγε-  
γένηταί τε πέρα ὧν προσεδεχόμεθα ἢ νόσος ἦδε, πρῶγμα μόνον δὴ  
τῶν πάντων ἐλπίδος κρεῖσσον γεγεννημένον. καὶ δι' αὐτὴν οἶδ' ὅτι  
μέρος τι μᾶλλον ἔτι μισοῦμαι οὐ δικαίως, εἰ μὴ καὶ ὅταν παρὰ λόγον  
τι εὐ πράξῃτε ἐμοὶ ἀναθήσετε. 2. φέρειν τε χρὴ τὰ τε δαιμόνια

ἀναγκαίως τά τε ἀπὸ τῶν πολεμίων ἀνδρείως· ταῦτα γὰρ ἐν ἰσθμῷ τῇδε τῇ πόλει πρότερόν τε ἢ νῦν τε μὴ ἐν ὑμῖν καυλωθῇ. 3. γνώτε δὲ ὄνομα μέγιστον αὐτὴν ἔχουσαν ἐν πᾶσιν ἀνθρώποις διὰ τὸ ταῖς ξυμφοραῖς μὴ εἶκειν, πλείστα δὲ σώματα καὶ πόνοους ἀναλωκέναι πολέμῳ, καὶ δύναμιν μεγίστην δὴ μέχρι τοῦδε κεκτημένην, ἥς ἐς αἰδίων τοῖς ἐπιγιγνομένοις, ἦν καὶ νῦν ὑπερδωμένῃ ποτε, πάντα γὰρ πέφυκα καὶ ἔλασσοῦσθαι, μνήμη καταλελείψεται, Ἑλλήνων τε ὅτι Ἕλληνες πλείστων δὴ ἤρξαμεν, καὶ πολέμοις μεγίστοις ἀντέσχομεν πρὸς τα ξύμπαντας καὶ καθ' ἑκάστους, πόλιν τε τοῖς πᾶσιν εὐπορωτάτην καὶ μεγίστην ᾤκησαμεν. 4. καίτοι ταῦτα ὁ μὲν ἀπράγμων μέμψαιτ' ἂν, ὁ δὲ δρᾷν τι βουλόμενος καὶ αὐτὸς ζηλώσει· εἰ δέ τις μὴ κέκτηται, φθορήσει. 5. τὸ δὲ μισεῖσθαι καὶ λυπηροῦς εἶναι ἐν τῷ παρόντι πᾶσι μὲν ὑπῆρξε δὴ ὅσοι ἕτεροι ἑτέρων ἡξίωσαν ἄρχειν· ὅσοις δ' ἐπὶ μεγίστοις τὸ ἐπιφθονον λαμβάνει, ὀρθῶς βουλευέται. μῦθος μὲν γὰρ οὐκ ἐπὶ πολὺν ἀντέχει, ἡ δὲ παραντίκα τε λαμπρότης καὶ ἐς τὸ ἔπειτα δόξα αἰμύνηστος καταλείπεται. 6. ὑμεῖς δὲ ἐς τε τὸ μέλλον καλὸν προγόντες, ἥς τε τὸ αὐτίκα μὴ αἰσχρὸν τῷ ἤδη προθύμῳ ἀμφοτέρω κτήσασθαι, καὶ Λακεδαιμονίοις μήτε ἐπικηρυκεύεσθαι, μήτε ἐνδηλοῖ ἐστε τοῖς παροῦσι πόνοις βαρυνόμενοι, ὥς οἵτινες πρὸς τὰς ξυμφορὰς γνώμῃ μὲν ἤκιστα λυποῦνται, ἔργῳ δὲ αἰσίστα ἀντέχουσιν, οὗτοι καὶ πόλεων καὶ ἰδιωτῶν κράτιστοί εἰσιν.

LXV. Τοιαῦτα ὁ Περικλῆς λέγων ἐπαιῶτο τοὺς Ἀθηναίους τῆς τε ἐπ' αὐτὸν ὁργῆς παραλύειν, καὶ ἀπὸ τῶν παρόντων δεινῶν ἀπάγειν τὴν γνώμην. 2. οἱ δὲ δημοσίᾳ μὲν τοῖς λόγοις ἀναπεύθοντο, καὶ οὕτε πρὸς τοὺς Λακεδαιμονίους ἐτι ἱεμπος, ἔς τε τὸν πόλεμον μᾶλλον ὥρμητο, ἰδίᾳ δὲ τοῖς παθήμασιν ἐλυποῦντο, ὁ μὲν δῆμος ὅτι ἀπ' ἔλασσόνων ὁρμώμενος ἐστέρητο καὶ τούτων, οἱ δὲ δυνατοὶ καλὰ κτήματα κατὰ τὴν χώραν οἰκοδομίαις τε καὶ πολυτελεσίς κατασκευαῖς ἀπολωλεκότες, τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες. 3. οὐ μέντοι πρότερόν γε οἱ ξύμπαντες ἐπαύσαντο ἐν ὁργῇ ἔχοντες αὐτὸν πρὶν ἐξημίωσαν χρήμασιν. 4. ὕστερον δ' αὖθις οὐ πολλῶ, ὅπερ φιλεῖ ὄμιλος ποιεῖν, στρατηγὸν εἰλοντο καὶ πάντα τὰ πράγματα ἐπέτρεψαν, ὧν μὲν περὶ τὰ οἰκεία ἕκαστος ἤλγει, ἀμβλύτεροι ἦδη ὄντες, ὧν δὲ ἡ ξύμπασα πόλις προσεδεῖτο, πλείστον ἄξιον νομίζοντες εἶναι. 5. ὅσον τε γὰρ χρόνον προὔστη τῆς πόλεως ἐν τῇ εἰρήνῃ, μετρίως ἐξηγεῖτο καὶ ἀσφαλῶς διασύλαξεν αὐτήν, καὶ

ἐγένετο ἐπ' ἐκείνου μεγίστη· ἐπεὶ τε ὁ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν τούτῳ προγνούς τὴν δύναμιν. 6. ἐπεβίω δὲ δύο ἔτη καὶ μῆρας ἑξ· καὶ ἐπειδὴ ἀπέθανεν, ἐπὶ πλεόν ἔτι ἔγνωσθη ἡ πρότοιμα αὐτοῦ ἢ ἐς τὸν πόλεμον. 7. ὁ μὲν γὰρ ἡσυχάζοντάς τε καὶ τὸ ναυτικὸν θεραπεύοντας καὶ ἀρχὴν μὴ ἐπικτωμένους ἐν τῷ πολέμῳ μηδὲ τῇ πόλει κινδυνεύοντας ἔφη περιέσεσθαι· οἱ δὲ ταῦτά τε πάντα ἐς τοῦταυτίον ἐπραξαν καὶ ἄλλα ἔξω τοῦ πολέμου δοκοῦντα εἶναι, κατὰ τὰς ἰδίας φιλοτιμίας καὶ ἴδια κέρδη, κακῶς ἔς τε σφᾶς αὐτοὺς καὶ τοὺς ξυμμάχους ἐπολίτευσαν, ἃ κατορθούμενα μὲν τοῖς ἰδιώταις τιμὴ καὶ ὠφέλεια μᾶλλον ἦν, σφαλέντα δὲ τῇ πόλει ἐς τὸν πόλεμον βλάβη καθίστατο. 8. αἴτιον δ' ἦν ὅτι ἐκεῖνος μὲν δυνατὸς ὢν τῷ τε ἀξιώματι καὶ τῇ γνώμῃ, χρημάτων τε διαφανῶς ἀδωρότατος γενόμενος, κατεῖχε τὸ πλῆθος ἐλευθέρως, καὶ οὐκ ἤγετο μᾶλλον ὑπ' αὐτοῦ ἢ αὐτὸς ἦγε, διὰ τὸ μὴ κτώμενος ἔξ οὗ προσηκόντων τὴν δύναμιν πρὸς ἡδονήν τι λέγειν, ἀλλ' ἔχων ἐπ' ἀξιώσει καὶ πρὸς ὀργήν τι ἀντειπεῖν. 9. ὁπότε γοῦν αἰσθητοῖ τι αὐτοὺς παρὰ καιρὸν ἔβρει θαρσύντας, λέγων κατέπλησεν ἐπὶ τὸ φοβεῖσθαι, καὶ δεδιότας αὐτὸν ἀλόγως ἀντικαθίστη πάλιν ἐπὶ τὸ θαρσεῖν. ἐγένετό τε λόγῳ μὲν δημοκρατία, ἔργῳ δὲ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή. 10. οἱ δὲ ὕστερον ἴσοι αὐτοὶ μᾶλλον πρὸς ἀλλήλους ὄντες, καὶ ὀρεγόμενοι τοῦ πρώτου ἕκαστος γίγνεσθαι, ἐτράποντο καθ' ἡδονὰς τῷ δήμῳ καὶ τὰ πράγματα ἐνδιδόναι. 11. ἔξ ὧν ἄλλα τε πολλά, ὥς ἐν μεγάλῃ πόλει καὶ ἀρχὴν ἔχουσῃ, ἡμαρτήθη καὶ ὁ ἐς Σικελίαν πλοῦς, ὃς οὐ τοσοῦτον γνώμης ἀμάρτημα ἦν πρὸς οὓς ἐπῆσαν, ὅσον οἱ ἐκπέμψαντες οὐ τὰ πρόσφορα τοῖς οἰχομένοις ἐπιγινώσκοντες, ἀλλὰ κατὰ τὰς ἰδίας διαβολὰς περὶ τῆς τοῦ δήμου προστασίας, τὰ τε ἐν τῷ στρατοπέδῳ ἀμβλύτερα ἐποιοῦν, καὶ τὰ περὶ τὴν πόλιν πρῶτον ἐν ἀλλήλοις ἐταράχθησαν. 12. σφαλέντες δ' ἐν Σικελίᾳ ἄλλῃ τε παρασκευῇ καὶ τοῦ ναυτικοῦ τῷ πλείονι μορίῳ, καὶ κατὰ τὴν πόλιν ἡδὴ ἐν στάσει ὄντες, ὅμως τρία μὲν ἔτη ἀντεῖχον τοῖς τε πρότερον ὑπάρχουσι παλεμίοις, καὶ τοῖς ἀπὸ Σικελίας μετ' αὐτῶν καὶ τῶν ξυμμάχων ἔτι τοῖς πλείοσιν ἀφεστηκόσι, Κύνρῳ τε ὕστερον βασιλέως παιδὶ προσγενομένῳ, ὃς παρείχετο χρήματα Πελοποννησίοις ἐς τὸ ναυτικόν· καὶ οὐ πρότερον ἐπέδωκαν, ἢ αὐτοὶ ἐν σφίσι κατὰ τὰς ἰδίας διαφορὰς περιπεσόντες ἐσφάλησαν. τοσοῦτον τῷ Περικλεῖ

ἐπερίσσευσεν τότε, ἀφ' ὧν αὐτὸς προίγνω καὶ πάντ' ἂν ῥαδίως περιγεῖσθαι τῶν Πελοποννησίων αὐτῶν τῷ πολέμῳ.

LXVI. Οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξυμμαχοὶ τοῦ αὐτοῦ θέρους ἐστράτευσαν ναυσὶν ἑκατὸν εἰς Ζάκυνθον τὴν τῆσον, ἣ καίται ἀντιπέρας Ἑλιδος· εἰσὶ δὲ Ἀχαιῶν τῶν ἐκ Πελοποννήσου ἄποικοι καὶ Ἀθηναίους ξυνεμάχουν. 2. ἐπέπλεον δὲ Λακεδαιμονίων χίλιοι ὀπλίται καὶ Κνήμος Σπαρτιάτης ναύαρχος. ἀποβάντες δὲ εἰς τὴν γῆν ἐδήωσαν τὰ πολλά. καὶ ἐπειδὴ οὐ ξυνεχώρουν, ἀπέπλευσαν ἐπ' οἶκον.

LXVII. Καὶ τοῦ αὐτοῦ θέρους τελευτῶντος Ἀριστεὺς Κορίνθιος καὶ Λακεδαιμονίων πρέσβεις, Ἀνθήριστος καὶ Νικόλαος καὶ Στρατόδημος καὶ Τεγεάτης Τιμαγόρας καὶ Ἀργεῖος ἰδίᾳ Πῶλλις, πορευόμενοι εἰς τὴν Ἀσίαν ὡς βασιλέα, εἴ πως πείσειαν αὐτὸν χρηματὰ τε παρέχειν καὶ ξυμπολεμεῖν, ἀφικνούνται ὡς Σιτάλκην πρῶτον τὸν Τήρεω εἰς Θράκην, βουλόμενοι πείσαι τε αὐτόν, εἰ δύναιντο, μεταστάντα τῆς Ἀθηναίων ξυμμαχίας στρατεῦσαι ἐπὶ τὴν Ποτιδαίαν, οὗ ἦν στράτευμα τῶν Ἀθηναίων πολιορκῶν, καὶ ἥπερ ὤρμηγτο, δι' ἐκείνου πορευθῆναι πέραν τοῦ Ἑλλησπόντου ὡς Φαρνάκην τὸν Φαρναβάζου, ὃς αὐτοὺς ἐμελλεν ὡς βασιλέα ἀναπέμψειν. 2. παρατυχόντες δὲ Ἀθηναίων πρέσβεις Λεάρχος Καλλιμάχου καὶ Ἀμεινιάδης Φιλήμονος παρὰ τῷ Σιτάλκῃ πείθουσι τὸν Σάδοκον τὸν γεγενημένον Ἀθηναῖον, Σιτάλκου νιόν, τοὺς ἄνδρας ἐργχεῖσθαι σφίσιν, ὅπως μὴ διαβάντες ὡς βασιλέα τὴν ἐκείνου πόλιν τὸ μέρος βλάψωσιν. 3. ὁ δὲ πεισθεὶς πορευομένους αὐτοὺς διὰ τῆς Θράκης ἐπὶ τὸ πλοῖον ᾧ ἐμελλον τὸν Ἑλλησπόντον περαιώσειν, πρὶν ἐσβαίνειν, ξυλλαμβάνει, ἄλλους ξυμπέμψας μετὰ τοῦ Λεάρχου καὶ Ἀμεινιάδου, καὶ ἐκέλευσεν ἐκείνοις παραδοῦναι· οἱ δὲ λαβόντες ἐκόμισαν εἰς τὰς Ἀθήνας. 4. ἀφικομένων δὲ αὐτῶν, δεισαντες οἱ Ἀθηναῖοι τὸν Ἀριστεά, μὴ αὐθις σφᾶς εἴη πλείω κακοεργῇ διαφγῶν, ὅτι καὶ πρὸ τούτων τὰ τῆς Ποτιδαίας καὶ τῶν ἐπὶ Θράκης πάντ' ἐφαίνετο πράξας, ἀκρίτους καὶ βουλομένους ἔστιν ἃ εἰπεῖν, ἀνθημερὸν ἀπέκτειναν πάντα, καὶ εἰς φάραγγας ἐσβάλον, δικαιούντες τοῖς αὐτοῖς ἀμύνεσθαι οἷσπερ καὶ οἱ Λακεδαιμόνιοι ὑπῆρξαν, τοὺς ἐμπόρους οὓς ἔλαβον Ἀθηναίων καὶ τῶν ξυμμάχων ἐν ὁλκάσι περὶ Πελοπόννησον πλείοντας ἀποκτείναντες, καὶ εἰς φάραγγας ἐσβαλόντες. πάντας γὰρ δὴ κατ' ἀρχὰς τοῦ πολέμου οἱ Λακεδαιμόνιοι

ἔσοις λάβοιεν ἐν τῇ θαλάσῃ, ὡς πολεμίους διεφθειρον, καὶ τοὺς μετὰ Ἀθηναίων ξυμπολεμοῦντας καὶ τοὺς μηδ' ἐτέρων.

LXVIII. Κατὰ δὲ τοὺς αὐτοὺς χρόνους, τοῦ θέρους τελευτῶντος, καὶ Ἀμπρακιῶται, αὐτοὶ τε καὶ τῶν βυρβάρων πολλοὺς ἀναστήσαντες, ἐστράτευσαν ἐπ' Ἄργος τὸ Ἀμφιλοχικὸν καὶ τὴν ἄλλην Ἀμφιλοχίαν. 2. ἔχθρα δὲ πρὸς τοὺς Ἀργεῖους ἀπὸ τοῦδε αὐτοῖς ἰφζατο πρῶτον γενέσθαι. 3. Ἄργος τὸ Ἀμφιλοχικὸν καὶ Ἀμφιλοχίαν τὴν ἄλλην ἔκτισε, μετὰ τὰ Τρωικὰ οἰκάδε ἀναχωρήσας καὶ οὐκ ἀρεσκόμενος τῇ ἐν Ἀργεὶ καταστάσει Ἀμφίλοχος ὁ Ἀμφιάρεω ἐν τῷ Ἀμπρακιῳ κόλπῳ, ὁμώνυμον τῇ ἑαυτοῦ πατρίδι Ἄργος ὀνομάσας. 4. καὶ ἦν ἡ πόλις αὕτη μεγίστη τῆς Ἀμφιλοχίας, καὶ τοὺς δυνατωτάτους εἶχεν οἰκήτορας. 5. ὑπὸ ξυμφορῶν δὲ πολλαῖς γενεαῖς ὕστερον πιεζόμενοι, Ἀμπρακιῶταις ὁμόρους ὄντας τῇ Ἀμφιλοχικῇ ξυνοίκους ἐπηγάγοντο, καὶ ἑλληνίσθησαν τὴν νῦν γλῶσσαν τότε πρῶτον ἀπὸ τῶν Ἀμπρακιωτῶν ξυνοικησάντων· οἱ δὲ ἄλλοι Ἀμφίλοχοι βάρβαροί εἰσι. 6. ἐβάλλουσιν οὖν τοὺς Ἀργεῖους οἱ Ἀμπρακιῶται χρόνῳ καὶ αὐτῇ ἰσχονσι τὴν πόλιν. 7. οἱ δ' Ἀμφίλοχοι, γενομένου τούτου, διδῶσιν ἑαυτοὺς Ἀκαρῶσι, καὶ προσπαρκαλίσαντες ἀμφοτέρω Ἀθηναίους, οἱ αὐτοῖς Φορμίωνά τε στρατηγὸν ἱππικῶν καὶ ταῦς τριάκοντα. ἀφικομένου δὲ τοῦ Φορμίωνος αἰροῦσι κατὰ κράτος Ἄργος καὶ τοὺς Ἀμπρακιῶταις ἡνδραπύδισας, κοινῇ τε ὦκησαν αὐτὸ Ἀμφίλοχοι καὶ Ἀκαρῶντες. 8. μετὰ δὲ τοῦτο ἡ ξυμμαχία ἐγένετο πρῶτον Ἀθηναίοις καὶ Ἀκαρῶσιν. 9. οἱ δὲ Ἀμπρακιῶται τὴν μὲν ἔχθραν ἐς τοὺς Ἀργεῖους ἀπὸ τοῦ ἀνδραποδισμοῦ σφῶν αὐτῶν πρῶτον ἐποιήσαντο, ὕστερον δὲ ἐν τῷ πολέμῳ τήνδε τὴν στρατείαν ποιοῦνται αὐτῶν τε καὶ Χαόνων καὶ ἄλλων τινῶν τῶν πλησιοχώρων βαρβάρων· ἐλθόντες τε πρὸς τὸ Ἄργος τῆς μὲν χώρας ἐκράτουν, τὴν δὲ πόλιν ὡς οὐκ ἰδύνατο εἰλίσσιν προσβαλόντες, ἀπὸ τῆς πόλεως οἶκον καὶ διελύθησαν κατὰ ἔθνη. τοσαῦτα μὲν ἐν τῷ θέρει ἐγένετο.

LXIX. Τοῦ δ' ἐπιγιγνομένου χειμῶτος Ἀθηναῖοι ταῦς ἑστέλλαν εἴκοσι μὲν περὶ Πελοπόννησον καὶ Φορμίωνα στρατηγόν, ὃς ὀρεώμενος ἐκ Ναυπάκτου γυλακὴν εἶχε μήτ' ἐκπλεῖν ἐκ Κορίνθου καὶ τοῦ Κρισαίου κόλπου μηδένα μήτ' ἐκπλεῖν, ἑτέρας δ' ἑξ ἐπὶ Καρίας καὶ Λυκίας καὶ Μελήσανδρον στρατηγόν, ὅπως ταῦτά τε ἀγερρολογῶσι, καὶ τὸ ληστικὸν τῶν Πελοποννησίων μὴ ἑῷσιν αὐτό-

Θεν ὁρμώμενον βλάπτειν τὸν πλοῦν τῶν ὀλκάδων τῶν ἀπὸ Φασήλιδος καὶ Φοινίκης καὶ τῆς ἐκεῖθεν ἡπείρου. 2. ἀναβὰς δὲ στρατιᾷ Ἀθηναίων τε τῶν ἀπὸ τῶν νεῶν καὶ τῶν ξυμμάχων ἐς τὴν Λυκίαν ὁ Μελήσανδρος ἀποθνήσκει, καὶ τῆς στρατιᾶς μέρος τι διέφθειρε νικηθεὶς μάχη.

LXX. Τοῦ δ' αὐτοῦ χειμῶνος οἱ Ποτιδιαῖται ἐπειδὴ οὐκέτι ἐδύναντο πολιορκούμενοι ἀντέχειν, ἀλλ' αἱ τε ἐς τὴν Ἀττικὴν ἐσβολαὶ Πελοποννησίων οὐδὲν μᾶλλον ἀπανίστασαν τοὺς Ἀθηναίους ὃ τε σῖτος ἐπελελοίπει, καὶ ἄλλα τε πολλὰ ἐπεγεγένετο αὐτοῖσι ἤδη βρώσεως περὶ ἀναγκαίας καὶ τινες καὶ ἀλλήλων ἐγένοντο, οὕτω δὲ λόγους προσφέρουσι περὶ ξυμβάσεως τοῖς στρατηγοῖς τῶν Ἀθηναίων τοῖς ἐπὶ σφίσι τεταγμένοις, Ξενοφῶντί τε τῷ Εὐριπίδου καὶ Ἑστιοδώρῳ τῷ Ἀριστοκλείδου καὶ Φανομάχῳ τῷ Καλλιμάχου. 2. οἱ δὲ προσεδέξαντο, ὁρῶντες μὲν τῆς στρατιᾶς τὴν τालαιπωρίαν ἐν χωρίῳ χειμεριῳ, ἀναλωκυίας τε ἤδη τῆς πόλεως δυσχίλια τάλλα ἐς τὴν πολιορκίαν. 3. ἐπὶ τοῖσδε οὖν ξυνέβησαν, ἐξελθεῖν αὐτοὺς καὶ παῖδας καὶ γυναῖκας καὶ τοῦς ἐπικούρους ξὺν ἐνὶ ἱματίῳ, γυναῖκας δὲ ξὺν δυοῖν, καὶ ἀργύριον τι ῥῆτὸν ἔχοντας ἐφόδιον. 4. καὶ οἱ μὲν ὑπόσπονδοι ἐξῆλθον ἐπὶ τὴν Χαλκιδικὴν καὶ ἕκαστος ἢ ἐδύνατο. Ἀθηναῖοι δὲ τοὺς τε στρατηγοὺς ἐπητιάσαντο ὅτι ἄνευ αὐτῶν ξυνέβησαν, ἐνόμιζον γὰρ ἂν κρατῆσαι τῆς πόλεως ἢ ἐβούλοντο, καὶ ὕστερον ἐποίκους ἑαυτῶν ἐπεμψαν ἐς τὴν Ποτιδιαίαν καὶ κατέκτισαν. 5. ταῦτα μὲν ἐν τῷ χειμῶνι ἐγένετο· καὶ τὸ δεύτερον ἔτος ἐτελεύτα τῷ πολέμῳ τῷδε ὃν Θουκυδίδης ξυνέγραψε.

LXXI. Τοῦ δ' ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐς μὲν τὴν Ἀττικὴν οὐκ ἐσέβαλον, ἐστράτευσαν δ' ἐπὶ Πλαταιᾶν· ἤγειτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου Λακεδαιμονίων βασιλεὺς. καὶ καθίσας τὸν στρατὸν ἐμελλε δηρώσειν τὴν γῆν· οἱ δὲ Πλαταιᾶς εὐθύς πρέσβεις πέμψαντες πρὸς αὐτὸν ἔλεγον τοιαῦτα. 2. Ἀρχίδαμε καὶ Λακεδαιμόνιοι, οὐ δίκαια ποιεῖτε οὐδ' ἄξια οὔτε ἡμῶν οὔτε πατέρων ὧν ἐστέ, ἐς γῆν τὴν Πλαταιῶν στρατεύοντες. Πανσανίας γὰρ ὁ Κλεομβρότου, Λακεδαιμόνιος, ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μήδων μετὰ Ἑλλήνων τῶν ἐθελησάντων ξυνάρασθαι τὸν κίνδυνον τῆς μάχης ἢ παρ' ἡμῖν ἐγένετο, θύσας ἐν τῇ Πλαταιῶν ἀγορᾷ Διὶ ἐλευθερίῳ ἱερὰ, καὶ ξυγκαλέσας πάντας τοὺς ξυμμάχους, ἀπεδίδου Πλαταιεῦσι γῆν καὶ πόλιν τὴν σφετέραν ἔχον-

τας αὐτοτόμους οἰκῶν, στρατεῦσαί τε μηδένα ποτὲ ἀδίκως ἐπ' αὐτοὺς μηδ' ἐπὶ δουλείᾳ· εἰ δὲ μή, ἀμύνειν τοὺς παρόντας ξυμμάχους κατὰ δύναμιν. 3. τὰδε μὲν ἡμῖν πατέρες οἱ ὑμέτεροι ἔδοσαν ἀρετῆς ἕνεκα καὶ προθυμίας τῆς ἐν ἐκείνοις τοῖς κινδύνοις γενομένης, ὑμεῖς δὲ τὰναντία δοῦτε· μετὰ γὰρ Θηβαίων τῶν ἡμῖν ἐχθίστων ἐπὶ δουλείᾳ τῇ ἡμετέρᾳ ἤκατε. 4. μάρτυρας δὲ θεοὺς τοὺς τε ὀρκίους τότε γενομένους ποιούμενοι καὶ τοὺς ὑμετέρους πατρώους καὶ ἡμετέρους ἐγγωρίους, λέγομεν ὑμῖν τὴν γῆν τὴν Πλαταιίδα μὴ ἀδικεῖν μηδὲ παραβαίνειν τοὺς ὅρκους, εἴην δὲ οἰκῶν αὐτοτόμους καθάπερ Πανσανίας ἰδικαίωσεν. LXXII. τοσαῦτα εἰπόντων Πλαταιῶν Ἀρχίδαμος ὑπολαβὼν εἶπε· Δίκαια λέγετε, ὦ ἄνδρες Πλαταιῆς, ἣν ποιῆτε ὁμοῖα τοῖς λόγοις. καθάπερ γὰρ Πανσανίας ὑμῖν παρέδωκεν, αὐτοὶ τε αὐτοτομείσθε, καὶ τοὺς ἄλλους ξυνελθουσι τοῖς ὅμοιαις, μετασχόντες τῶν τότε κινδύνων, ὑμῖν τε ξυνώμοσαν καὶ εἰσι νῦν ὑπὲρ Ἀθηναίους, παρασκευὴ τε τοσούτου καὶ πόλεμος γένηται αὐτῶν ἕνεκα καὶ τῶν ἄλλων ἐλευθερώσεως. ἥς μάλιστα μὲν μετασχόντες καὶ αὐτοὶ ἐμμεύεσθε τοῖς ὅρκοις· εἰ δὲ μή, ἅπερ καὶ τὸ πρότερον ἤδη προὐκαλεσάμεθα, ἡσυχίαν ἄγετε νεμόμενοι τὰ ὑμέτερα αὐτῶν, καὶ ἔστω μηδὲ μεθ' ἑτέρων, δέχεσθε δὲ ἀμφοτέρους φίλους, ἐπὶ πολέμῳ δὲ μηδ' ἑτέρους. 2. καὶ τὰδε ἡμῖν ἀρκέσει. ὁ μὲν Ἀρχίδαμος τοσαῦτα εἶπεν· οἱ δὲ Πλαταιῶν πρέσβεις ἀκούσαντες ταῦτα, ἐσῆλθον ἐς τὴν πόλιν, καὶ τῷ πλήθει τὰ ρηθέντα κοινώσαντες, ἀπεκρίναντο αὐτῷ, ὅτι ἀδύνατα σφίσιν εἶη ποιεῖν ἃ προκαλεῖται ἄνθρωποι Ἀθηναίων· παῖδες γὰρ σφῶν καὶ γυναῖκες παρ' ἐκείνοις εἶησαν· δεδιέναι δὲ καὶ περὶ τῇ πάσῃ πόλει, μὴ ἐκείνων ἀποχωρησάντων Ἀθηναῖοι ἐλθόντες σφίσιν οὐκ ἐπιτρέψωσιν, ἢ Θηβαῖοι, ὥς ἔσονται ὅντις κατὰ τὸ ἀμφοτέρους δέχεσθαι, αὐτίς σφῶν τὴν πόλιν πειράσωσι καταλαβεῖν. 3. ὁ δὲ θαρσύνων αὐτοὺς πρὸς ταῦτα ἔφη, ὅτι τῷ πόλει μὲν καὶ οἰκίᾳ ἡμῖν παράδοτε τοῖς Λακεδαιμονίοις, καὶ γῆς ὅρους ἀποδείξατε, καὶ δένδρα ἀριθμῶν τὰ ὑμέτερα, καὶ ἄλλο εἴ τι δυνατόν ἐς ἀριθμὸν ἐλθεῖν· αὐτοὶ δὲ μεταχωρήσατε ὅποι βούλεσθε, ἕως ἂν ὁ πόλεμος ᾖ. ἐπειδὴν δὲ παρέλθῃ, ἀποδώσομεν ὑμῖν ἃ ἂν παραλάβωμεν. μέχρι δὲ τοῦδε ἔσομεν παρακαταθήκην, ἐργαζόμενοι καὶ φορὰν φέροντες ἢ ἂν ὑμῖν μέλλῃ ἰκατὴ ἔσθαι. LXXIII. οἱ δ' ἀκούσαντες ἐσῆλθον αὐτίς ἐς τὴν πόλιν, καὶ βουλευσάμενοι μετὰ τοῦ πλήθους ἔλεξαν ὅτι βούλονται ἃ προκαλεῖται

Ἀθηναίους κοινῶσαι πρῶτον, καὶ ἦν πείθωσιν αὐτούς, ποιεῖν ταῦτα· μέχρι δὲ τούτου σπείσασθαι σφίσι ἐκέλευον καὶ τὴν γῆν μὴ δοῦν. ὁ δὲ ἡμέρας τε ἐσπείσατο ἐν αἷς εἰκὸς ἦν κομισθῆναι καὶ τὴν γῆν οὐκ ἔτεμνεν. 2. ἰλθόντες δὲ οἱ Πλαταιῆς πρέσβεις ὡς τοὺς Ἀθηναίους καὶ βουλευσάμενοι μετ' αὐτῶν πάλιν ἦλθον ἀπαγγέλλοντες τοῖς ἐν τῇ πόλει τοιαῦτα· 3. Οὐτ' ἐν τῇ πρὸ τοῦ χρόνῳ, ὃ ἄνδρες Πλαταιῆς, ἀφ' οὗ ξυμμαχοί ἐγενόμεθα Ἀθηναῖοί φασιν ἐν οὐδενὶ ἡμᾶς προέσθαι ἀδικουμένους, οὔτε τὴν περιόψεσθαι, βοηθήσειν δὲ κατὰ δύναμιν. ἐπισκῆπτουσί τε ὑμῖν, πρὸς τῶν ἱρκῶν οὓς οἱ πατέρες ὤμωσαν, μηδὲν νεωτερίζειν περὶ τὴν ξυμμαχίαν. LXXIV. τοιαῦτα τῶν πρέσβων ἀπαγγελλάντων οἱ Πλαταιῆς ἐβουλευσάντο Ἀθηναίους μὴ προδιδόναι, ἀλλ' ἀνέχεσθαι καὶ γῆν τεμνομένην, εἰ δεῖ, ὀρῶντας καὶ ἄλλο πάσχοντας ὃ, τι ἂν ξυμβαίῃ· ἐξελθεῖν τε μηδένα ἔτι, ἀλλ' ἀπὸ τοῦ τείχους ἀποκρίναςθαι ὅτι ἀδύνατα σφίσι ποιεῖν ἔστιν ἃ Λακεδαιμόνιοι προκαλοῦνται. 2. ὡς δὲ ἀπεκρίναντο, ἐντεῦθεν δὴ πρῶτον μὲν ἐς ἐπιμαρτυρίαν καὶ θεῶν καὶ ἡρώων τῶν ἐγχωρίων Ἀρχίδαμος ὁ βασιλεὺς κατέστη, λέγων ὥδε. 3. Θεοὶ ὅσοι γῆν τὴν Πλαταιίδα ἔχετε καὶ ἥρωες, ξυνίστορες ἔστε ὅτι οὕτα τὴν ἀρχὴν ἀδίκως, ἐκλιπόντων τῶνδε πρότερον τὸ ξυνώμοτον, ἐπὶ γῆν τήνδε ἦλθομεν, ἐν ᾗ οἱ πατέρες ἡμῶν εὐξάμενοι ὑμῖν Μῆδων ἐκράτησαν, καὶ παρέσχετε αὐτὴν εὐμενῇ ἐναγωνίσασθαι τοῖς Ἑλλήσιν, οὔτε νῦν, ἣν τι ποιῶμεν, ἀδικήσομεν· προκαλεσάμενοι γὰρ πολλὰ καὶ εἰκότα οὐ τυγχάνομεν. ξυγγνώμονες δὲ ἔστε τῆς μὲν ἀδικίας κολάζεσθαι τοῖς ὑπάρχουσι προτέροις, τῆς δὲ τιμωρίας τυγχάτω τοῖς ἐπιφέρουσι νομίμως. LXXV. τοσαῦτα ἐπιθειάσας καθίστη ἐς πόλεμον τὸν στρατόν, καὶ πρῶτος μὲν περιεσταύρωσεν αὐτούς τοῖς δένδρεσιν ἃ ἔκοψαν, τοῦ μηδένα ἔτι ἐξίέναι, ἔπειτα χῶμα ἔχον πρὸς τὴν πόλιν, ἐλπίζοντες ταχίστην αἵρεσιν ἔσεσθαι αὐτῶν στρατεύματος τοσούτου ἐργαζομένου. 2. ξύλα μὲν οὖν τέμνοντες ἐκ τοῦ Κιθαιρώτος παρρηκοδόμον ἐκατέρωθεν, φορητὸν ἀντὶ τοίχων τιθέντες, ὅπως μὴ διαχέοιτο ἐπὶ πολὺ τὸ χῶμα· ἐφόρουν δὲ ὕλην ἐς αὐτὸ καὶ λίθους καὶ γῆν καὶ εἴ τι ἄλλο ἀντίειν μέλλοι ἐπιβαλλόμενον. 3. ἡμέρας δὲ ἔχον ἑβδομήκοντα καὶ νύκτας ξυνεγῶς, διηρημένοι κατ' ἀναπαύλας, ὥστε τοὺς μὲν φέρειν τοῖς δὲ ὕπνον τε καὶ σίτον αἰρεῖσθαι· Λακεδαιμονίων τε οἱ ξυναγοὶ ἐκάστης πόλεως ξυνεφεστῶτες ἠνάγκαζον ἐς τὸ ἔργον. 4. οἱ δὲ Πλαταιῆς



ὄρωτες τὸ χῶμα αἰρόμενον, ξύλινον τεῖχος ξυνθίοντες καὶ ἐπιστήσαντες τῷ ἱαντῶν τείχει ἢ προσεχούτο, ἐσφοδόμον ἐς αὐτὸ πλίνθοις ἐκ τῶν ἐγγὺς οἰκιῶν καθαιρούντες. 5. ξύνδεσμος δ' ἦν αὐτοῖς τὰ ξύλα, τοῦ μὴ ὑψηλὸν γιγτόμενον ἀσθετὲς εἶναι τὸ οἰκοδόμημα· καὶ προκαλύμματα εἶχε διῆρεις καὶ διφθέρας, ὥστε τοὺς ἐργαζομένους καὶ τὰ ξύλα μήτε πυρφόροις οἰστοῖς βάλλεσθαι ἐν ἀσφαλείᾳ τε εἶναι. 6. ἤρετο δὲ τὸ ὕψος τοῦ τείχους μέγα, καὶ τὸ χῶμα οὐ σχολαίτερον ἀνταγῇ αὐτῷ. καὶ οἱ Πλαταιῆς τοιούτῃ τι ἐπινοοῦσι· διελόντες τοῦ τείχους ἢ προσέπιπτε τὸ χῶμα ἐσφόρουν τὴν γῆν. LXXVI. οἱ δὲ Πελοποννήσιοι αἰσθόμενοι ἐν ταρσοῖς καλάμον πηλὸν ἐνείλλοντες ἐσέβαλλον ἐς τὸ διεγρημένον, ὅπως μὴ διαχεόμενον ὥσπερ ἡ γῆ φοροῖτο. 2. οἱ δὲ ταύτῃ ἀποκλυόμενοι τοῦτο μὲν ἐπέσχον, ὑπόνομον δ' ἐκ τῆς πόλεως ὀρύξαντες καὶ ξυντεκμηράμενοι ὑπὸ τὸ χῶμα ὑφείλκον αὐθις παρὰ σφᾶς τὸν χοῦν· καὶ ἐλάνθανον ἐπὶ πολὺ τοὺς ἔξω, ὥστ' ἐπιβάλλοντας ἤσσαν ἀνύτειν ὑπαγομένου αὐτοῖς κάτωθεν τοῦ χῶματος καὶ ἰζάνοντος αἰεὶ ἐπὶ τὸ κενούμενον. 3. δεδιότες δὲ μὴ οὐδ' οὕτω δύνωνται ὀλίγοι πρὸς πολλοὺς ἀντέχειν, προσεπεξεῦρον τόδε· τὸ μὲν μέγα οἰκοδόμημα ἐπαύσαντο ἐργαζόμενοι τὸ κατὰ τὸ χῶμα, ἔθθεν δὲ καὶ ἔσθεν αὐτοῦ ἀρξάμενοι, ἀπὸ τοῦ βραχείους τείχους ἐκ τοῦ ἐντὸς μηνουίδες ἐς τὴν πόλιν προσσφοδόμον, ὅπως εἰ τὸ μέγα τεῖχος ἀλίσκοιτο, τοῦτ' ἀντέχοι, καὶ δύοι τοὺς ἐναντίους αὐθις πρὸς αὐτὸν χοῦν, καὶ προχωροῦντας εἰσω διπλάσιόν τε πόρον ἔχειν καὶ ἐν ἀμφιβόλῳ μᾶλλον γίνεσθαι. 4. ἅμα δὲ τῇ χώσῃ καὶ μηχανὰς προσῆγον τῇ πόλει οἱ Πελοποννήσιοι, μίαν μὲν, ἣ τοῦ μεγάλου οἰκοδομήματος κατὰ τὸ χῶμα προσαχθεῖσα, ἐπὶ μέγα τε κατέσεισε καὶ τοὺς Πλαταιέας ἐφόβησεν, ἄλλας δὲ ἄλλη τοῦ τείχους, ἃς βρόχους τε περιβάλλοντες ἀνέκλων οἱ Πλαταιῆς, καὶ δοκαὺς μεγάλας ἀρτήσαντες ἀλύσεισι μακραῖς σιδηραῖς ἀπὸ τῆς τομῆς ἐκατέρωθεν, ἀπὸ κεραιῶν δύο ἐπικεκλιμένων καὶ ὑπερτεινουσῶν ὑπὲρ τοῦ τείχους, ἀνελκύσαντες ἐγκαρούας, ὅποτε προσπεσεῖσθαι πη μέλλοι ἢ μηχανή, ἀφίσσας τὴν δοκὸν χαλαραῖς ταῖς ἀλύσεισι καὶ οὐ διὰ χειρὸς ἔχοντες· ἡ δὲ ῥύμη ἐμπίπτουσα ἀπεκαύλιζε τὸ προέχον τῆς ἐμβολῆς.

LXXVII. Μετὰ δὲ τοῦτο οἱ Πελοποννήσιοι, ὥς αἶτε μηχαναὶ οὐδὲν ὠφέλουν καὶ τῷ χῶματι τὸ ἀντιτεῖχισμα ἐγίνετο, νομίσαντες ἄπορον εἶναι ἀπὸ τῶν παρόντων δεινῶν ἔλειν τὴν πόλιν, πρὸς τὴν

περιτείχισιν παρεσκευάζοντο. 2. πρότερον δὲ πρὸ ἔδοξεν αὐτοῖς πειρᾶσαι, εἰ δύναιντο, πνεύματος γενομένου, ἐπιφλέξαι τὴν πόλιν οὖσαν οὐ μεγάλην· πᾶσαν γὰρ δὴ ἰδεάν ἐπενόουν, εἴ πως σφίσις ἄνευ δαπάνης καὶ πολιορκίας προσαχθείη. 3. φοροῦντες δὲ ὕλης φρακέλλους παρήβαλλον ἀπὸ τοῦ χώματος εἰς τὸ μεταξὺ πρῶτον τοῦ τείχους καὶ τῆς προσχώσεως, ταχὺ δὲ πλήρους γενομένου διὰ πολυχειρίαν, ἐπιπαρέστησαν καὶ τῆς ἄλλης πόλεως ὅσον ἐδύναντο ἀπὸ τοῦ μετεώρου πλείστον ἐπισχεῖν, 4. ἐμβαλόντες δὲ πῦρ ξὺν θείῳ καὶ πίσσῃ ἦψαν τὴν ὕλην. καὶ ἐγένετο φλόξ τοσαύτη ὅσην οὐδεὶς πω ἔς γε ἐκείνον τὸν χρόνον χειροποίητον εἶδεν· ἴδη γὰρ ἐν ὄρεσιν ὕλην τριφθεῖσα ὑπ' ἀνέμων πρὸς αὐτὴν ἀπὸ ταυτομάτου πῦρ καὶ φλόγα ἀπ' αὐτοῦ ἀνῆκε. 5. τοῦτο δὲ μέγα τε ἦν καὶ τοὺς Πλαταιέας τᾶλλα διαφνυγόντας ἐλαχίστου ἐδέησε διαφθεῖραι· ἐντὸς γὰρ πολλοῦ χωρίου τῆς πόλεως οὐκ ἦν πελάσαι, πνευμά τε εἰ ἐπεγένετο αὐτῇ ἐπίφορον, ὅπερ καὶ ἥλπιζον οἱ ἐναντίοι, οὐκ ἂν διέφυγον. 6. νῦν δὲ καὶ τόδε λέγεται ξυμβῆναι, ὕδωρ ἐξ οὐρανοῦ πολὺ καὶ βροντὰς γενομένας σβέσαι τὴν φλόγα καὶ οὕτω παυθῆναι τὸν κίνδυνον.

LXXVIII. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ καὶ τούτου διήμαρτον, μέρος μὲν τι καταλιπόντες τοῦ στρατοπέδου, [τὸ δὲ λοιπὸν ἀφέντες,] περιετείχιζον τὴν πόλιν κύκλῳ, διελόμενοι κατὰ πόλεις τὸ χωρίον· τάφρος δὲ ἐντὸς τε ἦν καὶ ἔξωθεν ἐξ ἧς ἐπλινθεύσαντο. 2. καὶ ἐπειδὴ πᾶν ἐξείργαστο, περὶ ἀρκτούρου ἐπιτολάς, καταλιπόντες φύλακας τοῦ ἡμίσεος τείχους, τὸ δὲ ἥμισυ Βοιωτοὶ ἐφύλασσαν, ἀνεχώρησαν τῷ στρατῷ καὶ διελύθησαν κατὰ πόλεις. 3. Πλαταιῆς δὲ παῖδας μὲν καὶ γυναῖκας, καὶ τοὺς πρεσβυτάτους τε καὶ πλῆθος τὸ ἀχρεῖον τῶν ἀνθρώπων πρότερον ἐκκεκομισμένοι ἦσαν εἰς τὰς Ἀθήνας, αὐτοὶ δ' ἐπολιορκοῦντο ἐγκαταλελειμμένοι τετρακόσιοι, Ἀθηναῖων δὲ ὀγδοήκοντα, γυναῖκες δὲ δέκα καὶ ἑκατὸν σιτοποιοί. 4. τοσούτοις ἦσαν οἱ ξύμπαντες ὅτε εἰς τὴν πολιορκίαν καθίστατο, καὶ ἄλλος οὐδεὶς ἦν ἐν τῇ τείχει οὔτε δούλος οὔτε ἐλεύθερος. τοιαύτη μὲν ἡ Πλαταιῶν πολιορκία κατεσκευάσθη.

LXXIX. Τοῦ δ' αὐτοῦ θέρους, καὶ ἅμα τῇ τῶν Πλαταιῶν ἐπιστρατείᾳ, Ἀθηναῖοι δισχιλίους ὀπλίταις ἑαυτῶν καὶ ἰππεῦσαι διακοσίῳς ἐστράτευσαν ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θράκης καὶ Βοττιαίους ἀκμάζοντος τοῦ σίτου· ἐστρατήγει δὲ Ξενοφῶν ὁ Εὐριπίδου

τρίτος αὐτός. ἔλθόντες δὲ ὑπὸ Σπάρτῳ τὴν Βορτικὴν τὸν οἶτον διέφθειραν. ἰδόνει δὲ καὶ προσχωρήσιν ἡ πόλις ὑπὸ τινων ἐνδοθεν πρασσόντων. 2. προσπεμψάντων δὲ ἐς Ὀλύνθον τῶν οὐ ταῦτα βουλομένων ὀπλίται τε ἦλθον καὶ στρατιὰ ἐς φυλακὴν· ἥς ἐπεξελεύσεως ἐκ τῆς Σπαρτώλου ἐς μάχην καθίσταται οἱ Ἀθηναῖοι πρὸς αὐτῇ τῇ πόλει. 3. καὶ οἱ μὲν ὀπλίται τῶν Χαλκιδίων καὶ ἐπικούροί τινες μετ' αὐτῶν νικῶνται ὑπὸ τῶν Ἀθηναίων, καὶ ἀναχωροῦσιν ἐς τὴν Σπάρτῳ· οἱ δὲ ἱππῆς τῶν Χαλκιδίων καὶ ψилоὶ νικῶσι τοὺς τῶν Ἀθηναίων ἱππίας καὶ ψιλοὺς. 4. εἶλον δὲ πινας οὐ πολλοὺς πελταστὰς ἐκ τῆς Κρονσίδος γῆς καλουμένης. ἄρτι δὲ τῆς μάχης γεγενημένης ἐπιβοηθοῦσιν ἄλλοι πελτασταὶ ἐκ τῆς Ὀλύνθου. 5. καὶ οἱ ἐκ τῆς Σπαρτώλου ψилоὶ ὡς εἶδον, θαρσύναντες τοῖς τε προσγιγνομένοις καὶ ὅτι πρότερον οὐχ ἥσσαντο, ἐπιτίθενται αὐτοῖς μετὰ τῶν Χαλκιδίων ἱππίων καὶ τῶν προσβοηθουμένων τοῖς Ἀθηναίοις· καὶ ἀναχωροῦσι πρὸς τὰς δύο φάξεις αἱ κατέλιπον παρὰ τοῖς σκευόφοροις. 6. καὶ ὁπότε μὲν ἐπίοιεν οἱ Ἀθηναῖοι, ἐνεδίδουσαν, ἀποχωροῦσι δὲ ἐνέκειντο καὶ ἐσηκόντιζον. οἱ τε ἱππῆς τῶν Χαλκιδίων προσιππεύοντες, ἢ δοκοῖ προσέβαλλον, καὶ οὐχ ἥκιστα φοβήσαντες, ἔτρεψαν τοὺς Ἀθηναίους, καὶ ἐπέδιωξαν ἐπὶ πολὺ. 7. καὶ οἱ μὲν Ἀθηναῖοι ἐς τὴν Ποτίδαιαν καταφεύγουσι, καὶ ὕστερον τοὺς νεκροὺς ὑποσπόνδους κομισάμενοι, ἐς τὰς Ἀθήνας ἀναχωροῦσι τῷ περιόντι τοῦ στρατοῦ· ἀπέθανον δὲ αὐτῶν τριάκοντα καὶ τετρακόσιοι καὶ οἱ στρατηγοὶ πάντες. οἱ δὲ Χαλκιδῆς καὶ οἱ Βορτιαῖοι τροπαῖόν τε ἔστησαν, καὶ τοὺς νεκροὺς τοὺς αὐτῶν ἀνελόμενοι διελύθησαν κατὰ πόλεις.

LXXX. Τοῦ δ' αὐτοῦ θέρους, οὐ πολλῶ ὕστερον τούτων, Ἀμφρακιῶται καὶ Χάοντες, βουλάμενοι Ἀκαρνανίαν πᾶσαν καταστρέφασθαι καὶ Ἀθηναίων ἀποστῆσαι, πείθουσι Λακεδαιμονίους ναυτικόν τε παρασκευάσασθαι ἐκ τῆς ξυμμαχίδος, καὶ ὀπλίτας χιλίους πέμψαι ἐς Ἀκαρνανίαν, λέγοντες ὅτι, ἦν ναοὶ καὶ περὶ ἅμα μετὰ σφῶν ἔλθωσιν, ἀδυνάτων ὄντων ξυμβοηθεῖν τῶν ἀπὸ θαλάσσης Ἀκαρνανίων, ῥαδίως ἂν Ἀκαρνανίαν σχόντες, καὶ τῆς Ζακύνθου καὶ Κεφαλληνίας κρατήσουσι, καὶ ὁ περίπλους οὐκέτι ἴσοιτο Ἀθηναίοις ὁμοίος περὶ Πελοπόννησον· ἐλπίδα δ' εἶναι καὶ Ναύπακτον λαβεῖν. 2. οἱ δὲ Λακεδαιμόνιοι πεισθέντες Κτῆμον μὲν, τανύαρχον ἔτι ὄντα, καὶ τοὺς ὀπλίτας ἐπὶ ναυσὶν ὀλίγαις

εὐθὺς πέμπουσι, τῇ δὲ ναυτικῇ περιήγησιν παρασκευασαμένῳ ὥς τάχιστα πλεῖν εἰς Λευκάδα. 3. ἦσαν δὲ Κορίνθιοι ξυμπραθυμένῳ νοι μάλιστα τοῖς Ἀμπρακιώταις ἀποίοις οὖσι. καὶ τὸ μὲν ναυτικὸν ἐκ τε Κορίνθου καὶ Σικυνῶτος καὶ τῶν ταύτῃ χωρίων ἐν παρασκευῇ ἦν, τὸ δ' ἐκ Λευκάδος καὶ Ἀνακτορίου καὶ Ἀμπρακίας πρότερον ἀφικόμενον ἐν Λευκάδι περιέμενε. 4. Κνήμος δὲ καὶ οἱ μετ' αὐτοῦ χίλιοι ἐπλῖται ἐπειδὴ ἐπεραιώθησαν λαθόντες Φορμίωνα, ὃς ἦρχε τῶν εἰκοσι νεῶν τῶν Ἀττικῶν αἱ περὶ Ναύπακτον ἐφρούρου, εὐθὺς παρισκευάζοντο τὴν κατὰ γῆν στρατείαν. 5. καὶ αὐτῷ παρήσαν Ἑλλήνων μὲν Ἀμπρακιῶται καὶ Λευκάδιοι καὶ Ἀνακτόριοι, καὶ οὗς αὐτὸς ἔχων ἦλθε χίλιοι Πελοποννησίων, βάρβαροι δὲ Χάονες χίλιοι ἀβασίλευτοι, ὧν ἡγοῦντο ἐπ' ἐτησίῳ προστασίᾳ ἐκ τοῦ ἀρχικοῦ γένους Φώτνος καὶ Νικάνωρ. ἐστρατεύοντο δὲ μετὰ Χαόνων καὶ Θεσπρωτοὶ ἀβασίλευτοι. 6. Μολοσσὸς δὲ ἦγε καὶ Ἀντιτᾶνας Σαβύλινθος, ἐπίτροπος ὧν Θάρπος τοῦ βασιλέως, εἰς παιδὸς ὄντος, καὶ Παραναίους Ὀροῖδος βασιλεὺς ὧν. Ὁρέσται δὲ χίλιοι, ὧν ἐβασίλευεν Ἀντιόχος, μετὰ Παραναίων ξυνεστρατεύοντο Ὀροῖδῳ Ἀντιόχου ἐπιτρέψαντος. 7. ἐπεμφε δὲ καὶ Περδίκκας κρύφα τῶν Ἀθηναίων χιλίους Μακεδόνων, οἱ ὕστερον ἦλθον. 8. τούτῳ τῷ στρατῷ ἐπορεύετο Κνήμος, οὐ περιμείνας τὸ ἀπὸ Κορίνθου ναυτικόν· καὶ διὰ τῆς Ἀργείας ἰόντες Λιμναίαν κόμην ἀτείχιστον ἐπόρθησαν. ἀφικνουμέναι τε ἐπὶ Σιράτον, πόλιν μεγίστην τῆς Ἀκαρνανίας, νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥαδίως αὖ σφίσι τᾶλλα προσχωρήσειν.

LXXXI. Ἀκαρῶνες δέ, αἰσθόμενοι κατὰ τε γῆν πολλὴν στρατίαν ἐσβεβληκτίαν, ἐκ τε θαλάσσης ναυσὶν ἅμα τοὺς πολεμίους παρεσόμενους, οὔτε ξυνεβοήθουν ἐφύλασσόν τε τὰ αὐτῶν ἕκαστοι, παρά τε Φορμίωνα ἐπεμψον κελεύοντες ἀμύνειν· ὃ δὲ ἀδύνατος ἔφη εἶναι ναυτικῷ ἐκ Κορίνθου μέλλοντος ἐκπλεῖν Ναύπακτον ἐρήμην ἀπολιπεῖν. 2. οἱ δὲ Πελοποννήσιοι καὶ οἱ ἑξυμμαχοί, τρία τέλη ποιήσαντες σφῶν αὐτῶν, ἐχώρουν πρὸς τὴν τῶν Στρατίων πόλιν, ὅπως ἐγγὺς στρατοπεδευσάμενοι, εἰ μὴ λόγῳ πείθοιεν, ἔργῳ περικῶντο τοῦ τείχους. 3. καὶ μέσον μὲν ἔχοντες προσήεσαν Χάονες καὶ οἱ ἄλλοι βάρβαροι, ἐκ δεξιᾶς δ' αὐτῶν Λευκάδιοι καὶ Ἀνακτόριοι καὶ οἱ μετὰ τούτων, ἐν ἀριστερᾷ δὲ Κνήμος καὶ οἱ Πελοποννήσιοι καὶ Ἀμπρακιῶται· διεῖχον δὲ πολὺ ἀπ' ἀλλήλων καὶ ἔστιν ὅτε οὐδὲ

ἰσχωρῶντο. 4. καὶ οἱ μὲν Ἕλληνες τεταγμένοι τε προσήεσαν καὶ διὰ φυλακῆς ἔχοντες, ἕως ἰσχυροποδεδύσαντο ἐν ἐπιτηδείῳ· οἱ δὲ Χάονες, σφίσι τε αὐτοῖς πιστεύοντες, καὶ ἀξιούμενοι ὑπὸ τῶν ἐκείνη ἡπειρωτῶν μαχιμαῖτατοι εἶναι, οὐτ' ἐπέσχον τὸ στρατόπεδον καταλαβεῖν, χωρήσαντες τε ὄνμη μετὰ τῶν ἄλλων βαρβάρων, ἐνόμισαν αὐτοβοεῖν ἂν τὴν πόλιν εἰλεῖν, καὶ αὐτῶν τὸ ἔργον γενέσθαι. 5. γνόντες δ' αὐτοὺς οἱ Σιρράτιοι ἔτι προσιόντας καὶ ἡγησάμενοι, μεμνημένων εἰ κρατήσεαι, οὐκ ἂν ἔτι σφίσι τοὺς Ἕλληνας ὁμοίως προσελθεῖν, προλοχίζουσι τὰ περὶ τὴν πόλιν ἐνέδραις, καὶ ἐπειδὴ ἔγγυς ἦσαν, ἐκ τε τῆς πόλεως ὁμόσε χωρήσαντες καὶ ἐκ τῶν ἐνεδρῶν προσπίπτουσι. 6. καὶ ἐς τὴν πόλιν καταστάντων διαφθείρονται τε πολλοὶ τῶν Χαόνων, καὶ οἱ ἄλλοι βάρβαροι ὥς εἶδον αὐτοὺς ἐνδόντας, οὐκέτι ὑπέμειναν, ἀλλ' ἐς φυγὴν κατέστησαν. 7. τῶν δὲ Ἑλληνικῶν στρατοπέδων οὐδέτερον ἦσθετο τῆς μάχης, διὰ τὸ πολὺ προελθεῖν αὐτοὺς καὶ στρατόπεδον οἰηθῆναι καταληφθέντας ἐπείγασθαι. 8. ἐπεὶ δὲ ἐνέκυντο φεύγοντες οἱ βάρβαροι, ἀναλαμβάνον τὸ αὐτοὺς καὶ ξυταγαγόντες τὰ στρατόπεδα ἡσυχάζον αὐτοῦ τὴν ἡμέραν, ἐς χεῖρας μὲν οὐκ ἰόντων σφίσι τῶν Σιρράτιων διὰ τὸ μήπω τοὺς ἄλλους Ἀκαρῶνας ξυμβεβοηθηκέαι, ἀποθεν δὲ σφενδομώντων καὶ ἐς ἀπορίαν καθιστάντων· οὐ γὰρ ἦν ἄνευ ὀπλῶν κινηθῆναι. δοκοῦσι δ' οἱ Ἀκαρῶνες κράτιστοι εἶναι τοῦτο ποιεῖν. LXXXII. ἐπειδὴ δὲ τοῦ ἐγένετο, ἀναχωρήσας ὁ Κνήμιος τῇ στρατιᾷ κατὰ τάχος ἐπὶ τὸν Ἀναπον ποταμόν, ὃς ἀπέχει σταδίους ὀγδοήκοντα Σιρράτων, τοὺς τε νεκροὺς κομίζεται τῇ ὑσταταίᾳ ὑποσπόνδους, καὶ Οἰνιαδῶν ξυμπαραγενομένων κατὰ φιλίαν ἀναχωρεῖ παρ' αὐτοὺς πρὶν τὴν ξυμβολήθειαν ἐλθεῖν. κακεῖθεν ἐπ' οἶκον ἀπῆλθον ἕκαστοι. οἱ δὲ Σιρράτιοι τροπαῖον ἕστησαν τῆς μάχης τῆς πρὸς τοὺς βαρβάρους

LXXXIII. Τὸ δ' ἐκ τῆς Κορίνθου καὶ τῶν ἄλλων ξυμμάχων τῶν ἐκ τοῦ Κρισαίου κόλπου ναυτικόν, ὃ εἶδει παραγενέσθαι τῷ Κνήμι, ὅπως μὴ ξυμβοηθῶσιν οἱ ἀπὸ θαλάσσης ἄνω Ἀκαρῶνες, οὐ πυραγίγνεται, ἀλλ' ἡναγκάσθησαν περὶ τὰς αὐτὰς ἡμέρας τῆς ἐν Σιρράτι μάχης ναυμαχῆσαι πρὸς Φορμίωντα καὶ τὰς εἰκοσι ναῦς τῶν Ἀθηναίων αἱ ἐφ' οὐρόρον ἐν Ναυπάκτῳ. 2. ὁ γὰρ Φορμίων παραπλέοντας αὐτοὺς ἔξω τοῦ κόλπου ἐτήρει, βουλόμενος ἐν τῇ εὐρυχωρίᾳ ἐπιθέσθαι. 3. οἱ δὲ Κορίνθιοι καὶ οἱ ξύμμαχοι ἔπλεον μὲν οὐχ ὥς ἐπὶ ναυμαχίαν, ἀλλὰ στρατιωτικώτερον παρσκευασμέ-

νοι ἐς τὴν Ἀκαρνανίαν, καὶ οὐκ ἂν οἴομενοι πρὸς ἑπτὰ καὶ τσσαράκοντα ταῦς τὰς σφετέρας τολμῆσαι τοὺς Ἀθηναίους εἰκοσι ταῖς ἑαυτῶν ναυμαχίαν ποιησάσθαι· ἐπεὶ δὲ μέντοι ἀντιπαραπλέοντας τε δώρων αὐτούς, παρὰ γῆν σφῶν κομιζομένων, καὶ ἐκ Πατρῶν τῆς Ἀχαιῆς πρὸς τὴν ἀντιπέραν ἤπειρον διαβαλλόντων ἐπὶ Ἀκαρνανίας, κατείδον τοὺς Ἀθηναίους ἀπὸ τῆς Χαλκίδος καὶ τοῦ Εὐήρου ποταμοῦ προσπλέοντας σφίσι, καὶ οὐκ ἔλαθον τυκτὸς ἰφορμισάμενοι, οὕτω δὲ ἀναγκάζονται ναυμαχεῖν κατὰ μέσον τὸν πορθμόν.

4. στρατηγοὶ δὲ ἦσαν μὲν καὶ κατὰ πόλεις ἐκάστων οἱ παρεσκευάζοντο, Κορινθίων δὲ Μαχάων καὶ Ἰσοκράτης καὶ Ἀγαθαρχίδας.

5. καὶ οἱ μὲν Πελοποννήσιοι ἐτάξαντο κύκλον τῶν νεῶν ὡς μέγιστον οἰοί τ' ἦσαν μὴ διδόντες διέκπλουν, τὰς πρώρας μὲν ἔξω, εἰσω δὲ τὰς πρύμνας, καὶ τὰ τε λεπτὰ πλοῖα ἃ ξυνέπλει ἐντὸς ποιοῦνται καὶ πέντε ταῦς τὰς ἄριστα πλεούσας, ὅπως ἐκπλέοιεν διὰ βραχείας παραγιγνόμενοι, εἴ πη προσπίπτουσιν οἱ ἐναντίοι. LXXXIV. οἱ δ' Ἀθηναῖοι κατὰ μίαν ναὺν τεταγμένοι περιέπλεον αὐτοὺς κύκλῳ καὶ ξυνῆγον ἐς ὀλίγον, ἐν χερσὶ αἰὲ παραπλέοντες καὶ δόκησιν παρέχοντες αὐτίκα ἐμβαλεῖν· προείρητο δ' αὐτοῖς ὑπὸ Φορμίωντος μὴ ἐπιχειρεῖν πρὶν ἂν αὐτὸς σημήνῃ.

2. ἤλπιζε γὰρ αὐτῶν οὐ μενεῖν τὴν τάξιν, ὥσπερ ἐν γῇ πεζῇ, ἀλλὰ ξυμπεσεῖσθαι πρὸς ἀλλήλους τὰς ταῦς καὶ τὰ πλοῖα ταραχὴν παρέξειν, εἴ τ' ἐκπνεύσαι ἐκ τοῦ κόλπου τὸ πνεῦμα, ὅπερ ἀναμένων τε περιέπλει καὶ εἰώθει γίγνεσθαι ἐπὶ τὴν ἔω, οὐδένα χρόνον ἡσυχάσειν αὐτούς· καὶ τὴν ἐπιχειρήσιν ἐφ' ἑαυτῷ τε ἐνόμιζεν εἶναι, ὁπόταν βούληται, τῶν νεῶν ἄμεινον πλεουσῶν, καὶ τότε καλλίστην γίγνεσθαι.

3. ὡς δὲ τό τε πνεῦμα κατῆει καὶ αἱ νῆες ἐν ὀλίγῳ ἤδη οὔσαι ὑπ' ἀμφοτέρων, τοῦ τε ἀνέμου τῶν τε πλοίων, ἅμα προσκειμένων ἐταράσσοντο, καὶ ταῦς τε νῆϊ προσέπιπτε καὶ τοῖς κορτοῖς διωθούντο, βοῇ τε χρώμενοι καὶ πρὸς ἀλλήλους ἀντιφρυλαχῇ τε καὶ λοιδορίᾳ, οὐδὲν κατήκουον οὔτε τῶν παραγγελλομένων, οὔτε τῶν κελυστῶν, καὶ τὰς κόπας ἀδύνατοι ὄντες ἐν κλυδωνίῳ ἀναφέρειν ἄνθρωποι ἄπειροι, τοῖς κυβερνήταις ἀπειθεστέρας τὰς ναῦς παρεῖχον, τότε δὲ κατὰ τὸν καιρὸν τοῦτον σημαίνει, καὶ οἱ Ἀθηναῖοι προσπεσόντες πρῶτον μὲν καταδύνουσι τῶν στρατηγίδων νεῶν μίαν, ἔπειτα δὲ καὶ πάσας ἥ χωρέσειαν διέφθειρον, καὶ κατέστησαν ἐς ἀλκὴν μὲν μηδένα τρέπεσθαι αὐτῶν ὑπὸ τῆς ταραχῆς, φεύγειν δ' ἐς Πάτρας καὶ Λύμην τῆς Ἀχαιῆς.

4. οἱ δὲ Ἀθηναῖοι καταδιώξαν-

τας καὶ ταῦς δώδεκα λαβόντες τοὺς τε ἄνδρας ἐξ αὐτῶν τοὺς πλείστοις ἀνελόμενοι ἐς Μολύνκειον ἀπέπλεον, καὶ τροπαῖον στήσαντες ἐπὶ τῷ Ῥίῳ καὶ ταῦν ἀναθέντες τῷ Ποσειδῶνι ἀντηχώρησαν ἐς Ναύπακτον. 5. παρέπλευσαν δὲ καὶ οἱ Πελοποννήσιοι εὐθύς ταῖς περιλοίοις τῶν νεῶν ἐκ τῆς Δύμης καὶ Πατρῶν ἐς Κυλλήνην τὸ Ἠλείων ἐπίνειον· καὶ ἀπὸ Λευκάδος Κρήμος καὶ αἱ ἐκείθεν νῆες, αἷς ἔδει ταύταις ξυμμῆξαι, ἀφικνοῦνται μετὰ τὴν ἐν Στρατὶ μάχην ἐς τὴν Κυλλήνην.

LXXXV. Πέμπονσι δὲ καὶ οἱ Λακεδαιμόνιοι τῷ Κρήμῳ ξυμβούλους ἐπὶ τὰς ταῦς Τιμοκράτην καὶ Βρασίδαν καὶ Αὐκόφορον, κελεύοντες ἄλλην ναυμαχίαν βελτίω παρασκευάζεσθαι καὶ μὴ ὑπ' ὀλίγων νεῶν εἶργεσθαι τῆς θαλάσσης. 2. ἰδοκεῖ γὰρ αὐτοῖς, ἄλλως τε καὶ πρῶτον ναυμαχίας πειρασασμένοις πολὺς ὁ παράλογος εἶναι, καὶ οὐ τοσούτῳ ὄντο σφῶν τὸ ναυτικὸν λείπεσθαι, γεγενῆσθαι δὲ τινα μαλακίαν, οὐκ ἀντιτιθέντες τὴν Ἀθηναίων ἐκ πολλοῦ ἱμπερίαν τῆς σφετέρης δι' ὀλίγου μελέτης. ὀργῇ οὖν ἀπίσταλλον. 3. οἱ δὲ ἀφικόμενοι μετὰ Κρήμου ταῦς τε περιήγγελλον κατὰ πόλεις καὶ τὰς προὔπαρχούσας ἐξηρτύοντο ὡς ἐπὶ ναυμαχίαν. 4. πέμπει δὲ καὶ ὁ Φορμίων ἐς τὰς Ἀθήνας τὴν τε παρασκευὴν αὐτῶν ἀγγελοῦντας, καὶ περὶ τῆς ναυμαχίας ἣν ἐνίκησαν φράσσοντας, καὶ κελεύων αὐτῷ ταῦς ὅτι πλείστας διὰ τάχους ἀποστεῖλαι, ὡς καθ' ἡμέραν ἐκάστην ἐλπίδος οὔσης αἰεὶ ναυμαχήσειν. 5. οἱ δὲ ἀποπέμπονσιν εἴκοσι ταῦς αὐτῷ, τῷ δὲ κομίζοντι αὐτὰς προσεπέστειλαν ἐς Κρήτην πρῶτον ἀφικέσθαι. Νικίας γὰρ Κρής Γορτύνιος, πρόξενος ὢν, πείθει αὐτόν· ἐπὶ Κυδωνίαν πλεῦσαι, φάσκων προσποιήσειν αὐτῇ, οὖσαν πολεμίαν· ἐπῆγε δὲ Πολιχνίταις χαριζόμενος, ὁμόροις τῶν Κυδωνιατῶν. 6. καὶ ὁ μὲν λαβὼν τὰς ταῦς ὄχλητο ἐς Κρήτην, καὶ μετὰ τῶν Πολιχνιτῶν ἰδόντων τὴν γῆν τῶν Κυδωνιατῶν, καὶ ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον.

LXXXVI. Οἱ δ' ἐν τῇ Κυλλήνῃ Πελοποννήσιοι, ἐν τούτῳ ἐν ᾧ οἱ Ἀθηναῖοι περὶ Κρήτην κατείχοντο, παρεσκευασμένοι ὡς ἐπὶ ναυμαχίαν, παρέπλευσαν ἐς Πάτορμον τὸν Ἀχαϊκόν, οὐπερ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν Πελοποννησίων προσβεβηθήκει. 2. παρέπλευσε δὲ καὶ ὁ Φορμίων ἐπὶ τὸ Ῥίον τὸ Μολυνκικόν, καὶ ὥρμισατο ἔξω αὐτοῦ ναυσὶν εἴκοσιν, αἷσπερ καὶ ἐναυμάχησεν. 3. ἦν δὲ τοῦτο μὲν τὸ Ῥίον φίλιον τοῖς Ἀθηναίοις, τὸ δ' ἕτερον Ῥίον ἐστὶν

ἀντιπέρα· τὸ ἐν τῇ Πελοποννήσῳ· διέχεται δὲ ἀπ' ἀλλήλων σταδίους μάλιστα ἑπτὰ τῆς θαλάσσης, τοῦ δὲ Κρισαίου κόλπου στόμα τοῦτό ἐστιν. 4. ἐπὶ οὖν τῷ Ῥίῳ τῷ Ἀχαιῶν οἱ Πελοποννήσιοι, ἀπείχοντι οὐ πολὺ τοῦ Παρόρμου, ἐν ᾧ αὐτοῖς ὁ πεζὸς ἦν, ὠρμίσαντο καὶ αὐτοὶ ναυσὶν ἑπτὰ καὶ ἑβδομήκοντα, ἐπειδὴ καὶ τοὺς Ἀθηναίους εἶδον. 5. καὶ ἐπὶ μὲν δὲ ἡ ἑπτὰ ἡμέρας ἀνθώρμουν ἀλλήλοις μελετῶντές τε καὶ παρασκευαζόμενοι τὴν ναυμαχίαν, γνώμην ἔχοντες οἱ μὲν μὴ ἐκπλεῖν ἔξω τῶν Ῥίων ἐς τὴν εὐρυχωρίαν, φοβούμενοι τὸ πρότερον πάθος, οἱ δὲ μὴ ἐκπλεῖν ἐς τὰ στενά, νομίζοντες πρὸς ἐκείνων εἶναι τὴν ἐν ὀλίγῳ ναυμαχίαν. 6. ἔπειτα ὁ Κνημος καὶ ὁ Βρασιδάς καὶ οἱ ἄλλοι τῶν Πελοποννησίων στρατηγοί, βουλόμενοι ἐν τάχει τὴν ναυμαχίαν ποιῆσαι, πρὶν τι καὶ ἀπὸ τῶν Ἀθηναίων ἐπιβοηθῆσαι, ξυγκαλέσαν τοὺς στρατιώτας πρῶτον, καὶ ὁρῶντες αὐτῶν τοὺς πολλοὺς διὰ τὴν προτέραν ἡσσαν φοβουμένους, καὶ οὐ προθύμους ὄντας, παρεκάλεσαντο καὶ ἔλαξαν τοιάδε.

LXXXVII. Ἡ μὲν γενομένη ναυμαχία, ᾧ ἄνδρες Πελοποννήσιοι, εἴ τις ἄρα δι' αὐτὴν ἑμῶν φοβεῖται τὴν μέλλουσαν, οὐχὶ δικαίαν ἔχει τέκμαρσιν τὸ ἐκφοβῆσαι. 2. τῇ τε γὰρ παρασκευῇ ἐνδεὴς ἐγένετο, ὥσπερ ἴστε, καὶ οὐχὶ ἐς ναυμαχίαν μᾶλλον ἢ ἐπὶ στρατείαν ἐπλέομεν· ἐντέβη δὲ καὶ τὰ ἀπὸ τῆς τυχῆς οὐκ ὀλίγα ἐναντιωθῆναι. καὶ πού τι καὶ ἡ ἀπειρία πρῶτον ναυμαχοῦντας ἐσφηλεν. 3. ὥστε οὐ κατὰ τὴν ἡμετέραν κακίαν τὸ ἡσῆσθαι προσεγένετο, οὐδὲ δίκαιον τῆς γνώμης τὸ μὴ κατὰ κράτος νικηθῆναι, ἔχον δέ τινα ἐν αὐτῷ ἀντιλογίαν, τῆς ξυμφορᾶς τῷ ἀποβάντι ἀμβλύνεσθαι, νομίσαι δὲ ταῖς μὲν τύχαις ἐνδέχεσθαι σφάλλεσθαι τοὺς ἀνθρώπους, ταῖς δὲ γνώμαις τοὺς αὐτοὺς αἰεὶ ἀνδρείους ὀρθῶς εἶναι, καὶ μὴ ἀπειρίαν τοῦ ἀνδρείου παρόντος προβαλλομένους εἰκότως ἂν ἐν τιτι κακοὺς γενέσθαι. 4. ἑμῶν δὲ οὐδ' ἡ ἀπειρία τοσοῦτον λείπεται ὅσον τόλμῃ προέχετε· τῶνδε δὲ ἡ ἐπιστήμη, ἣν μάλιστα φοβεῖσθε, ἀνδρείαν μὲν ἔχουσα καὶ μνήμην ἔξει ἐν τῷ δεινῷ ἐπιτελεῖν ἃ ἔμαθεν, ἄνευ δὲ εὐνυχίας οὐδεμὶα τέχνη πρὸς τοὺς κινδύνους ἰσχύει. φόβος γὰρ μνήμην ἐκπλήσσει, τέχνη δὲ ἄνευ ἀλκῆς οὐδὲν ὠφελεῖ. 5. πρὸς μὲν οὖν τὸ ἐμπειρότερον αὐτῶν τὸ τολμηρότερον ἀντιτάξασθε, πρὸς δὲ τὸ διὰ τὴν ἡσσαν δεδιέναι τὸ ἀπαράσκευοι τότε τυχεῖν. 6. περιγίγνεται δὲ ἡμῖν πληθὺς τε νεῶν καὶ πρὸς τῇ γῇ, οἰκεία οὖσα, ὅπλι-



τῶν παρόντων ναυμαχεῖν· τὰ δὲ πολλὰ τῶν πλείονων καὶ ἄμεινον παρεσκευασμένων τὸ κράτος ἐστίν. 7. ὥστε οὐδὲ καθ' ἐν εὐρύσκομεν εἰκότως ἂν ἡμᾶς σφαλλομένους· καὶ ὅσα ἡμάρτομεν πρότερον, τὴν αὐτὰ ταῦτα προσγεγόμενα διδασκαλίαν παρήξει. 8. θαρσύνετε οὖν καὶ κυβερνῆται καὶ ναῦται τὸ καθ' ἑαυτὸν ἕκαστος ἐπισθε, χώρας μὴ προλείποντες ἢ ἂν τις προσταχθῇ. 9. τῶν δὲ πρότερον ἡγεμόνων οὐ χεῖρον τὴν ἐπιχειρήσιν ἡμεῖς· παρασκευάσομεν, καὶ οὐκ ἐνδώσομεν πρόφασιν οὐδενὶ κακῷ γενέσθαι· ἣν δέ τις ἄρα καὶ βουληθῇ, κολασθήσεται τῇ περπούσῃ ζημίᾳ, οἱ δὲ ἀγαθοὶ τιμῆσονται τοῖς προσήκουσιν ἄθλοις τῆς ἀρετῆς.

LXXXVIII. Τοιαῦται μὲν τοῖς Πελοποννησίοις οἱ ἄρχοντες παρεκατέσταντο. ὁ δὲ Φορμίων, δεδοὺς καὶ αὐτὸς τὴν τῶν στρατιωτῶν ὀφφωδίαν, καὶ αἰσθόμενος ὅτι τὸ πλῆθος τῶν νεῶν, κατὰ σφᾶς· αὐτοὺς ξυνιστάμενοι ἐφοβοῦντο, ἐβούλετο ξυγκαλίσας θαρσύναι τε καὶ παραίνεσιν ἐν τῷ παρόντι ποιήσασθαι. 2. πρότερον μὲν γὰρ αἰεὶ αὐτοῖς ἔλεγε, καὶ προπαρεσκευάζε τὰς γνώμας, ὡς οὐδὲν αὐτοῖς πλῆθος νεῶν τοσοῦτον, ἢ ἐπιπλή, ὅ,τι οὐχ ὑπομενετιόν αὐτοῖς ἐστί· καὶ οἱ στρατιῶται ἐκ πολλοῦ ἐν σφίσιν αὐτοῖς τὴν ἀξίωσιν ταύτην εἰλήφεσαν μηδένα ὄχλον, Ἀθηναῖοι ὄντες, Πελοποννησίων νεῶν ὑποχωρεῖν. 3. τότε δὲ πρὸς τὴν παρούσαν ὄψιν ὁρῶν αὐτοὺς ἀθθυμῶντας ἐβούλετο ὑπόμνησιν ποιήσασθαι τοῦ θαρσεῖν, καὶ ξυγκαλίσας τοὺς Ἀθηναίους ἔλεξε τοιαῦτα.

LXXXIX. Ὅρων ὑμᾶς, ὧ ἄνδρες στρατιῶται, πεφοβημένους τὸ πλῆθος τῶν ἐναντίων ξυτεκάλεσα, οὐκ ἀξίων τὰ μὴ δεινὰ ἐν ὀφφωδίᾳ ἔχειν. 2. οὗτοι γάρ, πρῶτον μὲν διὰ τὸ προνεκτικῆσθαι, καὶ μηδὲ αὐτοὶ οἶεσθαι ὁμοῖοι ἡμῖν εἶναι, τὸ πλῆθος τῶν νεῶν, καὶ οὐκ ἀπὸ τοῦ ἴσου, παρεσκευάσαντο· ἔπειτα ὃ μάλιστα πιστεύοντες προσέρχονται, ὡς προσῆκον σφίσιν ἀνδρείοις εἶναι, οὐ δι' ἄλλο τι θαρσύνουσιν ἢ διὰ τὴν ἐν τῷ πεζῷ ἐμπειρίαν τὰ πλείω κατορθοῦντες, καὶ οἶσθαι σφίσι καὶ ἐν τῷ ναυτικῷ ποιῆσειν τὸ αὐτό. 3. τὸ δ' ἐκ τοῦ δικαίου ἡμῖν μᾶλλον τὴν περιστάσει, εἴπερ καὶ τούτοις· ἐν ἐκείνῳ, ἐπεὶ εὐψυχία γε οὐδὲν προσφέρουσι, τῷ δὲ ἐκάτεροί τι ἐμπειρότεροι εἶναι θαρσύτεροί ἐσμεν. 4. Λακεδαιμόνιοί τε, ἡγούμενοι τῶν ξυμμάχων, διὰ τὴν σφετέραν δοξάν ἄκοντας προσάγουσι τοὺς πολλοὺς ἐς τὸν κίνδυνον, ἐπεὶ οὐκ ἂν ποτε ἐπεχειρήσαντες ἦσσηθίντες παρὰ πολὺ αὐθις ναυμαχεῖν. 5. μὴ δὲ αὐτῶν τὴν τόλμαν δείσητε. πολὺ

δὲ ὑμεῖς ἐκείνοις πλέον φόβον παρέχετε καὶ πιστότερον, κατὰ τε τὸ προνευικηκέναι καὶ ὅτι οὐκ ἂν ἡγοῦνται, μὴ μέλλοντάς τι ἄξιον τοῦ παρὰ πολὺ πράξειν, ἀνθίστασθαι ὑμᾶς. 6. ἀντίπαλοι μὲν γὰρ οἱ πλείους, ὥσπερ οὗτοι, τῇ δυνάμει τὸ πλέον πίσυνοι ἢ τῇ γνώμῃ ἐπέρχονται· οἱ δ' ἐκ πολλῶ ὑποδεστέρων, καὶ ἅμα οὐκ ἀναγκαζόμενοι, μέγα τι τῆς διανοίας τὸ βέβαιον ἔχοντες ἀντιτολμῶσιν. ἃ λογιζόμενοι οὗτοι τῷ οὐκ εἰκότι πλέον πεφοβήνται ἡμᾶς ἢ τῇ κατὰ λόγον παρασκευῇ. 7. πολλὰ δὲ καὶ στρατόπεδα ἤδη ἐπεσεν ὑπ' ἐλασσόνων τῇ ἀπειρίᾳ. ἔστι δὲ ἃ καὶ τῇ ἀτολμίᾳ· ὧν οὐδετέρου ἡμεῖς νῦν μετέχμεν. 8. τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἐκὼν εἶναι ποιήσομαι, οὐδὲ ἐσπλεύσομαι ἐς αὐτόν. ὁρῶ γὰρ ὅτι πρὸς πολλὰς ναῦς ἀνεπιστήμονας ὀλίγαις ναυσὶν ἐμπείροις καὶ ἄμεινον πλεούσαις ἢ στενοχωρία θὺ ξυμφέρει. οὔτε γὰρ ἂν ἐπιπλεύσειε τις ὥς χρηρῆς ἐμβολῆν μὴ ἔχων τὴν πρόσσopin τῶν πολεμίων ἐκ πολλοῦ, οὔτε ἂν ἀποχωρήσειεν ἐν δέοντι πιεζόμενος· διέκπλοί τε οὐκ εἰσὶν οὐδὲ ἀναστροφαί, ἅπερ νεῶν ἄμεινον πλεουσῶν ἔργα ἐστίν, ἀλλ' ἀνάγκη ἂν εἴη τὴν ναυμαχίαν πεζομαχίαν καθίστασθαι, καὶ ἐν τούτῳ αἱ πλείους νῆες κρείσσους γίνονται. 9. τούτων μὲν οὖν ἐγὼ ἔξω τὴν πρόνοιαν κατὰ τὸ δυνατόν· ὑμεῖς δὲ εὐτακτοὶ παρὰ ταῖς ναυσὶ μένοντες τὰ τε παρηγγελλλόμενα ὀξέως δέχεσθε, ἄλλως τε καὶ δι' ὀλίγου τῆς ἐφορμῆσεως οὔσης, καὶ ἐν τῷ ἔργῳ κόσμον καὶ σιγὴν περὶ πλείστον ἡγείσθε, ὃ ἐς τε τὰ πολλὰ τῶν πολεμικῶν ξυμφέρει καὶ ναυμαχία οὐχ ἥμισυ, ἀμύνασθε δὲ τοῦσδε ἀξίως τῶν προειργασμένων. 10. ὁ δὲ ἀγὼν μέγας ὑμῖν, ἢ καταλῦσαι Πελοποννησίων τὴν ἐλπίδα τοῦ ναυτικοῦ, ἢ ἐγγυτέρω καταστήσαι Ἀθηναίοις τὸν φόβον περὶ τῆς θαλάσσης. 11. ἀναμνησκῶ δ' αὖ ὑμᾶς ὅτι νενικήκατε αὐτῶν τοὺς πολλοὺς ἡσσημένων δὲ ἀνδρῶν οὐκ ἐθέλουσιν αἱ γινῶμαι πρὸς τοὺς ἀντοὺς κινδύνους ὁμοῖαι εἶναι.

XC. Τοιαῦτα δὲ καὶ ὁ Φορμίων παρεκελεύετο. οἱ δὲ Πελοποννήσιοι, ἐπειδὴ αὐτοῖς οἱ Ἀθηναῖοι οὐκ ἐπέπλεον ἐς τὸν κόλπον καὶ τὰ στενά, βουλόμενοι ἄκοντας ἔσω προαγχεῖν αὐτούς, ἀναγόμενοι ἅμα ἔφ' ἐπλεον, ἐπὶ τεσσαράων ταξάμενοι τὰς ναῦς, ἐπὶ τὴν ἐαυτῶν γῆν ἔσω ἐπὶ τοῦ κόλπου, δεξιῷ κέρα ἡγουμένῳ, ὥσπερ καὶ ὄρμον· 2. ἐπὶ δ' αὐτῶν εἴκοσι ἔταξαν τὰς ἀριστα πλεούσας, ὅπως εἰ ἄρα νομίσας ἐπὶ τὴν Ναύπακτον αὐτοὺς πλεῖν ὁ Φορμίων καὶ αὐτὸς ἐπιβοηθῶν ταύτῃ παραπλείοι, μὴ διαφύγοιεν πλείοντα τὸν ἐπίπλεον

σφῶν οἱ Ἀθηναῖοι ἔξω τοῦ ἑαυτῶν κέρως, ἀλλ' αὐταὶ αἱ νῆες περικλήσειαν. 3. ὁ δέ, ὅπερ ἐκεῖνοι προσεδέχοντο φοβηθεὶς περὶ τῆς χωρίου ἐρήμης ὄντι ὡς εἴωρα ἀναγομένους αὐτούς, ἄκων καὶ κατὰ σπουδὴν ἐμβιβάσας ἐπλεῖ παρὰ τὴν γῆν· καὶ ὁ πεζὸς ἅμα τῶν Μεσσηνίων παρεβοήθει. 4. ἰδόντες δὲ οἱ Πελοποννησῖοι κατὰ μίαν ἐπὶ κέρως παραπλέοντας καὶ ἤδη ὄντας ἐπὶ τοῦ κόλπου τε καὶ πρὸς τῇ γῇ, ὅπερ ἐβούλοντο μάλιστα, ἀπὸ σημείου ἐνὸς ἄφρων ἐπιστρέψαντες τὰς ναῦς μειωπηδὸν ἐπλεον ὡς εἶχε τάχους ἕκαστος ἐπὶ τοὺς Ἀθηναίους, καὶ ἤλπιζον πάσας τὰς ναῦς ἀπολήψεσθαι. 5. τῶν δὲ ἑνδεκα μὲν αἵπερ ἡγούντο ὑπεκφεύγουσι τὸ κέρως τῶν Πελοποννησίων καὶ τὴν ἐπιστροφὴν εἰς τὴν εὐρυχωρίαν. τὰς δὲ ἄλλας ἐπικαταλαβόντες ἐξέωσάν τε πρὸς τὴν γῆν ὑποφειγούσας καὶ διάφθειραν, ἄνδρας τε τῶν Ἀθηναίων ἀπέκτειναν ὅσοι μὴ ἐξένευσαν αὐτῶν. 6. καὶ τῶν νεῶν τινὰς ἀναδιδόμενοι εἰλλον κενάς, μίαν δὲ αὐτοῖς ἀνδράσιν εἶλον· τὰς δὲ τινὰς οἱ Μεσσηνιοὶ παραβοηθήσαντες, καὶ ἐπεσβαίνοντες ξὺν τοῖς ὅπλοις εἰς τὴν θάλασσαν καὶ ἐπιβάντες, ἀπὸ τῶν καταστρωμάτων μαχόμενοι ἀφείλοντο ἐλκομένας ἤδη. XCI. ταύτῃ μὲν οὖν οἱ Πελοποννησῖοι ἐκράτουν τε καὶ ἐφθειραν τὰς Ἀττικὰς ναῦς· αἱ δὲ εἰκοσὶ νῆες αὐτῶν αἱ ἀπὸ τοῦ δεξιοῦ κέρως ἐδίωκον τὰς ἑνδεκα ναῦς τῶν Ἀθηναίων, αἵπερ ὑπέεργον τὴν ἐπιστροφὴν εἰς τὴν εὐρυχωρίαν. καὶ φθάνουσιν αὐτοὺς πλὴν μίας νεὸς προκαταφειγούσαι εἰς τὴν Ναύπακτον, καὶ ἰσχουσαι ἀντίπρωροι κατὰ τὸ Ἀπολλώνιον παρεσκευάζοντο ἀμυνόμενοι, ἣν εἰς τὴν γῆν ἐπὶ σφῶς πλέουσιν. 2. οἱ δὲ παραγερόμενοι ὕστερον, ἐπαιώνιζόν τε ἅμα πλέοντες, ὡς νενικηότες, καὶ τὴν μίαν ναὺν τῶν Ἀθηναίων τὴν ὑπόλοιπον ἐδίωκε Λευκαδία ναὺς μία πολὺν πρὸ τῶν ἄλλων. 3. ἔνυχε δὲ ὀλκὰς ὁρμούσα μετέωρος, περὶ ἣν ἡ Ἀττικὴ ναὺς φθάσασα τῇ Λευκαδίᾳ διωκούσῃ ἐμβάλλει μέσῃ καὶ καταδύει. 4. τοῖς μὲν οὖν Πελοποννησίοις γενομένου τούτου ἀπροσδοκῆτον τε καὶ παρὰ λόγον φόβος ἐμπίπτει· καὶ ἅμα ἀτάκτως διώκοντες διὰ τὸ κρατεῖν, αἱ μὲν τινες τῶν νεῶν καθεῖσαι τὰς κώπας ἐπίστησαν τοῦ πλοῦ, ἀξύνμορον δρῶντες πρὸς τὴν ἐξ ὀλίγου ἀντεξόρησιν, βουλόμενοι τὰς πλείους περιμεῖναι, αἱ δὲ καὶ εἰς βραχεία ἀπειρία χωρίων ὤκειλαν. XCII. τοὺς δ' Ἀθηναίους ἰδόντας ταῦτα γιγνόμενα θάρσος τε ἔλαβε, καὶ ἀπὸ ἐνὸς κελύσματος ἐμβοήσαντες ἐπ' αὐτοὺς ὤρμησαν. οἱ δὲ, διὰ τὰ ὑπάρχοντα ἁμαρτήματα καὶ τὴν

παροῦσαν ἀταξίαν, ὀλίγον μὲν χρόνον ὑπέμειναν, ἔπειτα δὲ ἐτράποντο εἰς τὸν Πάνορμον, ὅθεν περ ἀνηγάγοντο. 2. ἐπιδιώκοντες δὲ οἱ Ἀθηναῖοι, τὰς τε ἐγγύς οὖσας μάλιστα ναῦς ἔλαβον ἔξ, καὶ τὰς ἑαυτῶν ἀφείλοντο, ἃς ἐκεῖνοι πρὸς τῇ γῇ διαφθείραντες τὸ πρῶτον ἀνεδήσαντο· ἄνδρας τε τοὺς μὲν ἀπέκτειναν, τιμὰς δὲ καὶ ἐξώρρησαν. 3. ἐπὶ δὲ τῆς Λευκαδίας νεώς, ἣ περὶ τὴν Ὀλκάδα κατέδυν, Τιμοκράτης ὁ Λακεδαιμόνιος, πλέων, ὡς ἡ ναὺς διεφθείρετο, ἔσφαξεν ἑαυτόν καὶ ἐξέπεσεν εἰς τὸν Ναυπακτίων λιμένα. 4. ἀναχωρήσαντες δὲ οἱ Ἀθηναῖοι τροπαῖον ἔστησαν ὅθεν ἀναγόμενοι ἐκράτησαν, καὶ τοὺς νεκροὺς καὶ τὰ ναυάρια ὅσα πρὸς τῇ ἑαυτῶν ἦν ἀνείλοντο, καὶ τοῖς ἐναντίοις τὰ ἐκείνων ὑπόσπονδα ἀπέδωκαν. 5. ἔστησαν δὲ καὶ οἱ Πελοποννήσιοι τροπαῖον ὡς νενικηότες, τῆς τροπῆς, ἃς πρὸς τῇ γῇ ναῦς διέφθειραν· καὶ ἦν περ ἔλαβον ταῦν, ἀνέθεσαν ἐπὶ τὸ Ῥίον τὸ Ἀχαικὸν παρὰ τὸ τροπαῖον. 6. μετὰ δὲ ταῦτα, φοβούμενοι τὴν ἀπὸ τῶν Ἀθηναίων βοήθειαν, ὑπὸ νύκτα ἐσέπλευσαν εἰς τὸν κόλπον Κρισαῖον καὶ Κόρινθον πάντες πλην Λευκαδίων. 7. καὶ οἱ ἐκ τῆς Κρήτης Ἀθηναῖοι ταῦς εἴκοσι ναυσίν, αἷς ἔδει πρὸ τῆς ναυμαχίας τῷ Φορμίωνι παραγενέσθαι, οὐ πολλῷ ὕστερον τῆς ἀναχωρήσεως τῶν νεῶν ἀφικνουῦνται εἰς τὴν Ναύπακτον. καὶ τὸ θέρος ἐτελεύτα.

XGIII. Πρὶν δὲ διαλῦσαι τὸ εἰς Κόρινθόν τε καὶ τὸν Κρισαῖον κόλπον ἀναχωρήσαν ναυτικόν, ὁ Κνῆμος καὶ ὁ Βρασιδᾶς καὶ οἱ ἄλλοι ἄρχοντες τῶν Πελοποννησίων, ἀρχόμενον τοῦ χειμῶνος, ἐβούλοντο διδασκάντων Μεγαρέων ἀποπειρᾶσαι τοῦ Πειραιῶς τοῦ λιμένος τῶν Ἀθηναίων. ἦν δὲ ἀφύλακτος καὶ ἄκκλητος εἰκότως, διὰ τὸ ἐπικρατεῖν πολὺ τῷ ναυτικῷ. 2. ἰδόκει δὲ λαβόντα τῶν ναυτῶν ἕκαστον τὴν κώπην καὶ τὸ ὑπηρέσιον καὶ τὸν τροπωτῆρα πεζῇ ἵεναι ἐκ Κορίνθου ἐπὶ τὴν πρὸς Ἀθήνας θάλασσαν, καὶ ἀγικόμενους κατὰ τάχος εἰς Μίγαρα, καθελκύσαντας ἐκ Νισαίας τοῦ νεωρίου αὐτῶν τεσσαράκοντα ναῦς, αἱ ἔτυχον αὐτόθι οὔσαι, πλεῦσαι εὐθύς ἐπὶ τὸν Πειραιᾶ. 3. οὔτε γὰρ ναυτικὸν ἦν προφυλάσσειν ἐν αὐτῷ οἰδῆν, οὔτε προσδεκίᾳ οὐδεμίᾳ μὴ ἂν ποτε οἱ πολέμιοι ἐξαπειραίως οὕτως ἐπιπλεύσειαν, ἐπεὶ οὐδ' ἀπὸ τοῦ προφανοῦς τολμῆσαι ἂν καθ' ἡσυχίαν, οὐδὲ εἰ διενοοῦντο, μὴ οὐκ ἂν προαισθῆσθαι. 4. ὡς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς· καὶ ἀγικόμενοι νεκτὸς καὶ καθελκύσαντες ἐκ τῆς Νισαίας τὰς ναῦς ἔπλεον ἐπὶ μὲν τὸν Πειραιᾶ οὐκίτι, ὥσπερ διενοοῦντο, καταδείσαντες τὸν κίνδυνον, καὶ

τις καὶ ἄνεμος λέγεται αὐτοὺς κωλύσαι, ἐπὶ δὲ τῆς Σαλαμῖνος τὸ ἀκρωτήριον τὸ πρὸς Μέγαρον ὄρων· καὶ φρουρίον ἐπ' αὐτοῦ ἦν καὶ νεῶν τριῶν φυλακὴ τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι μηδ' ἐκπλεῖν μηδ' ἐν. τῷ τε φρουρίῳ προσέβαλον καὶ τὰς τριήρεις ἀφείλκυσαν κινάσας, τὴν τε ἄλλην Σαλαμῖνα ἀπροσδοκίτοις ἐπιπεσόντες ἐπόρθον. XCIV. εἰς δὲ τὰς Ἀθήνας φευκτοὶ τε ἦγοντο πολέμιοι, καὶ ἐκπληξίς ἐγένετο οὐδαμῶς τῶν κατὰ τὸν πόλεμον ἐλάσσαν. οἱ μὲν γὰρ ἐν τῷ ἄστει εἰς τὸν Πειραιᾶ φοντο τοὺς πολεμίους ἐσπεπλευκέναι ἤδη, οἱ δ' ἐν τῷ Πειραιεῖ τὴν τε Σαλαμῖνα ῥῆσθαι ἐνόμιζον καὶ παρὰ σφῶς ὅσον οὐκ ἐσπλεῖν αὐτούς· ὅπερ ἂν, εἰ ἐβουλήθησαν μὴ κατοκνήσαι, ῥαδίως ἂν ἐγένετο, καὶ οὐκ ἂν ἄνεμος ἐκώλυνσε. 2. βοηθήσαντες δὲ αὐμ' ἡμέρα πανδημεὶ οἱ Ἀθηναῖοι εἰς τὸν Πειραιᾶ ταῦς τε καθεῖλκον καὶ ἐσβάντες κατὰ σπουδὴν καὶ πολλῶν θορόν· ταῖς μὲν ναυσὶν ἐπὶ τὴν Σαλαμῖνα ἔπλεον, τῷ πεζῷ δὲ φυλακὰς τοῦ Πειραιῶς καθίστατο. 3. οἱ δὲ Πελοποννήσιοι ὡς ἦσθοντο τὴν βοήθειαν, καταδραμόντες τῆς Σαλαμῖνος τὰ πολλὰ καὶ ἀνθρώπους καὶ λείαν λαβόντες καὶ τὰς τρεῖς ναῦς ἐκ τοῦ Βουδόρου τοῦ φρουρίου κατὰ τάχος ἐπὶ τῆς Νισαίας ἔπλεον· ἔστι γὰρ ὅ,τι καὶ αἱ νῆες αὐτοὺς διὰ χρόνου καθελκυσθεῖσαι καὶ οὐδὲν στέγονσαι ἐθέβον. ἀνηκόμενοι δὲ εἰς τὰ Μέγαρα πάλιν ἐπὶ τῆς Κορίνθου ἀπεχώρησαν πέζοι. 4. οἱ δ' Ἀθηναῖοι οὐκ ἐτι καταλαβόντες πρὸς τῇ Σαλαμῖνι ἀπέπλευσαν καὶ αὐτοὶ· καὶ μετὰ τοῦτο φυλακὴν ἅμα τοῦ Πειραιῶς μᾶλλον τὸ λοιπὸν ἐποιούντο λιμένων τε κλήσει καὶ τῇ ἄλλῃ ἐπιμελείᾳ.

XCV. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους, τοῦ χειμῶνος τούτου ἀρχομένου, Σιτάλκης ὁ Τήρεω, Ὀδυσεύς, Θρακῶν βασιλεὺς, ἰστράτευσεν ἐπὶ Περδίκκᾳ τὸν Ἀλεξάνδρον, Μακεδονίας βασιλεῖα, καὶ ἐπὶ Χαλκιδίας τοὺς ἐπὶ Θράκης, δύο ὑποσχέσεις, τὴν μὲν βουλόμενος ἀναπρᾶξαι, τὴν δὲ αὐτὸς ἀποδοῦναι. 2. ὁ γὰρ Περδίκκας αὐτῷ ὑποσχόμενος, εἰ Ἀθηναίοις τε διαλλάξειεν ἑαυτόν, κατ' ἀρχὰς τῷ πολέμῳ πιεζόμενον, καὶ Φίλιππον τὸν ἀδελφὸν αὐτοῦ, πολέμιον ὄντα, μὴ καταγάγοι ἐπὶ βασιλείᾳ, ἃ ὑπεδέξατο οὐκ ἐπέτελε· τοῖς τε Ἀθηναίοις αὐτὸς ὁμολογῇ, ὅτε τὴν ξυμμαχίαν ἐποιεῖτο, τὸν ἐπὶ Θράκης Χαλκιδικὸν πόλεμον καταλύσειν. 3. ἀμφοτέρων οὖν ἕνεκα τὴν ἐφοδὸν ἐποιεῖτο, καὶ τὸν τε Φιλίππου υἱὸν Ἀμύνταν ὡς ἐπὶ βασιλείᾳ τῶν Μακεδόνων ἦγε, καὶ τῶν Ἀθηναίων πρόβους, οἱ

ἔτυχον παρόντες τούτων ἔτεκα, καὶ ἡγεμόνα Ἀγνώσα· ἴδει γὰρ καὶ τοὺς Ἀθηναίους ναυαί τε καὶ στρατιᾷ ὥς πλείστη ἐπὶ τοὺς Χαλκιδέας παραγενέσθαι. XCVI. ἀνίστησιν οὖν ἐκ τῶν Ὀδρουσῶν ὁρμώμενος, πρῶτον μὲν τοὺς ἐντὸς τοῦ Αἵμου τε ὄρους καὶ τῆς Ῥοδόπης Θορῆκας, ὅσων ἤρχε μέχρι θαλάσσης, ἐς τὸν Εὐξείνῳ τε πόντον καὶ τὸν Ἑλλήσποντον, ἔπειτα τοὺς ὑπερβάντι Αἷμον Γέτας, καὶ ὅσα ἄλλα μέρη ἐντὸς τοῦ Ἰστρου ποταμοῦ πρὸς θάλασσαν μᾶλλον τῇν τοῦ Εὐξείνου πόντου κατῴκητο· εἰσὶ δ' οἱ Γέται καὶ οἱ τάντη, ὁμοροί τε τοῖς Σκύθαις καὶ ὁμόσκενοι, πάντες ἰπποτοξόται. 2. παρεκάλει δὲ καὶ τῶν ὀρειῶν Θρακῶν πολλοὺς τῶν αὐτοτόμων καὶ μαχαιροφόρων, οἱ Δίοι καλοῦνται, τῇν Ῥοδόπην οἱ πλείστοι οἰκοῦντες· καὶ τοὺς μὲν μισθῷ ἐπειθεν, οἱ δ' ἐθέλονται ξυνηκολούθουν. 3. ἀνίστη δὲ καὶ Ἀγριᾶνας καὶ Λαιαίους καὶ ἄλλα ὅσα ἔθνη Παιονικὰ ὧν ἤρχε· καὶ ἔσχατοι τῆς ἀρχῆς οὗτοι ἦσαν μέχρι Γραιῶν Παιόντων καὶ τοῦ Στρυμόνος ποταμοῦ, ὃς ἐκ τοῦ Σκομίου ὄρους διὰ Γραιῶν καὶ Λαιαίων ρεῖ, οὗ ὠρίζετο ἡ ἀρχὴ τὰ πρὸς Παίονας αὐτοτόμους ἤδη. 4. τὰ δὲ πρὸς Τριβαλλούς, καὶ τούτους αὐτοτόμους, Τρηῆρες ὠρίζον καὶ Τίλαταιοι· οἰκοῦσι δ' οὗτοι πρὸς βορέαν τοῦ Σκομίου ὄρους καὶ παρήκουσι πρὸς ἡλίον δύσειν μέχρι τοῦ Ὀσκίου ποταμοῦ. ρεῖ δ' οὗτος ἐκ τοῦ ὄρους ὄθεν περ καὶ ὁ Νέστος καὶ ὁ Ἐβρος· ἔστι δὲ ἔρημον τὸ ὄρος καὶ μέγα, ἐχόμενον τῆς Ῥοδόπης. XCVII. ἐγένετο δὲ ἡ ἀρχὴ ἡ Ὀδρουσῶν μέγεθος, ἐπὶ μὲν θάλασσαν καθήκουσα, ἀπὸ Ἀβδήρων πόλεως ἐς τὸν Εὐξείνου πόντον τὸν μέχρι Ἰστρου ποταμοῦ· αὕτη περίπλος ἐστὶν ἡ γῆ τὰ ξυντομώτατα, ἦν αἰεὶ κατὰ πρύμνας ἱατῆται τὸ πνεῦμα, νηὶ στρογγύλῃ τεσσαρῶν ἡμερῶν καὶ ἴσων νηκτῶν· ὁδῶ δὲ τὰ ξυντομώτατα ἐξ Ἀβδήρων ἐς Ἰστρον ἀνὴρ εὐζωνος ἐνδεκαταῖος τελεῖ. 2. τὰ μὲν πρὸς θάλασσαν τοσαύτη ἦν· ἐν ἡπειρον δὲ ἀπὸ Βυζαντίου ἐς Λαιαίους καὶ ἐπὶ τὸν Στρυμόνα, τάντη γὰρ διὰ πλείστον ἀπὸ θαλάσσης ἄνω ἐγγίνετο, ἡμερῶν ἀνδρὶ εὐζῶντι τριῶν καὶ δέκα ἀνύσαι. 3. φόρος τε ἐκ πάσης τῆς βαρβάρου καὶ τῶν Ἑλληνίδων πόλεων, ὅσον προσῆξαν ἐπὶ Σεύθῳ, ὃς ὕστερον Σιτάλκου βασιλεύσας πλείστον δὴ ἐποίησε, τετρακοσίων ταλάντων ἀργυρίου μάλιστα δύναμις, ἃ χρυσὸς καὶ ἀργυρὸς εἶη· καὶ δῶρα οὐκ ἐλάσσω τούτων χρυσοῦ τε καὶ ἀργύρου προσεφέρετο, χωρὶς δὲ ὅσα ὑφαντὰ τε καὶ λεία, καὶ ἡ ἄλλη κατασκευή, καὶ οὐ μόνον αὐτῷ,

ἀλλὰ καὶ τοῖς παραδυναστεύουσι τε καὶ γενναίοις Ὀδρυσῶν. 4. κατεστήσαντο γὰρ τὸννατίον τῆς Περσῶν βασιλείας τὸν νόμον, ὅττα μὲν καὶ τοῖς ἄλλοις Θραξί, λαμβάνειν μᾶλλον ἢ διδόναι, καὶ αἰσχίον ἢ αἰτηθέντα μὴ δοῦναι ἢ αἰτήσαντα μὴ τυχεῖν· ὁμῶς δὲ κατὰ τὸ δύνασθαι ἐπὶ πλέον αὐτῷ ἐχρήσαντο· οὐ γὰρ ἦν προᾶξαι, οὐδὲν μὴ διδόντα δῶρα. 5. ὥστε ἐπὶ μέγα ἦλθεν ἡ βασιλεία ἰσχύος. τῶν γὰρ ἐν τῇ Εὐρώπῃ ὅσαι μεταξὺ τοῦ Ἰονίου κόλπου καὶ τοῦ Εὐξείνου πόντου μεγίστη ἐγένετο χρημάτων προσόδῳ καὶ τῇ ἄλλῃ εὐδαιμονίᾳ, ἰσχύϊ δὲ μάχης καὶ στρατοῦ πλήθει πολὺ δευτέρα μετὰ τὴν Σκυθῶν. 6. ταύτῃ δὲ ἀδύνατα ἐξισοῦσθαι οὐχ ὅτι τὰ ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν τῇ Ἀσίᾳ ἔθνος ἐν πρὸς ἐν οὐκ ἔστιν ὅ,τι δυνατὸν Σκύθαις ὁμογεμονοῦσι πᾶσιν ἀκτιστῆναι. οὐ μὲν οὐδ' ἐς τὴν ἄλλην εὐθυλίαν καὶ ξύνεσιν περὶ τῶν παρόντων ἐς τὸν βίον ἄλλοις ὁμοιοῦνται. XCVIII. Σιτάλκης μὲν οὖν βασιλεύων χώρας τοσαύτης παρεσκευάζετο τὸν στρατόν. καὶ ἐπειδὴ αὐτῷ ἐτοῖμα ἦν, ἄρας ἐπορεύετο ἐπὶ τὴν Μακεδονίαν· πρῶτον μὲν διὰ τῆς αὐτοῦ ἀρχῆς, ἔπειτα διὰ Κερκίης ἐρήμον ὄρους, ὃ ἐστὶ μεθόριον Σίντων καὶ Παιόνων· ἐπορεύετο δὲ δι' αὐτοῦ τῇ ὁδῷ ἦν πρότερον αὐτὸς ἐποιήσατο τεμῶν τὴν ὕλην, ὅτε ἐπὶ Παίονας ἐστράτευσεν. 2. τὸ δὲ ὄρος ἐξ Ὀδρυσῶν διόντες ἐν δεξιᾷ μὲν εἶχον Παίονας, ἐν ἀριστερᾷ δὲ Σίντους καὶ Μαῖδους. διελθόντες δὲ αὐτὸ ἀφίκοντο ἐν Δόβηρον τὴν Παιονικήν. 3. πορευομένην δὲ αὐτῷ ἀπεγίγνετο μὲν οὐδὲν τοῦ στρατοῦ εἰ μὴ τι νόσῳ, προσεγίγνετο δὲ πολλοὶ γὰρ τῶν αὐτονόμων Θρακῶν ἀπαράκλητοι ἐφ' ἑσπαγὴν ἠκολούθουν, ὥστε τὸ πᾶν πλῆθος λέγεται οὐκ ἔλασσαν πεντεκαίδεκα μυριάδων γενέσθαι. 4. καὶ τούτου τὸ μὲν πλέον πεζὺν ἦν, τριτημόριον δὲ μάλιστα ἵππικόν. τοῦ δ' ἵππικοῦ τὸ πλεῖστον αὐτοὶ Ὀδρύσαι παρείχοντο καὶ μετ' αὐτοὺς Γέται. τοῦ δὲ πεζοῦ οἱ μαχαιοφόροι μαχιμώτατοι μὲν ἦσαν οἱ ἐκ τῆς Ῥοδόπης αὐτόνομοι καταβάστες, ὃ δὲ ἄλλος ὁμιλος ξύμμικτος πλήθει φοβερώτατος ἠκολούθει. XCIX. ξυνηθροίζοντο οὖν ἐν τῇ Δοβήρῃ καὶ παρεσκευάζοντο, ὅπως κατὰ κρηφίην ἐσβαλοῦσιν ἐς τὴν κάτω Μακεδονίαν, ἥς ὁ Περδίκκας ἔρχε. 2. τῶν γὰρ Μακεδόνων εἰσὶ καὶ Λυγκησταὶ καὶ Ἐλεμιῶται καὶ ἄλλα ἔθνη ἐπάνωθεν, ἃ ξύμμαχα μὲν ἐστί τούτοις καὶ ὑπήκοα, βασιλείας δ' ἔχει καθ' αὐτά. 3. τὴν δὲ παρὰ θάλασσαν τὴν Μακεδονίαν Ἀλέξανδρος ὁ Περδίκκου πατήρ, καὶ οἱ πρόγονοι αὐτοῦ

Τημετίδαι, τὸ ἀρχαῖον ὄντες ἐξ Ἀργεῶν, πρῶτον ἐκτίσαντο, καὶ ἰβασίλευσαν, ἀναστήσαντες μάχη ἐκ μὲν Πιερίας Πίερας, οἱ ὕστερον ὑπὸ τὸ Πάργαιον πέραν Στρυμόνος ᾤκησαν Φάργητα καὶ ἄλλα χωρία· καὶ ἔτι καὶ τῶν Πιερικῶς κόλπος καλεῖται ἡ ὑπὸ τῇ Παργαίῳ πρὸς θάλασσαν γῇ· ἐκ δὲ τῆς Βοττίας καλουμένης Βοττιαῖους, οἱ τῶν ὁμοροὶ Χαλκιδίων οἰκοῦσι· 4. τῆς δὲ Παιονίας παρὰ τὸν Ἀξιὸν ποταμὸν στεγνὴν τινα καθήκουσαν ἄνωθεν μέχρι Πέλλης καὶ θαλάσσης ἐκτίσαντο, καὶ πέραν Ἀξιοῦ μέχρι Στρυμόνος τὴν Μυγδορίαν καλουμένην Ἠδῶνας ἐξελάσακτες νέμονται. 5. ἀνέστησαν δὲ καὶ ἐκ τῆς τῶν Ἑορδίας καλουμένης Ἑόρδους, ὧν οἱ μὲν πολλοὶ ἐφθάρησαν, βραχὺ δὲ τι αὐτῶν περὶ Φύσκαν κατῴκηται, καὶ ἐξ Ἀλμωπίας Ἀλμωπᾶς. 6. ἐκράτησαν δὲ καὶ τῶν ἄλλων ἔθνων οἱ Μακεδόνες οὗτοι, ἃ καὶ τῶν ἔτι ἔχουσι, τὸν τε Ἀνθεμονῦντα καὶ Γρησιωνίαν καὶ Βισαλτίαν καὶ Μακεδόνων αὐτῶν πολλήν. τὸ δὲ ξύμπαν Μακεδονία καλεῖται καὶ Περδίκκας Ἀλεξάνδρου βασιλεὺς αὐτῶν ἦν ὅτε Σιτάλκης ἐπῆει.

C. Καὶ οἱ μὲν Μακεδόνες οὗτοι ἐπιόντος πολλοῦ στρατοῦ, ἀδύνατοι ὄντες ἀμύνεσθαι, ἔς τε τὰ καρτερὰ καὶ τὰ τεῖχη, ὅσα ἦν ἐν τῇ χώρᾳ ἰσχυρομένησαν. 2. ἦν δὲ οὐ πολλά, ἀλλὰ ὕστερον Ἀρχέλαος ὁ Περδίκκου υἱὸς βασιλεὺς γενόμενος, τὰ τῶν ὄντα ἐν τῇ χώρᾳ ᾠκοδόμησε, καὶ ὁδοὺς εὐθείας ἔτεμε καὶ τὰλλα διεκόσμησε, τὰ τε κατὰ τὸν πόλεμον ἵπποις καὶ ὄπλοις καὶ τῇ ἄλλῃ παρασκευῇ κρείσσοι· ἡ ξύμπαντες οἱ ἄλλοι βασιλῆς ὁκτῶ οἱ πρὸ αὐτοῦ γειόμενοι. 3. ὁ δὲ στρατὸς τῶν Θρακῶν ἐκ τῆς Δοβήρου ἐσέβαλε πρῶτον μὲν ἐς τὴν Φιλίππου πρότερον οὔσαν ἀρχήν, καὶ εἰλεν Εἰδομένην μὲν κατὰ κράτος, Γορτυνίαν δὲ καὶ Ἀταλάντην καὶ ἄλλα ἅττα χωρία ὁμολογίᾳ, διὰ τὴν Ἀμύντου φιλίαν προσχωροῦντα τοῦ Φιλίππου νείας παρόντος· Ἐύρωπὸν δὲ ἐπολιόρκησαν μὲν, εἰλεῖν δὲ οὐκ ἐδύναντο. 4. ἔπειτα δὲ καὶ ἐς τὴν ἄλλην Μακεδονίαν προὐχώρει τὴν ἐν ἀριστερᾷ Πέλλης καὶ Κυδρόν. ἔσω δὲ τούτων ἐς τὴν Βοττιαίαν καὶ Πιερίαν οὐκ ἀφίκοντο, ἀλλὰ τὴν τε Μυγδορίαν καὶ Γρησιωνίαν καὶ Ἀνθεμονῦντα ἐδήκον. 5. οἱ δὲ Μακεδόνες πεζῶ· μὲν οὐδὲ διανοοῦντο ἀμύνεσθαι, ἵππους δὲ προσμεταπεμφάμενοι ἀπὸ τῶν ἄνω ξυμμάχων, ὅπη δοκοῖ, ὀλίγοι πρὸς πολλοὺς ἐσέβαλλον ἐς τὸ στράτευμα τῶν Θρακῶν. 6. καὶ ἡ μὲν προσπίσειεν, οὐδεὶς ὑπέμενεν ἄνδρας ἱππίας τε ἀγαθοὺς καὶ



κατασκευασμένους, ὑπὸ δὲ πλήθους περικληρόμενοι αὐτοὺς πολλαπλασίῳ τῷ ὀμίλῳ εἰς κίνδυνον καθίστασαν· ὥστε τέλος ἡσυχίαν ἔργον, οὐ νομίζοντες ἱκανοὶ εἶναι πρὸς τὸ πλεόν κινδυνεύειν. CI. ὁ δὲ Σιτάλκης πρὸς τε τὸν Περδίκκην λόγους ἐποιεῖτο ὡς ἔτεκε ἰσχυράτευσαι καὶ ἐπειδὴ οἱ Ἀθηναῖοι οὐ παρήσαν ταῖς πενσίαι, ἀπιστοῦντες αὐτὸν μὴ ἤξειν, δῶρά τε καὶ πρόσβους ἐπέμψαν αὐτῷ, ἕως τε τοὺς Χαλκιδικᾶς καὶ Βοττιαίους μέρος τι τοῦ στρατοῦ πέμπει, καὶ τειχῆρεις ποιήσας ἐδῆον τὴν γῆν. 2. καθημένον δ' αὐτοῦ περὶ τοὺς χώρους τούτους, οἱ πρὸς νότον οἰκοῦντες Θεσσαλοί, καὶ Μάγνητες καὶ οἱ ἄλλοι ὑπήκοοι Θεσσαλῶν, καὶ οἱ μέχρι Θερμοπυλῶν Ἕλληνες ἐφοβήθησαν μὴ καὶ ἐπὶ σφᾶς ὁ στρατὸς χωρήσῃ, καὶ ἐν παρασκευῇ ἦσαν. 3. ἐφοβήθησαν δὲ καὶ οἱ περὶ Στρυμόνος πρὸς βορέαν Θρᾶκες, ὅσοι πεδία εἶχον, Παναῖοι καὶ Ὀδόμαντοι καὶ Δρωῖοι καὶ Δερσαῖοι· αὐτόνομοι δ' εἰσὶ πάντες. 4. παρίσχε δὲ λόγον καὶ ἐπὶ τοὺς τῶν Ἀθηναίων πολεμίους Ἕλληνας, μὴ ὑπ' αὐτῶν ἀγόμενοι κατὰ τὸ ξυμμαχικὸν καὶ ἐπὶ σφᾶς χωρήσωσιν. 5. ὁ δὲ τὴν τε Χαλκιδικὴν καὶ Βοττικὴν καὶ Μακεδονίαν ἅμα ἐπύχων ἐφθιρε, καὶ ἐπειδὴ αὐτῷ οὐδὲν ἐπράσσετο ὡς ἔτεκε ἐσέβαλε καὶ ἡ στρατιὰ οὗτόν τε οὐκ εἶχεν αὐτῷ καὶ ὑπὸ χειμῶνος ἐταλαιπώρει, ἀναπέθεται ὑπὸ Σεύθου τοῦ Σπαρδάκον, ἀδελφιδοῦ ὄντος καὶ μέγιστον μεθ' αὐτὸν δυναμένον, ὥστ' ἐν τάχει ἀπελθεῖν. τὸν δὲ Σεύθην κρύφα Περδίκκας ὑποσχόμενος ἀδελφὴν ἑαυτοῦ δώσειν καὶ χρήματα ἐπ' αὐτῇ προσποιεῖται. 6. καὶ ὁ μὲν πεισθεὶς καὶ μάλιστα τριάκοντα τὰς πάσας ἡμέρας, τούτων δὲ ὀκτὼ ἐν Χαλκιδικῇ, ἀνεχώρησε τῷ στρατῷ κατὰ τάχος ἐπ' οἶκον· Περδίκκας δὲ ὕστερον Στρατονίκην τὴν ἑαυτοῦ ἀδελφὴν δίδωσι Σεύθῃ, ὥσπερ ὑπέσχετο. τὰ μὲν οὖν κατὰ τὴν Σιτάλκην στρατείαν οὕτως ἐγένετο.

CII. Οἱ δὲ ἐν Ναυπάκτῳ Ἀθηναῖοι τοῦδε τοῦ χειμῶνος, ἐπειδὴ τὸ τῶν Πελοποννησίων ναυτικὸν διελύθη, Φορμίωνος ἡγουμένου ἰσχυράτευσαν, παραπλεύσαντες ἐπ' Ἀστακοῦ καὶ ἀποβάντες, εἰς τὴν μεσόγειαν τῆς Ἀκαρναντίας τετρακοσίοις μὲν ὀπλίταις Ἀθηναίων τῶν ἀπὸ τῶν νεῶν, τετρακοσίοις δὲ Μεσσηνίων, ἐκ τε Στράτων καὶ Κορόντων καὶ ἄλλων χωρίων ἄνδρας οὐ δοκούντας βεβαίους εἶναι, ἐξήλασαν, καὶ Κύνητα τὸν Θεολύτου εἰς Κόροντα καταγαγόντες, ἀνεχώρησαν πάλιν ἐπὶ τὰς ναῦς. 2. ὅς

γὰρ Οἰνιάδας, αἰεὶ ποτε πολέμιους ὄντας μόνους Ἀκαρνανῶν, οὐκ ἰδοῦκε δύνατον εἶναι χειμῶνος ὄντος στρατεύειν. 3. ὁ γὰρ Ἀχελῷος ποταμὸς ῥέων ἐκ Πίνδου ὄρους διὰ Δολοπίας καὶ Ἀγραῶν καὶ Ἀμφιλόχων καὶ διὰ τοῦ Ἀκαρνανικοῦ πεδίου, ἄνωθεν μὲν παρὰ Στράτον πόλιν, εἰς θάλασσαν δ' ἐξίει παρ' Οἰνιάδας καὶ τὴν πόλιν αὐτοῖς περιλιμνάζων, ἄπορον ποιῶν ὑπὸ τοῦ ὕδατος ἐν χειμῶνι στρατεύειν. καίτοι δὲ καὶ τῶν γήσων τῶν Ἐχινάδων αἱ πολλαὶ καταρτικρὺν Οἰνιάδων, τοῦ Ἀχελῷον τῶν ἐκβολῶν οὐδὲν ἀπέχουσαι, ὥστε μέγας ὢν ὁ ποταμὸς προσχοῖ αἰεὶ καὶ εἰς τῶν γήσων αἱ ἡπείρονται, ἑλπίς δὲ καὶ πάσας οὐκ ἐν πολλῷ τινι ἂν χρόνῳ τοῦτο παθεῖν. 4. τό τε γὰρ ρεύμα ἐστὶ μέγα καὶ πρὸν καὶ θολερὸν, αἶ τε γῆσοι πυκναί, καὶ ἀλλήλαις τῆς προσχώσεως τῷ μὴ σκαδάνυσθαι σύνδεσμοι γίνονται, παραλλάξ καὶ οὐ κατὰ στοῖχον κείμεναι, οὐδ' ἔχουσαι εὐθείας διόδους τοῦ ὕδατος εἰς τὸ πῆλαγος. ἔρημοι δ' εἰς καὶ οὐ μεγάλαι. 5. λέγεται δὲ καὶ Ἀλκμαίωνι τῷ Ἀμφιάρῳ, ὅτε δὴ ἀλᾶσθαι αὐτὸν μετὰ τὸν φόβον τῆς μητρός, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν, ὑπειπόντα οὐκ εἶναι λύσειν τῶν δειμάτων, πρὶν ἂν εὐρὼν ἐν ταύτῃ τῇ χώρᾳ κατοικήσῃται, ἥτις, ὅτε ἔκτεινε τὴν μητέρα, μήπω ὑπὸ ἡλίου ἐωρᾶτο, μηδὲ γῇ ἦν, ὡς τῆς γε ἄλλης αὐτῷ μεμιασμένης. 6. ὁ δ' ἀπορῶν, ὥς φασι, μόλις κατενόησε τὴν πρόσχωσιν ταύτην τοῦ Ἀχελῷου, καὶ ἰδοῦκε αὐτῷ ἱκανὴ ἂν κεχῶσθαι δίατα τῷ σώματι ἀφ' οὗπερ κτείνας τὴν μητέρα οὐκ ὀλίγον χρόνος ἐπλανᾶτο. καὶ κατοικισθεὶς εἰς τοὺς περὶ Οἰνιάδας τόπους, ἐδυνάστευσέ τε, καὶ ἀπὸ Ἀκαρνανος παιδὸς ἐκντοῦ τῆς χώρας τὴν ἐπωνυμίαν ἐγκατέλιπε. τὰ μὲν περὶ Ἀλκμαίωνα τῷταῦτα λεγόμενα παρελάβομεν.

CIII. Οἱ δὲ Ἀθηναῖοι καὶ ὁ Φορμίων ἄραγες ἐκ τῆς Ἀκαρνανίας καὶ ἀφικόμενοι εἰς τὴν Ναύπακτον ἅμα ἦρι κατέπλευσαν εἰς τὰς Ἀθήνας, τοὺς τε ἐλευθέρους τῶν αἰχμαλώτων ἐκ τῶν ναυμαχιῶν ἄγοντες, οἱ ἀνὴρ ἀντ' ἀνδρὸς ἐλύθησαν, καὶ τὰς ναῦς αἷς εἶλον. 2. καὶ ὁ χειμὼν ἐτελεύτα οὗτος καὶ τρίτος ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυγγράψεν.

## Γ.

I. Τοῦ δ' ἐπιγυγνομένου θύρουσ Πελοποννήσιοι καὶ οἱ ξύνμαχοι ἅμα τῷ σίτῳ ἀκμάζοντι ἐστράτευσαν ἐς τὴν Ἀττικὴν· ἤγετο δὲ αὐτῶν Ἀρχίδαμος ὁ Ζευξιδάμου Λακεδαιμονίων βασιλεὺς. καὶ ἐγκαθεζόμενοι ἐδρουν τὴν γῆν· καὶ προσβολαί, ὥσπερ εἰώθεσαν, ἐγίνοντο τῶν Ἀθηναίων ἱππέων ὅπη παρείκοι, καὶ τὸν πλείστον ὄριλον τῶν ψιλῶν εἶργον τὸ μὴ προεξιόντας τῶν ὀπλων τὰ ἐγγὺς τῆς πόλεως κακουργεῖν. 2. ἐμμείναντες δὲ χρόνον οὐ εἶχον τὰ σιτία ἀνεχώρησαν καὶ διελύθησαν κατὰ πόλεις.

II. Μετὰ δὲ τὴν ἐβολὴν τῶν Πελοποννησίων εὐθὺς Λέσβος πλὴν Μηθύμνης ἀπέστη ἀπ' Ἀθηναίων, βουληθέντες μὲν καὶ πρὸ τοῦ πολέμου, ἀλλ' οἱ Λακεδαιμόνιοι οὐ προσεδέξαντο, ἀναγκασθέντες δὲ καὶ ταύτην τὴν ἀπόστασιν πρότερον ἢ διανοοῦντο ποιήσασθαι. 2. τῶν τε γὰρ λιμένων τὴν χῶσιν, καὶ τειχῶν οἰκοδόμησιν, καὶ νεῶν ποίησιν ἐπέμενον τελεσθῆναι, καὶ ὅσα ἐκ τοῦ Πόντου ἔδει ἀφικέσθαι, τοξότας τε καὶ σῖτον, καὶ ἅ μεταπεμπόμενοι ἦσαν. 3. Τενέδιοι γὰρ ὄντες αὐτοῖς διάδρομοι, καὶ Μηθυμναῖοι, καὶ αὐτῶν Μυτιληναίων ἰδίᾳ ἄνδρες κατὰ στάσιν, πρόξενοι Ἀθηναίων, μηνυταὶ γίνονται τοῖς Ἀθηναίοις ὅτι ξυνοικίζουσί τε τὴν Λέσβον ἐς τὴν Μυτιλήνην βίᾳ, καὶ τὴν παρασκευὴν ἅπασαν μετὰ Λακεδαιμονίων καὶ Βοιωτῶν, ξυγγενῶν ὄντων, ἐπὶ ἀποστάσει ἐπείγονται· καὶ εἰ μὴ τις προκαταλήψεται ἥδη, στερήσεσθαι αὐτοὺς Λέσβον. III. οἱ δ' Ἀθηναῖοι, ἦσαν γὰρ τεταλαιπωρημένοι ὑπὸ τῆς νόσου καὶ τοῦ πολέμου ἄρτι καθισταμένοι καὶ ἀκμάζοντος, μίγα μὲν ἔργον ἡγοῦντο εἶναι Λέσβον προσπολεμώσασθαι ταυτικὸν ἔχουσαν καὶ δύταμιν ἀκέραιον, καὶ οὐκ ἀπεδίχοντο πρῶτον τὰς κατηγορίας, μείζον μέρος τέμνοντες τῷ μὴ βούλεσθαι ἀληθῆ εἶναι· ἐπειδὴ μέντοι καὶ πέμπαντες πρέσβεις οὐκ ἐπειθον τοὺς Μυτιληναίους τὴν τε ξυνοίκησιν καὶ τὴν παρασκευὴν διαλύειν, δέισυντες προκαταλαβεῖν ἐβούλοντο. 2. καὶ πέμπουσιν ἐξαπιναίως τεσσαράκοντα ναῦς, αἱ ἔτχον περὶ Πελοπόννησον παρεσκευασμέναι πλεῖν· Κλεῖππίδης δὲ ὁ Δειρίου τρίτος αὐτὸς ἐστρατήγει. 3. ἐσηγγέλθη γὰρ αὐτοῖς ὡς εἴη Ἀπόλλωνος Μαλόεντος ἕξω τῆς πόλεως ἑορτή, ἐν ᾗ πανδημεὶ Μυτιληναῖοι ἑορτάζουσι, καὶ ἐλπίδα εἶναι ἐπειχθέντας ἐπιπλοεῖν

ἄφνω, καὶ ἦν μὲν ξυμβῆ ἡ πείρα, εἰ δὲ μὴ, Μυτιληναίοις εἰπεῖν ταῦν  
 τε παραδοῦναι καὶ τείχη καθελεῖν, μὴ πειθομένων δὲ πολεμεῖν.  
 4. καὶ αἱ μὲν νῆες ᾗχοντο· τὰς δὲ τῶν Μυτιληναίων δέκα τριήρεις,  
 καὶ ἑνυχον βοηθοὶ παρὰ σφῶς κατὰ τὸ ξυμμαχικὸν παροῦσαι, κατέ-  
 σχον οἱ Ἀθηναῖοι καὶ τοὺς ἄνδρας ἐξ αὐτῶν ἐς φυλακὴν ἐποιή-  
 σαντο. 5. τοῖς δὲ Μυτιληναίοις ἀγὴρ ἐκ τῶν Ἀθητῶν διαβάς ἐς  
 Εὐβοίαν, καὶ περὶ ἐπὶ Γεραιστὸν ἐλθὼν, ὀλκάδος ἀναγομένης ἐπι-  
 τυχὼν, πλῶ χρησάμετος, καὶ τριταῖος ἐκ τῶν Ἀθητῶν ἐς Μυτιλήνην  
 ἀφικόμετος, ἀγγέλλει τὸν ἐπίπλου. 6. οἱ δὲ οὕτε ἐς τὸν Μαλόεντα  
 ἐξῆλθον, τὰ τε ἄλλα τῶν τειχῶν καὶ λιμένων περὶ τὰ ἡμιτελεστα  
 φραζάμενοι ἐφύλασσον. IV. καὶ οἱ Ἀθηναῖοι οὐ πολὺ ὕστερον  
 καταπλεύσαντες ὡς ἑώρων, ἀπήγγειλαν μὲν οἱ στρατηγοὶ τὰ ἐπε-  
 σταλμένα, οὐκ ἰσακουότων δὲ τῶν Μυτιληναίων ἐς πόλεμον καθί-  
 σταντο. 2. ἀπαράσκει οὐδὲ οἱ Μυτιληναῖοι καὶ ἐξαιφνης ἀτακτα-  
 σθέντες πολεμεῖν, ἔκπλου μὲν τινα ἐποίησαντο τῶν νεῶν ὡς ἐπὶ  
 ταυμαχίᾳ ὀλίγον πρὸ τοῦ λιμένος, ἔπειτα καταδιωχθέντες ὑπὸ τῶν  
 Ἀττικῶν νεῶν λόγους ἰδὼν προσέφερον τοῖς στρατηγοῖς, βουλόμε-  
 νοι τὰς ταῦς τὸ παραντίκα, εἰ δύναιντο, ἡμολογίᾳ τινὶ ἐπιεικὲ ἀπο-  
 πέμψασθαι. 3. καὶ οἱ στρατηγοὶ τῶν Ἀθηναίων ἀπεδέξαντο, καὶ  
 αὐτοὶ φοβούμενοι μὴ οἷχ ἱκανοὶ ὥσι Λέσβῳ πάσῃ πολεμεῖν. 4. καὶ  
 ἀτακωχὴν ποιησάμενοι, πέμπουσιν ἐς τὰς Ἀθήνας οἱ Μυτιληναῖοι  
 τῶν τε διαβαλλόντων ἕνα, ᾧ μετέμελεν ἰδὼν, καὶ ἄλλους, εἰ πως πεί-  
 σαιαν τὰς ταῦς ἀπελθεῖν, ὡς σφῶν οὐδὲν νεωτεριόντων. 5. ἐν  
 τούτῳ δὲ ἀποστέλλουσι καὶ ἐς τὴν Λακεδαιμόνα πρέσβεις τριήρει,  
 λαθόντες τὸ τῶν Ἀθηναίων ταυτικόν, οἱ ὥρουν ἐν τῇ Μαλέᾳ  
 πρὸς βορέαν τῆς πόλεως· οὐ γὰρ ἐπίστευον τοῖς ἀπὸ τῶν Ἀθη-  
 ναίων προχωρήσειν. 6. καὶ οἱ μὲν ἐς τὴν Λακεδαιμόνα τالαιπω-  
 ρως διὰ τοῦ πελάγους κομισθέντες αὐτοῖς ἐπρασσοι ὅπως τις βοή-  
 θεια ᾗξει. V. οἱ δ' ἐκ τῶν Ἀθητῶν πρέσβεις ὡς οὐδὲν ἦλθον  
 πράξαντες, ἐς πόλεμον καθίσταντο οἱ Μυτιληναῖοι καὶ ἡ ἄλλη  
 Λέσβος πλὴν Μηθύμνης· οὗτοι δὲ τοῖς Ἀθηναίοις ἐβεβοθήκεσαν  
 καὶ Ἴμβριοι καὶ Λήμνιοι καὶ τῶν ἄλλων ὀλίγοι τινὲς ξυμμάχων.  
 2. καὶ ἔξοδον μὲν τινα πανδημεὶ ἐποίησαντο οἱ Μυτιληναῖοι ἐπὶ  
 τὸ τῶν Ἀθηναίων στρατόπεδον, καὶ μάχῃ ἐγένετο, ἐν ᾗ οὐκ ἔλασ-  
 σον ἔχοντες οἱ Μυτιληναῖοι οὔτε ἐπηνλίσαντο οὔτε ἐπιστευσαν σφί-  
 σιν αὐτοῖς, ἀλλ' ἀνεχώρησαν. 3. ἔπειτα οἱ μὲν ἡσύχαζον, ἐκ Πελο-

ποστήσου καὶ μετ' ἄλλης παρασκευῆς βουλόμενοι, εἰ προσγένιτό τι, κινδυνεύειν. 4. καὶ γὰρ αὐτοῖς Μελέας Λάκων ἀφικνεῖται καὶ Ἐρμαιώνδας Θηβαῖος, οἱ προαπεστιάλησαν μὲν τῆς ἀποστάσεως, φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν κρύφα μετὰ τῇ μάχῃ ὕστερον ἐσπλείουσι τριήρει, καὶ παρήρουν πέμπειν τριήρη ἄλλην καὶ πρέσβεις μεθ' αὐτῶν καὶ ἐκπέμπουσιν. VI. οἱ δὲ Ἀθηναῖοι πολὺ ἐπιρῶσθέντες διὰ τὴν τῶν Μυτιληναίων ἰσυχίαν ξυμμάχους τε προσεκάλουν, οἱ πολὺ θυῶσον παρήσαν ὁρῶντες οὐδὲν ἰσχυρὸν ἀπὸ τῶν Λεσβίων, καὶ περιορμισάμενοι τὸ πρὸς τότον τῆς πόλεως ἐτείχισαν στρατόπεδα δύο ἐκατέρωθεν τῆς πόλεως, καὶ τοὺς ἐφόρους ἐπ' ἀμφοτέροις τοῖς λιμέσιν ἐποιούντο. 2. καὶ τῆς μὲν θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μυτιληναίους, τῆς δὲ γῆς τῆς μὲν ἄλλης ἐκράτουν οἱ Μυτιληναῖοι καὶ οἱ ἄλλοι Λέσβιοι προσβεβηθηκότες ἤδη, τὸ δὲ περὶ τὰ στρατόπεδα οὐ πολὺ κατεῖχον οἱ Ἀθηναῖοι, ναύσταθμον δὲ μᾶλλον ἢ αὐτοῖς πλοίων καὶ ἀγορᾶς ἢ Μαλέα· καὶ τὰ μὲν περὶ Μυτιλήνῃν οὕτως ἐπολεμεῖτο.

VII. Κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ θέρους τούτου Ἀθηναῖοι καὶ ἐς Πελοπόννησον ναῦς ἀπέστειλαν τριάκοντα καὶ Ἀσώπιον τὸν Φορμίωνος στρατηγόν, κελυσάντων Ἀκαρνανῶν τῶν Φορμίωνός τινα σφίσι πέμψαι ἢ νῆδον ἢ ξυγγετὴ ἄρχοντα. 2. καὶ παραπλεύουσαι αἱ νῆες τῆς Λακωνικῆς τὰ ἐπιθαλάσσια χωρία ἐπόρθησαν. 3. ἐπειτα τὰς μὲν πλείους ἀποπέμπει τῶν νεῶν πάλιν ἐπ' οἶκον ὁ Ἀσώπιος, αὐτὸς δ' ἔχων δώδεκα ἀφικνεῖται ἐς Νάυπακτον, 4. καὶ ὕστερον Ἀκαρνανας ἀναστήσας πανδημί, στρατεύει ἐπ' Οἰνιάδας, καὶ ταῖς τε ναοὶ κατὰ τὸν Ἀχελῶν ἐπλευσε καὶ ὁ κατὰ γῆν στρατὸς ἐδύον τὴν χώραν. 5. ὥς δ' οὐ προσεχώρουν, τὸν μὲν πεζὸν ἀφήσιν, αὐτὸς δὲ πλεύσας ἐς Λευκάδα, καὶ ἀπόβασιν ἐς Νήρικον ποιησάμενος, ἀναχωρῶν διαφθείρεται αὐτός τε καὶ τῆς στρατιᾶς τι μέρος ὑπὸ τῶν αὐτόθεν τε ξυμβοηθησάντων καὶ φρουρῶν τινων ὀλίγων. 6. καὶ ὕστερον ὑποσπόνδους τοὺς νεκροὺς ἀποπλεύσαντες οἱ Ἀθηναῖοι παρὰ τῶν Λευκαδίων ἐκομίσαντο.

VIII. Οἱ δὲ ἐπὶ τῆς πρώτης νεῶς ἐκπεμφθέντες Μυτιληναίων πρέσβεις, ὥς αὐτοῖς οἱ Λακεδαιμόνιοι εἶπον Ὀλυμπιάς παρῆναι, ὅπως καὶ οἱ ἄλλοι ξύμμαχοι ἀκούσαντες βουλευσώνται, ἀφικνεῖται ἐς τὴν Ὀλυμπίαν· ἦν δὲ Ὀλυμπιάς ἢ Δωριεὺς Ῥόδιος τὸ δεύ-

τερον ἐνίκα. καὶ ἐπειδὴ μετὰ τὴν ἐορτὴν κατέστησαν ἐς λόγους, εἶπον τοιαῦδε.

ΙΧ. Τὸ μὲν καθεστὸς τοῖς Ἕλλησι νόμιμον, ὃ ἄνδρες Λακεδαιμόνιοι καὶ ξύμμαχοι, ἴσμεν· τοὺς γὰρ ἀφισταμένους ἐν τοῖς πολέμοις καὶ ξυμμαχίαν τὴν πρὶν ἀπολείποντας οἱ δεξάμενοι καθ' ὅσον μὲν ὠφελούνται, ἐν ἡδονῇ ἔχουσι, νομίζοντες δὲ εἶναι προδότας τῶν πρὸ τοῦ φίλων χεῖρους ἡγοῦνται. 2. καὶ οὐκ ἄδικος αὕτη ἡ ἀξίωσις ἐστίν, εἰ τύχοιεν πρὸς ἀλλήλους οἱ τε ἀφιστάμενοι καὶ ἀφ' ὧν διακρίνονται ἴσοι μὲν τῇ γνώμῃ ὄντες καὶ εὐνοίᾳ, ἀντίπαλοι δὲ τῇ παρασκευῇ καὶ δυνάμει, πρόφασίς τε ἐπιεικὴς μηδεμίᾳ ὑπάρχοι τῆς ἀποστάσεως· ὃ ἡμῖν καὶ Ἀθηναίοις οὐκ ἦν. μηδὲ τῶν χεῖρους δόξωμεν εἶναι εἰ ἐν τῇ εὐρήνῃ τιμώμενοι ὑπ' αὐτῶν ἐν τοῖς δεινοῖς ἀφιστάμεθα. Χ. περὶ γὰρ τοῦ δικαίου καὶ ἀρετῆς πρῶτον, ἄλλως τε καὶ ξυμμαχίας δεόμενοι, τοὺς λόγους ποιησόμεθα, εἰδότες οὔτε φιλίαν ἰδιώταις βέβαιον γιγνομένην οὔτε κοινωνίαν πόλεσιν ἐς οὐδέν, εἰ μὴ μετ' ἀρετῆς δοκούσης ἐς ἀλλήλους γίγνοιτο καὶ τὰλλα ὁμοιοτροποὶ εἶεν· ἐν γὰρ τῷ διαλλάσσοντι τῆς γνώμης καὶ αἱ διαφοραὶ τῶν ἔργων καθίστανται. 2. ἡμῶν δὲ καὶ Ἀθηναίοις ξυμμαχία ἐγένετο πρῶτον ἀπολιπόντων μὲν ἡμῶν ἐκ τοῦ Μηδικοῦ πολέμου, παραμεινάντων δὲ ἐκείνων πρὸς τὰ ὑπόλοιπα τῶν ἔργων. 3. ξύμμαχοι μέντοι ἐγενόμεθα οὐκ ἐπὶ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίοις, ἀλλ' ἐπ' ἐλευθερώσει ἀπὸ τοῦ Μήδου τοῖς Ἕλλησι. 4. καὶ μέχρι μὲν ἀπὸ τοῦ ἴσου ἡγοῦντο, προθύμως εἰπόμεθα· ἐπειδὴ δὲ ἐωρῶμεν αὐτοὺς τὴν μὲν τοῦ Μήδου ἔχθραν ἀνιέντας, τὴν δὲ τῶν ξυμμάχων δούλωσιν ἐπαγομένους, οὐκ ἀδεεῖς ἐτι ἦμαρ. 5. ἀδύνατοι δὲ ὄντες καθ' ἐν γενόμενοι διὰ πολυψηφίαν ἀμύνασθαι οἱ ξύμμαχοι ἐδουλώθησαν πλὴν ἡμῶν καὶ Χίων· 6. ἡμεῖς δὲ αὐτόνομοι δὴ ὄντες καὶ ἐλεύθεροι τῷ ὀνόματι ξυνεστρατεύσαμεν. καὶ πιστοὺς οὐκ ἐτι εἶχομεν ἡγεμόνας Ἀθηναίους, παραδείγμασι τοῖς προγιγνομένοις χρώμενοι· οὐ γὰρ εἰκὸς ἦν αὐτοὺς, οὓς μὲν μεθ' ἡμῶν ἐνσπόνδους ἐποιήσαντο, καταστρέφασθαι, τοὺς δὲ ὑπολοίπους, εἴποτε ἄρα ἐδυνήθησαν, μὴ δοῦναι τοῦτο. XI. καὶ εἰ μὲν αὐτόνομοι ἐτι ἦμεν ἅπαντες, βεβαιότεροι ἂν ἡμῖν ἦσαν μηδὲν νεωτεριεῖν· ὑποχειρίους δὲ ἔχοντας τοὺς πλείους, ἡμῖν δὲ ἀπὸ τοῦ ἴσου ὁμιλοῦντες, χαλεπότερον εἰκότως ἐμελλον οἴσιν καὶ πρὸς τὸ πλεῖον ἤδη εἶκον τοῦ ἡμετέρου

δει μόνον ἀντιστοιμάνου, ἄλλως τε καὶ ὅσα θανατώταροι αὐτοὶ αὐτῶν ἐγίνοντο καὶ ἡμεῖς ἐρημότεροι. τὸ δὲ ἀντίπαλον δέος μόνον πιστὸν ἐς ξυμμαχίαν· ὁ γὰρ παραβαίνειν τι βουλόμενος τῷ μὴ προέχων ἂν ἐπιλθεῖν ἀποτρέπεται. 2. αὐτόνομοί τε εὐλαϊσθέντες οὐδὲ ἄλλο τι ἢ ἴσον αὐτοῖς ἐς τὴν ἀρχὴν εὐπρεπεῖα τε λόγου, καὶ γνώμης μᾶλλον ἐφόδῳ ἢ ἰσχύος τὰ πράγματα ἐφαίνετο καταληπτά. 3. ἅμα μὲν γὰρ μαρτυρίᾳ ἐχρῶντο μὴ ἂν τοὺς γε ἰσοψήφους ἀποκτας, εἰ μὴ τι ἡδίκουν οἷς ἐπήγεας, ξυστρατεύειν· ἐν τῷ αὐτῷ δὲ καὶ τὰ κρείτιστα ἐπὶ τε τοὺς ὑποδεστέρους πρῶτους ξυνηπῆγον, καὶ τὰ τελευταῖα λιπόντες, τοῦ ἄλλου περιγεγραμμένου, ἀσθενέστερα ἱμαλλον ἔειπεν. εἰ δὲ ἀπὸ ἡμῶν ἤρξαντο, ἐχόντων ἔτι τῶν πάντων αὐτῶν τε ἰσχὺν καὶ πρὸς ὅ,τι χρὴ στήναι, οὐκ ἂν ὁμοίως ἐχειρώσαντο. 4. τό τε ναυτικὸν ἡμῶν παρεῖχε τινα φόβον, μὴ ποτε καθ' ἐν γενόμενον, ἢ ὑμῶν ἢ ἄλλῳ τῷ προσθήμενον, κίνδυνον σφίσι παράσχω· 5. τὰ δὲ καὶ ἀπὸ θεραπείας τοῦ τε κοιναῶν αὐτῶν καὶ τῶν αἰεὶ προσεστώτων περιγεγνημέθα. οὐ μέντοι ἐπὶ πολὺ γ' ἂν ἐδοκοῦμεν δυνηθῆναι, εἰ μὴ ὁ πόλεμος ὅδε κατέστη, παραδοίγμασι χρωόμενοι τοῖς ἐς τοὺς ἄλλους. XII. τίς οὖν αὕτη ἡ φιλία ἐγίνετο ἢ ἐλευθερία πιστή, ἐν ᾗ παρὰ γνώμην ἀλλήλους ὑπαδεχόμεθα, καὶ οἱ μὲν ἡμᾶς ἐν τῷ πολέμῳ δεδιότες ἐθαράσκον, ἡμεῖς δὲ ἐκείνους ἐν τῇ ἡσυχίᾳ τὸ αὐτὸ ἐποιοῦμεν· ὁ τε τοῖς ἄλλοις μάλιστα εὖτοια πίστιν βεβαίω, ἡμῖν τοῦτο ὁ φόβος ἐχρὸν παρεῖχε· δέει τε τὸ πλεόν ἢ φιλία καταχόμενοι ξύμμαχοι ἦμεν· καὶ ὁποτέρους θᾶσσον παράσχοι ἀσφάλεια θάρσος, οὗτοι πρότεροί τε καὶ παραβήσεσθαι ἱμαλλον. 2. ὥστε εἰ τῷ δοκοῦμεν ἀδικεῖν προαποστάτες διὰ τὴν ἐκείνων μέλλουσιν τῶν ἐς ἡμᾶς δεινῶν, αὐτοὶ οὐκ ἀνταναιμίναντες σαφῶς εἰδέναι εἴ τι αὐτῶν ἔσται, οὐκ ὀρθῶς σκοπεῖ. 3. εἰ γὰρ δυνατοὶ ἦμεν ἐκ τοῦ ἴσου καὶ ἀντεπιβουλευσάμενοι καὶ ἀντιμελλῆσαι, τί ἔδει ἡμᾶς ἐκ τοῦ ὁμοίου ἐπ' ἐκείνους εἶναι; ἐπ' ἐκείνους δὲ ὄντες αἰεὶ τοῦ ἐπιχειρεῖν καὶ ἐφ' ἡμῖν εἶναι δεῖ τὸ προαμῖνασθαι.

XIII. Τοιαντίας ἔχοντες προφάσεις καὶ αἰτίας, ὃ Λακεδαιμόνιοι καὶ ξύμμαχοι, ἀπίστησαν, σαφεῖς μὲν τοῖς ἀκούουσι γινῶναι ὡς εἰκότως ἐδράσαμεν, ἱκανὰς δὲ ἡμᾶς ἐκφοβῆσαι καὶ πρὸς ἀσφάλειάν τινα τρέψαι, βουλευμένους μὲν καὶ πάλαι, ὅτε ἔτι ἐν τῇ ἀρχῇ ἐπέμψαμεν ὡς ὑμᾶς περὶ ἀποστάσεως, ὑμῶν δὲ οὐ προσ-

δεξαμέντων κωλυθέντας· νῦν δὲ ἐπειδὴ Βοιωτοὶ προέκαλίσσαντο, εὐ-  
 θὺς ὑπηκούσαμεν, καὶ ἐνομιζομεν ἀποστήσασθαι διπλὴν ἀπόστασιν,  
 ἀπὸ τε τῶν Ἑλλήνων μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων,  
 ἀλλὰ ξυγελυθεροῦν, ἀπὸ τε Ἀθηναίων μὴ αὐτοὶ διαφθαρεῖναι  
 ὑπ' ἐκείνων ἐν ὑστέρῳ, ἀλλὰ προποιῆσαι. 2. ἡ μέντοι ἀπόστασις  
 ἡμῶν θάσσον γεγένηται καὶ ἀπαράσκευος· ἥ καὶ μᾶλλον χρεὶ ξυμ-  
 μάχους δεξαμένους ἡμᾶς διὰ ταχέων βοήθειαν ἀποστέλλειν, ὥα  
 φαινησθε ἡμύνοντές τε οἷς δεῖ καὶ ἐν τῷ αὐτῷ τοὺς πολεμίους  
 βλάπτοντες. 3. καιρὸς δὲ ὡς οὕτω πρότερον. νόσφ' τε γὰρ  
 ἐφθάρηται Ἀθηναῖοι καὶ χρημάτων δαπάνῃ, νῆες τε αὐτοῖς αἱ μὲν  
 περὶ τὴν ὁμετέραν εἰσὶν, αἱ δ' ἐφ' ἡμῖν τετάχονται, 4. ὥστε οὐκ  
 εἰκὸς αὐτοὺς περιουσίαν νεῶν ἔχειν, ἣν ὑμεῖς ἐν τῷ θέρει τῷδε  
 ναυσί τε καὶ πεζῷ ἅμα ἐπεσβάλητε τὸ δεύτερον· ἀλλ' ἡ ὑμᾶς  
 οὐκ ἄμνησονται ἐπιπλέοντας ἢ ἀπ' ἀμφοτέρων ἀποχωρήσονται.  
 5. νομίσῃ τε μηδεὶς ἀλλοτρίας γῆς πέρι οἰκῆτον κίνδυνον εἶναι. ᾧ  
 γὰρ δοκεῖ μακρὰν ἀπεῖναι ἡ Αἰσβος, τὴν ὠφελίαν αὐτῷ ἐγγύθεν  
 παρέξει. οὐ γὰρ ἐν τῇ Ἀττικῇ ἔσται ὁ πόλεμος ὥς τις οἶσται,  
 ἀλλὰ δι' ἣν ἡ Ἀττικὴ ὠφελεῖται. 6. ὅτι δὲ τῶν χρημάτων ἀπὸ  
 τῶν ξυμμάχων ἡ πρόσσδος, καὶ ἔτι μείζων ἔσται, εἰ ἡμᾶς κατα-  
 στρέψονται· οὔτε γὰρ ἀποστήσασθαι ἄλλος τὰ τε ἡμέτερα προσγα-  
 τήσεται, πάθοιμιν τ' ἂν δεινότερα ἢ οἱ πρὶν δουλεύοντες. 7. βοη-  
 θησάντων δὲ ὑμῶν προθύμως πόλιν τε προσλήψεσθε παντικὸν  
 ἔχουσαν μέγα, οὐπερ ὑμῖν μάλιστα προσδεῖ, καὶ Ἀθηναίους ῥᾶον  
 καθαιρήσετε ὑφαιροῦντες αὐτῶν τοὺς ξυμμάχους· θρασύτερον  
 γὰρ πᾶς τις προσχωρήσεται· τὴν τε αἰτίαν ἀποφεύξεσθε ἣν εἶχετε  
 μὴ βοηθεῖν τοῖς ἀφισταμένοις. ἣν δ' ἐλευθεροῦντες φαινησθε, τὸ  
 κράτος τοῦ πολέμου βεβαιότερον εἴτε. XIV. αἰσχυθέντες οὖν  
 τάς τε τῶν Ἑλλήνων ἐς ὑμᾶς ἐλπίδας καὶ Δία τὸν Ὀλύμπιον, ἐν  
 οὗ τῷ ἱερῷ ἴσα καὶ ἰκέται ἐσμέν, ἐπαμύνετε Μυτιληναίοις ξύμμαχοι  
 γενόμενοι, καὶ μὴ πρόησθε ἡμᾶς, ἴδιον μὲν τὸν κίνδυνον τῶν σωμά-  
 των παραβαλλομένους, κοινὴν δὲ τὴν ἐκ τοῦ κατορθῶσαι ὠφελίαν  
 ἄησαι δώσαντας, ἔτι δὲ κοινοτέρα τὴν βλάβην, εἰ μὴ πεισθέντων  
 ὑμῶν σφαλισόμεθα. 2. γίνεσθε δὲ ἄνδρες οἴουσπερ ὑμᾶς οἱ τε  
 Ἕλληνες ἀξιοῦσι, καὶ τὸ ἡμέτερον δέος βούλονται.

XV. Τοιαῦτα μὲν οἱ Μυτιληναῖοι ἄπον. οἱ δὲ Λακεδαιμόνιοι  
 καὶ οἱ ξύμμαχοι ἐπειδὴ ἤκουσαν, προσδεξάμενοι τοὺς λόγους, ξυμ-



μάχους τε τοὺς Λεσβίους ἐποιήσαντο, καὶ τὴν ἐς τὴν Ἀττικὴν ἰσβολὴν τοῖς τε ξυμμαχοῖς παροῦσι κατὰ τάχος ἐφραζόν ἵεναι ἐς τὸν ἰσθμὸν τοῖς δύο μέρουσιν ὡς ποιησόμενοι, καὶ αὐτοὶ πρῶτοι ἀφίκοντο, καὶ ὅλκους παρεσκευάζον τῶν νεῶν ἐν τῷ ἰσθμῷ ὡς ὑπεροίσοντες ἐκ τῆς Κορίνθου ἐς τὴν πρὸς Ἀθῆνας θάλασσαν καὶ ναυσὶ καὶ πεζῷ ἅμα ἐπιόντες. 2. καὶ οἱ μὲν προθύμως ταῦτα ἐπρασσον· οἱ δὲ ἄλλοι ξύμμαχοι βραδείως τε ξυνελέγοντο, καὶ ἐν καρποῦ ξυγκομιδῇ ἦσαν καὶ ἀόφωστία τοῦ στρατεύειν.

XVI. Αἰσθόμενοι δὲ αὐτοὺς οἱ Ἀθηναῖοι διὰ κατάγνωσιν ἀσθενείας σφῶν παρασκευαζόμενους, δηλῶσαι βουλόμενοι ὅτι οὐκ ὀρθῶς ἐγνώκασιν, ἀλλ' οἰοί τε εἶσι μὴ κινούντες τὸ ἐπὶ Λέσβῳ ναυτικὸν καὶ τὸ ἀπὸ Πελοποννήσου ἐπὶ ῥαδίως ἀμύνεσθαι, ἐπλήρωσαν ναὺς ἑκατὸν, ἐσβάντες αὐτοὶ τε πλήν ἱππέων καὶ πεταχοσιομεδίμων καὶ οἱ μέτοικοι, καὶ παρὰ τὸν ἰσθμὸν ἀναγαγόντες ἐπίδειξιν τε ἐποιούντο καὶ ἀποβάσεις τῆς Πελοποννήσου ἢ δοκοῖ αὐτοῖς. 2. οἱ δὲ Λακεδαιμόνιοι, ὀρῶντες πολὺν τὸν παράλογον, τὰ τε ὑπὸ τῶν Λεσβίων ῥηθέντα ἠγούντο ἀνὰ ἀληθείᾳ, καὶ ἄπορα νομίζοντες, ὡς αὐτοῖς καὶ οἱ ξύμμαχοι ἅμα εὐ παρήσαν, καὶ ἠγγέλλοντο καὶ αἱ περὶ τὴν Πελοπόννησον τριάκοντα νῆες τῶν Ἀθηναίων τὴν περιοικίδα αὐτῶν πορθοῦσαι, ἀνεχώρησαν ἐπ' οἶκον. 3. ὕστερον δὲ ναυτικὸν παρεσκευάζον ὅ,τι πέμψουσιν ἐς τὴν Λέσβον, καὶ κατὰ πόλεις ἐπ' ἠγγέλλον τεσσαράκοντα νεῶν πλῆθος, καὶ ναύαρχον προσέταξαν Ἀλκίδα, ὃς ἐμελλεν ἐπιπλεύσεσθαι. 4. ἀνεχώρησαν δὲ καὶ οἱ Ἀθηναῖοι ταῖς ἑκατὸν ναυσίν, ἐπειδὴ καὶ ἐκείνους εἶδον. XVII. καὶ κατὰ τὸν χρόνον τοῦτον ὃν αἱ νῆες ἐπλεον ἐν τοῖς πλείστοις δὴ νῆες ἅμ' αὐτοῖς ἐνεργοὶ κάλλει ἰγέοντο, παραπλήσια δὲ καὶ ἔτι πλείονος ἀρχομένου τοῦ πολέμου. 2. τὴν τε γὰρ Ἀττικὴν καὶ Εὐβοίαν καὶ Σαλαμίνα ἑκατὸν ἐφύλασσον καὶ περὶ Πελοπόννησον ἑτεραι ἑκατὸν ἦσαν, χωρὶς δὲ αἱ περὶ Ποτιδαίαν καὶ ἐν τοῖς ἄλλοις χωρίοις, ὥστε αἱ πᾶσαι ἅμα ἐγίνοντο ἐν ἐνὶ θέρει διακόσιαι καὶ πενήκοντα. 3. καὶ τὰ χρήματα τοῦτο μάλιστα ὑπανάλωσε μετὰ Ποτιδαίας. τὴν τε γὰρ Ποτιδαίαν δίδραχμοὶ ὀπλίται ἐφροῦρον, αὐτῷ γὰρ καὶ ὑπηρέτῃ δραχμὴν ἐλάμβανε τῆς ἡμέρας, τρισχίλιοι μὲν οἱ πρῶτοι, ὧν οὐκ ἐλάσσους διεπολιόρχησαν, ἐξακόσιοι δὲ καὶ χίλιοι μετὰ Φορμίωντος, οἱ προσηλθόν· νῆες τε αἱ πᾶσαι τὸν αὐτὸν μισθὸν ἔφερον. 4. τὰ μὲν

οὖν χρήματα οὕτως ὑπαναλώθη τὸ πρῶτον, καὶ τῆς τοσαῦται δὴ πλείεσται ἐπληρώθησαν.

XVIII. Μυτιληναῖοι δὲ κατὰ τὸν αὐτὸν χρόνον ὃν οἱ Λακεδαιμόνιοι περὶ τὸν ἰσθμὸν ἦσαν, ἐπὶ Μήθυμναν, ὡς προδιδομένην, ἐστράτευσαν κατὰ γῆν, αὐτοὶ τε καὶ οἱ ἐπικούροι· καὶ προσβαλόντες τῇ πόλει, ἐπειδὴ οὐ προὐχώρει ἢ προσεδέχοτο, ἀπῆλθον ἐπ' Ἀντίσσης καὶ Πύρρας καὶ Ἐρέσσου, καὶ καταστησάμενοι τὰ ἐν ταῖς πόλεσι ταύταις βεβαιώτερα, καὶ τείχη κρατύναντες διὰ τάχους ἀπῆλθον ἐπ' οἶκον. 2. ἐστράτευσαν δὲ καὶ οἱ Μηθυμναῖοι ἀναχωρησάντων αὐτῶν ἐπ' Ἀντίσσαν· καὶ ἐκβοηθείας τινὸς γενομένης πληγέντες ὑπὸ τε τῶν Ἀντισσαίων καὶ τῶν ἐπικούρων ἀπέθανον τε πολλοὶ καὶ ἀνεχώρησαν οἱ λοιποὶ κατὰ τάχος. 3. οἱ δὲ Ἀθηναῖοι πυνθανόμενοι ταῦτα, τοὺς τε Μυτιληναίους τῆς γῆς κρατοῦντας καὶ τοὺς σφετέρους στρατιώτας αἰὶν ἱκανοὺς ὄντας εἰργεῖν, πέμπουσι περὶ τὸ φθινόπωρον ἡδὴ ἀρχόμενον Πάχητα τὸν Ἐπικούρου στρατηγόν, καὶ χιλίους ὀπλίτας ἑαυτῶν. 4. οἱ δὲ αὐτερέται πλεύσαντες τῶν νεῶν ἀφικνοῦνται καὶ περιτερίζουσι Μυτιλήνην ἐν κύκλῳ ἀπλῶ τείχει· φρούρια δὲ ἔστιν οἱ ἐπὶ τῶν ἑκατέρων ἐγκαταφοδόμηται. 5. καὶ ἡ μὲν Μυτιλήνη κατὰ κράτος ἡδὴ ἀμφοτέρωθεν καὶ ἐκ γῆς καὶ ἐκ θαλάσσης εἰργετο, καὶ ὁ χειμὼν ἤρχετο γίνεσθαι.

XIX. Προσδεόμενοι δὲ οἱ Ἀθηναῖοι χρημάτων ἐς τὴν πολιορκίαν, καὶ αὐτοὶ ἐσενεγκόντες τότε πρῶτον ἐσφορὰν διακόσια τάλαντα, ἐξέπεμψαν καὶ ἐπὶ τοὺς ξυμμάχους ἀργυρολόγους ναῦς δώδεκα, καὶ Λυσικλέα, πέμπτον αὐτὸν στρατηγόν. 2. ὁ δὲ ἄλλα τε ἡγευρολόγει καὶ περιέπλει, καὶ τῆς Καρίας ἐκ Μουσύντος ἀναβὰς διὰ τοῦ Μαιάνδρου πεδίου μέχρι τοῦ Σαιδίου λόφου, ἐπιθεμένων τῶν Καρῶν καὶ Ἀναιτῶν, αὐτὸς τε διαφθείρεται, καὶ τῆς ἄλλης στρατιᾶς πολλοί.

XX. Τοῦ δ' αἰ τοῦ χειμῶνος οἱ Πλαταιῆς, ἔτι γὰρ ἐπολιορκοῦντο ὑπὸ τῶν Πελοποννησίων καὶ Βοιωτῶν, εἰδὴ τῇ τε σίτῃ ἐπιλιπόντι ἐπιέζοντο, καὶ ἀπὸ τῶν Ἀθηνῶν οὐδεμίᾳ ἐλπίς ἦν τιμωρίας, οὐδὲ ἄλλη σωτηρία ἐφαίετο, ἐπιβουλευουσιν αὐτοὶ τε καὶ Ἀθηναίων οἱ ξυμπολιορκούμενοι πρῶτον μὲν πάντες ἐξελθεῖν καὶ ὑπερβῆναι τὰ τείχη τῶν πολεμίων, ἣν δύνωνται βιάσασθαι, ἐσηγησαμένου τὴν πῆραν αὐτοῖς Θεαινέτου τε τοῦ Τολμίδου ἀνδρὸς μάττωος καὶ Εὐπομπίδου τοῦ Λαϊμάχου, ὃς καὶ ἐστρατήγει. 2. ἔπειτα

οἱ μὲν ἡμίσεις ἀπώκησαν πως τὸν κίνδυνον, μέγαν ἡγησάμενοι, ἐς δὲ ἄνδρας διακροσίους καὶ εἰκοσι μάλιστα ἐνέμειναν τῇ ἐξόδῳ ἐθαλονταὶ τρόπῳ τοιῷδε. 3. κλίμακας ἐποίησαντο ἴσας τῷ τείχει τῶν πολεμίων· ζυγεμετρήσαντο δὲ ταῖς ἐπιβολαῖς τῶν πλίνθων, ἣ ἔτυχε πρῶς· σφῆς οὐκ ἐξαληλμμένον τὸ τεῖχος αὐτῶν. ἡριθμοῦντο δὲ πολλοὶ ἅμα τὰς ἐπιβολάς, καὶ ἐμελλον οἱ μὲν τινες ἀμαρτήσεσθαι, οἱ δὲ πλείους τεύξεσθαι τοῦ ἀληθοῦς λογισμοῦ, ἄλλως τε καὶ πολλὰκις ἀριθμοῦντες, καὶ ἅμα οὐ πολὺ ἀπέχοντες, ἀλλὰ ῥαδίως καθορωμένου ἐς ὃ ἐβούλοντο τοῦ τείχους. τὴν μὲν οὖν ζυμμέτρῃσιν τῶν κλίμακων οὕτως ἔλαβον, ἐκ τοῦ πάχους τῆς πλίνθου εἰκάσαντες τὸ μέτρον. XXI. τὸ δὲ τεῖχος ἦν τῶν Πελοποννησίων τοιοῦτον τῇ οἰκοδομῇ. εἶχε μὲν δύο τοὺς περιβόλους, πρὸς τε Πλαταιῶν καὶ εἴ τις ἐξώθεν ἀπ' Ἀθηνῶν ἐπίοι, διεῖχον δὲ οἱ περίβολοι ἐκκαίδεκα πόδας μάλιστα ἀπ' ἀλλήλων. 2. τὸ οὖν μεταξὺ τούτου, οἱ ἐκκαίδεκα πόδες, τοῖς φύλαξιν οἰκήματα διαντεμεμημένα ὑποδόμητο, καὶ ἦν ξυνηγῇ ὥστε ἐν φαίνεσθαι τεῖχος παχὺ ἐπάλξεις ἔχον ἀμφοτέρωθεν. 3. διὰ δέκα δὲ ἐπάλξεων πύργοι ἦσαν μεγάλοι καὶ ἰσοπλατεῖς τῷ τείχει, διήκοντες ἐς τε τὸ ἔσω μέτωπον αὐτοῦ καὶ οἱ αὐτοὶ καὶ ἐς τὸ ἔξω, ὥστε πάροδον μὴ εἶναι παρὰ πύργον, ἀλλὰ δι' αὐτῶν μέσων διήεσαν. 4. τὰς οὖν νύκτας, ὅποτε χειμῶν εἴη ροτερός, τὰς μὲν ἐπάλξεις ἀπέλειπον, ἐκ δὲ τῶν πύργων ὕψτων δι' ὀλίγου καὶ ἄνωθεν στεγανῶν, τὴν φυλακὴν ἐποιούντο. τὸ μὲν οὖν τεῖχος ᾧ περιεφρουροῦντο οἱ Πλαταιῆς τοιοῦτον ἦν. XXII. οἱ δ', ἐπειδὴ παρσκευάστω αὐτῶν, τηρήσαντες νύκτα χειμῆριον ὕδατι καὶ ἀνέμῳ καὶ ἅμα ἀσέλῃνον ἐξήεσαν· ἡγούντο δὲ οἵπερ καὶ τῆς πειράς αἰτίοι ἦσαν. καὶ πρῶτον μὲν τὴν τάγην διέβησαν ἣ περιεῖχεν αὐτούς, ἔπειτα προσέμιξαν τῷ τείχει τῶν πολεμίων λαθόντες τοὺς φύλακας, ἀτὰρ τὸ σκοτεινὸν μὲν οὐ προϊδόντων αὐτῶν, φόφῳ δὲ τῷ ἐκ τοῦ πηλοῦ αὐτοὺς ἀντιπαταγοῦντος τοῦ ἀνέμου οὐ κατακουσάντων· 2. ἡμεῖς δὲ καὶ διεχόντες πολὺ ἦεσαν, ὅπως τὰ ὅπλα μὴ κρούμενα πρῶς ἀλλήλα αἰσθῆσιν παρέχοι. ἦσαν δὲ εὐστατεῖς τε τῇ ὀπλίσει, καὶ τὸν ἄρμυτον πόδα μόνον ὑποδεδμεμένοι, ἀσφαλείας ἕνεκα τῆς πρὸς τὸν πηλόν. 3. κατὰ οὖν μεταπύργιον προσέμισγον πρὸς τὰς ἐπάλξεις, εἰδότες ὅτι ἐρημοὶ εἰσι, πρῶτον μὲν οἱ τὰς κλίμακας φέροντες καὶ προσέθεσαν· ἔπειτα ψιλοὶ δώδεκα ξὺν ξιφιδίῳ καὶ θώρακι ἀνέβαινον, ὃν ἡγεῖτο Ἀμμέας ὁ Κοροΐβον καὶ πρῶτος ἀνέβη.

μετὰ δὲ αὐτὸν οἱ ἐπόμενοι ἔξ ἐφ' ἑκάτερον τῶν πύργων ἀντίβαινον· ἔπειτα ψιλοὶ ἄλλοι μετὰ τούτους ξὺν δορατίοις ἐχώρουν, οἷς ἕτεροι κατόπιν τὰς ἀσπίδας ἔφερον, ὅπως ἐκεῖνοι ῥῆθον προσβαίνουσιν, καὶ ἔμελλον δώσειν ὅποτα πρὸς τοῖς πολεμίοις εἴησαν. 4. ὥς δὲ ἅπαν πλείους ἐγένοντο, ἦσθοντο οἱ ἐκ τῶν πύργων φύλακες· κατέβαλε γάρ τις τῶν Πλαταιῶν ἀντιλαμβανόμενος ἀπὸ τῶν ἐπάλξεων κεραμίδα, ἣ πεσοῦσα δοῦπον ἐποίησε. 5. καὶ αὐτίκα βοή ἦν, τὸ δὲ στρατόπεδον ἐπὶ τὸ τεῖχος ὥρμησεν· οὐ γὰρ ἦδει ὅ,τι ἦν τὸ δαιδὼν σκοτεινῆς νυκτὸς καὶ χεμῶνος ὄντος, καὶ ἅμα οἱ ἐν τῇ πόλει τῶν Πλαταιῶν ὑπολαβευμένοι ἐξελθόντες προσέβαλον τῷ τείχει τῶν Πελοποννησίων ἐκ τοῦμπάλιν ἢ οἱ ἄνδρες αὐτῶν ὑπερέβαινον, ὅπως ἦκιστα πρὸς αὐτοὺς τὸν νοῦν ἔχουσιν. 6. ἐθορυβοῦντο μὲν οὖν κατὰ χώραν μένοντες, βοηθεῖν δὲ οὐδεὶς ἐτόλμα ἐκ τῆς ἐαυτῶν φυλακῆς, ἀλλ' ἐν ἀπόρῃ ἦσαν εἰκάσαι τὸ γινόμενον. 7. καὶ οἱ τριακόσιοι αὐτῶν, οἷς ἐτέτακτο παραβοηθεῖν εἴ τι δέοι, ἐχώρουν ἔξω τοῦ τείχους πρὸς τὴν βοήν. φρυκτοὶ τε ἦσαν εἰς τὰς Θήβας πολέμιοι· παρανίσχον δὲ καὶ οἱ ἐκ τῆς πόλεως Πλαταιῆς ἀπὸ τοῦ τείχους φρυκτοὺς πολλούς, πρότερον παρεσκευασμένους ἐς αὐτὸ τοῦτο, ὅπως ἀσαφεῖ τὰ σημεῖα τῆς φρυκτωρίας τοῖς πόλεμιοις ἢ καὶ μὴ βοηθοῖν, ἄλλο τι νομίσαντες τὸ γινόμενον εἶναι ἢ τὸ ὄν, πρὶν σφῶν οἱ ἄνδρες οἱ ἐξίστοντες διαφύγοιεν καὶ τοῦ ἀσφαλοῦς ἀντιλάβοιντο. XXIII. οἱ δ' ὑπερβαίνοντες τῶν Πλαταιῶν ἐν τούτῳ, ὥς οἱ πρῶτοι αὐτῶν ἀναβεβήκεσαν καὶ τοῦ πύργου ἑκατέρου τοὺς φύλακας διαφθείραντες ἐκεκρατήκεσαν, τὰς τε διόδους τῶν πύργων ἐνστάντες αὐτοὶ ἐφύλασσαν μηδὲνα δι' αὐτῶν ἐπιβοηθεῖν, καὶ κλίμακας προσθέντες ἀπὸ τοῦ τείχους τοῖς πύργοις καὶ ἐπαναβιβάσαντες ἄνδρας πλείους, οἱ μὲν ἀπὸ τῶν πύργων τοὺς ἐπιβοηθούντας καὶ κάτωθεν καὶ ἄνωθεν εἶργον βάλλοντες, οἱ δ' ἐν τούτῳ, οἱ πλείους, πολλὰς προσθέντες κλίμακας ἅμα, καὶ τὰς ἐπάλξεις ἀπώσαντες, διὰ τοῦ μεταπηρηγίου ὑπερέβαινον. 2. ὁ δὲ διακομιζόμενος αἰεὶ ἴστατο ἐπὶ τοῦ χεῖλους τῆς τάφρου, καὶ ἐντεῦθεν ἐτόξευόν τε καὶ ἤκοντιζον, εἴ τις παραβοηθῶν παρὰ τὸ τεῖχος κωλυτῆς γίγνοιτο τῆς διαβάσεως. 3. ἐπεὶ δὲ πάντες διεπεπεραιώοντο, οἱ ἀπὸ τῶν πύργων, χαλεπῶς οἱ τελευταῖοι, καταβαίνοντες ἐχώρουν ἐπὶ τὴν τάφρον, καὶ ἐν τούτῳ οἱ τριακόσιοι αὐτοῖς ἐπεφέροντο λαμπάδας ἔχοντες. 4. οἱ μὲν οὖν Πλαταιῆς ἐκείνους ἐώρων μᾶλλον ἐκ τοῦ σκοτοῦς, ἐστῶτες ἐπὶ τοῦ

χαίλους τῆς τάφρου, καὶ ἐτόξενόν τε καὶ ἐσημόντιζον ἐς τὰ γυντά, αὐτοὶ δὲ ἐν τῷ ἀφανεῖ ὄντες ἦσαν διὰ τὰς λαμπάδας καθειρωρῶντο, β. ὥστε φθάνουσι τῶν Πλαταιῶν καὶ οἱ ὕστατοι διαβάντες τὴν τάφρον, χαλεπῶς δὲ καὶ βιαίως· κρύσταλλός τε γὰρ ἐπαγγέλει οὐ βέβαιος ἐν αὐτῇ ὥστ' ἐπελθεῖν, ἀλλ' οἷος ἀπηλιώτου ἢ βορέου ὕδατος μᾶλλον, καὶ ἡ τὴν τοιοῦτον ἀνέμῳ ὑπονευομένη πολὺν τὸ ὕδωρ ἐν αὐτῇ ἐπεποιήκει, ὃ μάλιστα ὑπερχόντες ἐπαραιώθησαν. ἐγένετο δὲ καὶ ἡ διάφευξις αὐτοῖς μᾶλλον διὰ τοῦ χειμῶτος τὸ μέγεθος. XXIV. ὁρμήσαντες δὲ ἀπὸ τῆς τάφρου οἱ Πλαταιῆς, ἐχώρουν ἀθρόοι τὴν ἐς Θήβας φέρονσαν ὁδόν, ἐν δεξιᾷ ἔχοντες τὸ τοῦ Ἀνδροκράτους ἡρώον, νομίζοντες ἥμιστι σφᾶς ταύτην αὐτοὺς ὑποτοπῆσαι τραπέσθαι τὴν ἐς τοὺς πολεμίους· καὶ ἅμα ἐώρων τοὺς Πελοποννησίους τὴν πρὸς Κιθαιρῶνα καὶ Ἀργὸς κεφαλὰς, τὴν ἐπ' Ἀθηναίων φέρονσαν, μετὰ λαμπάδων διώκοντας. 2. καὶ ἐπὶ μὲν εἰς ἡ ἑπτὰ σταδίους οἱ Πλαταιῆς τὴν ἐπὶ τῶν Θηβῶν ἐχώρησαν, ἔπειθ' ἵποσιτρέψαντες ἦσαν τὴν πρὸς τὸ ὄρος φέρονσαν ὁδόν, ἐς Ἐρύθρας καὶ Ῥοιᾶς, καὶ λαβόμενοι τῶν ὁρῶν διαφεύγουσιν ἐς τὰς Ἀθήνας, ἄνδρες δώδεκα καὶ διακόσιοι ἀπὸ πλειόνων· εἰσὶ γάρ τινες αὐτῶν οἱ ἀπετράποντο ἐς τὴν πόλιν πρὶν ὑπερβαίνειν, εἰς δ' ἐπὶ τῇ εἰσῷ τάφρῳ τοξότης ἐλήφθη. 3. οἱ μὲν οὖν Πελοποννησίοι κατὰ χώραν ἐγένοντο τῆς βοηθείας πανσάμενοι· οἱ δ' ἐκ τῆς πόλεως Πλαταιῆς τῶν μὲν γεγενημένων εἰδότες οὐδέν, τῶν δὲ ἀποτραπομένων σφίσιν ἀπαγγειλάντων ὡς οὐδεὶς περίεστι, κήρυκα ἐκπέμψαντες, ἔπει ἡμέρα ἐγένετο, ἐσπείδοντο ἀναίρεσιν τοῖς νεκροῖς, μαθόντες δὲ τὸ ἀληθές· ἐπαύσαντο. οἱ μὲν δὲ τῶν Πλαταιῶν ἄνδρες οὕτως ὑπερβάντες ἐσώθησαν.

XXV. Ἐκ δὲ τῆς Λακεδαιμόνος, τοῦ αὐτοῦ χειμῶτος τελευτῶντος, ἐκπέμπεται Σάλαιθος ὁ Λακεδαιμόνιος ἐς Μυτιλήνην τριήρει. καὶ πλεύσας ἐς Πύρρον, καὶ ἐξ αὐτῆς περὶ κατὰ χαράδραν εἰσά, ἢ ὑπερβατὸν ἦν τὸ περιτείχισμα, διαλαθὼν ἐσέρχεται ἐς τὴν Μυτιλήνην, καὶ ἔλεγε τοῖς προέδροις ὅτι ἐσβολή τε ἅμα ἐς τὴν Ἀττικὴν ἵσται, καὶ αἱ τεσσαράκοντα νῆες παρέδονται ἅς εἶδε βοηθῆσαι αὐτοῖς, προαποπεμφθῆναι τε αὐτὸς τούτων ἑνeca, καὶ ἅμα τῶν ἄλλων ἐπιμελησόμενος. 2. καὶ οἱ μὲν Μυτιληναῖοι ἐθάρσυνον τε, καὶ πρὸς τοὺς Ἀθηναίους ἦσαν εἶχον τὴν γνώμην ὥστε ξυμβαίνειν. ὃ

τε χειμῶν ἐτελεύτα οὗτος καὶ τέταρτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκιδίδης ξυνέγραψεν.

XXVI. Τοῦ δ' ἐπιγιννομένου θέρους οἱ Πελοποννήσιοι, ἐπειδὴ τὰς ἐς τὴν Μυτιλήην, δύο καὶ τεσσαράκοντα ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδας, ὃς ἦν αὐτοῖς ναύαρχος, προστάξαντες, αὐτοῖς ἐς τὴν Ἀττικὴν καὶ οἱ ξύμμαχοι ἐσβαλόν, ὅπως οἱ Ἀθηναῖοι, ἀμφοτέρωθεν θορυβούμενοι, ἦσσαν ταῖς ναυσὶν ἐς τὴν Μυτιλήην καταπλοούσαις ἐπιβοηθήσουσιν. 2. ἤγειτο δὲ τῆς ἐσβολῆς ταύτης Κλεομένης ὑπὲρ Πανσανίου τοῦ Πλειστοάνακτος υἱός, βασιλέως ὄντος καὶ νεωτέρου ἔτι, πατρὸς δὲ ἀδελφὸς ὢν. 3. ἐδήωσαν δὲ τῆς Ἀττικῆς τὰ τε πρότερον τετμημένα [καὶ] εἴ τι ἐβεβλαστήκει, καὶ ὅσα ἐν ταῖς πρὶν ἐσβολαῖς παρελείπειτο· καὶ ἡ ἐσβολὴ αὕτη χαλεπωτάτη ἐγένετο τοῖς Ἀθηναίοις μετὰ τὴν δευτέραν. 4. ἐπιμένοντες γὰρ αἰὶ ἀπὸ τῆς Ἀέσβου τι πένεσθαι τῶν νεῶν ἔργον, ὡς ἤδη πεπεραιωμένων, ἐπεξῆλθον τὰ πολλὰ τέμνοντες. ὡς δ' οὐδὲν ἀπέβαινεν αὐτοῖς ὢν προσεδέχοντο, καὶ ἐπελελοίπει ὁ σῆτος, ἀνεχώρησαν καὶ διελύθησαν κατὰ πόλεις.

XXVII. Οἱ δὲ Μυτιληναῖοι ἐν τούτῳ, ὥς αἱ τε νῆες αὐτοῖς οὐχ ἦκον ἀπὸ τῆς Πελοποννήσου ἀλλὰ ἐνεχρόνιζον, καὶ ὁ σῆτος ἐπελελοίπει, ἀναγκάζονται ξυμβαίνειν πρὸς τοὺς Ἀθηναίους διὰ ταῦτα. 2. ὁ Σάλαιθος καὶ αὐτὸς οὐ προσδεχόμενος ἔτι τὰς ναῦς ὀπλίζει τὸν δῆμον, πρότερον ψιλὸν ὄντα, ὡς ἐπεξιών τοῖς Ἀθηναίοις. 3. οἱ δὲ ἐπειδὴ ἔλαβον ὄπλα, οὔτε ἡκροῶντο ἔτι τῶν ἀρχόντων, κατὰ ξυλλόγους τε γινόμενοι, ἢ τὸν σῆτον ἐκέλευον τοὺς δυνατοὺς φέρειν ἐς τὸ φανερόν, καὶ διανέμειν ἅπασιν, ἢ αὐτοὶ ξυγχορήσαντες πρὸς Ἀθηναίους ἔφασαν παραδώσειν τὴν πόλιν. XXVIII. γρόντες δὲ οἱ ἐν τοῖς πράγμασιν οὐτ' ἀποκωλύσειν δυνατοὶ ὄντες, εἴ τ' ἀπομνησθήσονται τῆς ξυμβάσεως, κινδυνεύουσιν, ποιοῦνται κοινῇ ὁμολογίαν πρὸς τε Πάχητα καὶ τὸ στρατόπεδον, ὥστε Ἀθηναίοις μὲν ἔξεσθαι βουλευσάμενοι περὶ Μυτιληναίων ὅποιον ἂν τι βούλωνται καὶ τὴν στρατιάν ἐς τὴν πόλιν δέχεσθαι αὐτούς, πρεσβείαν δὲ ἀποστέλλειν ἐς τὰς Ἀθήνας Μυτιληναίους περὶ ἐαντῶν· ἐν ὅσῳ δ' ἂν πάλιν ἔλθωσι, Πάχητα μῆτε δῆσαι Μυτιληναίων μηδὲνα, μῆτε ἀνδραποδίσαι, μῆτε ἀποκτεῖναι. ἡ μὲν ξύμβασις αὕτη ἐγένετο. 2. οἱ δὲ πράξαντες πρὸς τοὺς Λακεδαιμονίους μάλιστα τῶν Μυτιληναίων περιδεῖς ὄντες, ὡς ἡ στρατιὰ ἐσῆλθεν, οὐκ ἠέσχοτο, ἀλλ' ἐπὶ τοὺς

βαρύνει ὁμοῦ καθίζουσι· Πάχης δ' ἀναστήσας αὐτοὺς ὥστε μὴ ἀδικῆσαι, κατατίθεται ἐς Τένεδον μέχρι οὐ τοῖς Ἀθηναίοις τι δόξη. 3. πέμψας δὲ καὶ ἐς τὴν Ἀντισσαν τριήρεις προσεκλήσατο καὶ τὰλλα τὰ περὶ τὸ στρατόπεδον καθίστατο ἢ αὐτῷ ἐδόκει.

XXIX. Οἱ δ' ἐν ταῖς τεσσαράκοντα ναυσὶ Πελοποννήσιοι, οὓς εἶδει ἐν τάχει παραγενέσθαι, πλείοντες περὶ τὴν αὐτὴν τὴν Πελοπόννησον ἐνδιέτριψαν, καὶ κατὰ τὸν ἄλλον πλοῦν σχολαῖοι κομισθέντες, τοὺς μὲν ἐκ τῆς πόλεως Ἀθηναίους λανθάνουσι, πρὶν δὴ τῇ Δίῃ ἐσχον, προσμίζαντες δ' ἀπ' αὐτῆς τῇ Ἰκάροφ καὶ Μυκόνῳ πυθάνονται πρῶτον ὅτι ἡ Μυτιλήνη ἐάλωκε.

2. βουλόμενοι δὲ τὸ σαφὲς εἶδέναι κατέπλευσαν ἐς Ἐμβάτον τῆς Ἐρεθραίας· ἡμέραι δὲ μάλιστα ἦσαν τῇ Μυτιλήνῃ ἐαλωκυῖα ἑπτά ὅτ' ἐς τὸ Ἐμβάτον κατέπλευσαν. πυθόμενοι δὲ τὸ σαφὲς ἰβουλεύοντο ἐκ τῶν παρόντων· καὶ ἔλεξεν αὐτοῖς Τεντίαπλος ἀνὴρ Ἡλείος τάδε. XXX. Ἀλκίδα καὶ Πελοποννησίων ὅσοι πάρεσμεν ἄρχοντες τῆς στρατιᾶς, ἔμοι δοκεῖ πλεῖν ἡμᾶς ἐπὶ Μυτιλήνῃ πρὶν ἐκπύστους γενέσθαι ὥσπερ ἔχομεν. 2. κατὰ γὰρ τὸ εἶδος ἀνδρῶν νεωστὶ πόλιν ἐχόντων πολὺ τὸ ἀφύλακτον εὐρήσομεν, κατὰ μὲν θάλασσαν καὶ πάνν, ἢ ἐκεῖνοί τε ἀνέλπιστοι ἐπιγενέσθαι ἂν τινα σφίσι πολέμιον, καὶ ἡμῶν ἢ ἄλλῃ τυγχάνει μάλιστα οὕσα· εἶδος δὲ καὶ τὸ πεζὸν αὐτῶν κατ' οἰκίας ἀμελέστερον ὥς κεκρατηκότων διεσπάρθαι. 3. εἰ οὖν προσπέσοιμεν ἄφρω τε καὶ πυκτῷ, ἐλπίζω μετὰ τῶν ἐνδον, εἴ τις ἄρα ἡμῖν ἐστὶν ὑπόλοιπος εὖνας, καταληφθῆναι ἂν τὰ πράγματα. καὶ μὴ ἀποκτῆσωμεν τὸν κίνδυνον, τομίσαντες οὐκ ἄλλο τι εἶναι τὸ καιρὸν τοῦ πολέμου ἢ τὸ τοιοῦτον, ὃ εἴ τις στρατηγὸς ἐν τε αὐτῷ φελεύσσοιτο καὶ τοῖς πολεμίοις ἐνορῶν ἐπιχειροίη, πλεῖστ' ἂν ὀρθοῖτο. XXXI. ὁ μὲν τοσαῦτα εἰπὼν οὐκ ἔπειθε τὸν Ἀλκίδα. ἄλλοι δὲ τινες τῶν ἀπ' Ἰωνίας φυγάδων καὶ οἱ Λέσβιοι ξυμπλέοντες παρήρουν, ἐπειδὴ τοῦτον τὸν κίνδυνον φοβεῖται, τῶν ἐν Ἰωνίᾳ πόλεων καταλαβεῖν τινα ἢ Κύμην τὴν Αἰολίδα, ὅπως ἐκ πόλεως ὁρμώμενοι τὴν Ἰωνίαν ἀποστήσωσιν. ἐλπίδα δ' εἶναι· οὐδενὶ γὰρ ἀκουσίως ἀφῆχθαι· καὶ τὴν πρόσοδον ταύτην μεγίστην οὖσαν Ἀθηναίων ἢ ὑφέλωσι καὶ ἅμα ἢ ἐφορμῶσιν αὐτοῖς, δαπάνη σφίσι γίγνηται, πείσειν τε οἶεσθαι καὶ Πισσοῦθινην ὥστε ξυμπολεμεῖν. 2. ὁ δὲ οὐδὲ ταῦτα ἐνεδέχετο, ἀλλὰ τὸ πλεῖστον

τῆς γνώμης εἶχεν, ἐπειδὴ τῆς Μυτιλήνης ὑστερήκει, ὅτι τάχιστα τῇ Πελοποννήσῳ πάλιν προσμῖξαι. XXXII. ἄρας δὲ ἐκ τοῦ Ἐμβάτου παρέπλει· καὶ προσχὼν Μυοννήσῳ τῇ Τηίων τοὺς αἰχμαλώτους οὓς κατὰ πλοὺν εἰλῆφαι ἀπέσφαξε τοὺς πολλοὺς. 2. καὶ ἐς τὴν Ἐφεσον καθορμισαμένου αὐτοῦ, Σαμίων τῶν ἐξ Ἀναίων ἀφικόμενοι πρόσβεις ἔλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτὸν, εἰ ἄνδρας διέφθειρεν οὔτε χεῖρας ἀνταιρομένους οὔτε πολεμίους, Ἀθηναίων δὲ ὑπ' ἀνάγκης ξυμμάχους· εἴ τε μὴ παύσεται, ὀλίγους μὲν αὐτὸν τῶν ἐχθρῶν ἐς φιλίαν προσάξασθαι, πολλὴν δὲ πλείους τῶν φίλων πολεμίους ἔξειν. 3. καὶ ὁ μὲν ἐπέσθη τε καὶ Χίων ἄνδρας ὅσους εἶχεν ἐτι ἀφῆκε καὶ τῶν ἄλλων τινάς· ὀρῶντες γὰρ τὰς ναῦς οἱ ἄνθρωποι οὐκ ἔφευγον, ἀλλὰ προσεχώρουν μᾶλλον ὥς Ἀττικάς καὶ ἐλπίδα οὐδὲ τὴν ἐλαχίστην εἶχον, μή ποτε, Ἀθηναίων τῆς θαλάσσης κρατούντων, ναῦς Πελοποννησίων εἰς Ἰωνίαν παραβαλεῖν. XXXIII. ἀπὸ δὲ τῆς Ἐφεσου ὁ Ἀλκιδᾶς ἐπλει κατὰ τάχος καὶ φυγὴν ἐποιεῖτο· ὥφθη γὰρ ὑπὸ τῆς Σαλαμινίας καὶ Παράλου ἐτι περὶ Ἰναρον ὁρμῶν, αἱ δ' ἀπ' Ἀθηνῶν ἔτυχον πλέουσαι, καὶ δεδιὼς τὴν δίωξιν ἐπλει διὰ τοῦ πελάγους ὥς γῇ ἐκούσιος οὐ σήσων ἄλλη ἢ Πελοποννήσῳ. 2. τῷ δὲ Πάχητι καὶ τοῖς Ἀθηναίοις ἦλθε μὲν καὶ ἀπὸ τῆς Ἐρυθραίας ἀγγελία, ἀφικνεῖτο δὲ καὶ πανταχόθεν· ἀτειχίστου γὰρ οὔσης τῆς Ἰωνίας, μέγα τὸ δέος ἐγένετο, μὴ παραπλέοντες οἱ Πελοποννησιοί, εἰ καὶ ὥς μὴ διενοοῦντο μένειν, πορθῶντιν ἅμα προσπίπτοντες τὰς πόλεις. αὐτάγγελοι δ' αὐτὸν ἰδοῦσαι ἐν τῇ Ἰκάρῳ ἢ τε Πάραλος καὶ ἡ Σαλαμινία ἔφρασαν. 3. ὁ δὲ ὑπὸ σπονδῆς ἐποιεῖτο τὴν δίωξιν· καὶ μέχρι μὲν Πάτμου τῆς νῆσον ἐπεδιώξεν, ὥς δ' οὐκέτι ἐν καταλήψει ἐγαίετο, ἐπανεχώρει. κέρδος δὲ ἐνόμισεν, ἐπειδὴ οὐ μετεώροις περιέετυχεν, ὅτι οὐδαμοῦ ἐγκαταληφθεῖσαι ἰναγκάσθωσαν στρατόπεδον ποιεῖσθαι, καὶ φυλακὴν σφίσι καὶ ἐφόρμησιν παρασχεῖν. XXXIV. παραπλέον δὲ πάλιν ἔσχε καὶ ἐς Νότιον τὸ Κολοφωνίων, οὗ κατῴκητο Κολοφώνιοι, τῆς Ἰῶν πόλεως ἐαλωκυίας ὑπὸ Ἰταμάνους καὶ τῶν βυρβάρων κατὰ στάσιν ἰδίαν ἐπαχθέντων· ἐάλω δὲ μάλιστα αὕτη ὅτε ἡ δευτέρα Πελοποννησίων ἐσβολὴ ἐς τὴν Ἀττικὴν ἐγίνετο. 2. ἐν οὖν τῷ Νοτίῳ οἱ καταφυγόντες καὶ κατοικήσαντες αὐτόθι, αὐθις στασιάσαντες, οἱ μὲν, παρὰ Πισσοῦθνον ἐπικούρους Ἀρκάδων τε



καὶ τῶν βαρβάρων ἐπαγόμενοι, ἐν διατειχίσματι ἔχον, καὶ τῶν ἐκ τῆς ἄνω πόλεως Κολοφωνίων οἱ μηδισάντες, ξυτσελθόντες ἐπολίτευον, οἱ δὲ ὑπεξελθόντες τούτους καὶ ὄντες φυγάδες τὸν Πάχητα ἐπάγονται. 3. ὁ δὲ προκαλεσάμενος ἐς λόγους Ἰππίαν τὸν ἐν τῷ διατειχίσματι Ἀρκάδων ἄρχοντα, ὥστε, ἦν μηδὲν ἀρέσκον λέγειν, πάλιν αὐτὸν καταστήσειν ἐς τὸ τεῖχος σῶν καὶ ὑγιά, ὁ μὲν ἐξήλθε παρ' αὐτόν, ὁ δ' ἐκείνον μὲν ἐν φυλακῇ ἀδέσμω ἔχεν, αὐτὸς δὲ προσβαλὼν τῷ τειχίσματι ἐξαπιναίως καὶ οὐ προσδεχόμενων αἰρεῖ, τοὺς τε Ἀρκάδας καὶ τῶν βαρβάρων ὅσοι ἐνῆσαν διαφθεῖρει· καὶ τὸν Ἰππίαν ὕστερον ἐσαγαγὼν ὥσπερ ἐσπείσατο, ἱππεὶδὲ ἐνδον ἦν, ξυλλαμβάνει καὶ κατατοξεύει. 4. Κολοφωνίους δὲ Νότιον παραδίδωσι, πλὴν τῶν μηδισάντων. καὶ ὕστερον Ἀθηναῖοι οἰκιστὰς πέμψαντες κατὰ τοὺς ἐαυτῶν νόμους κατήμισαν τὸ Νότιον, ξυταγαγόντες πάντα ἐκ τῶν πόλεων εἰ πού τις ἦν Κολοφωνίων.

XXXV. Ὁ δὲ Πάχης ἀφικόμενος ἐς τὴν Μυτιλήνην τῆν τε Πνύραν καὶ Ἑρεσσον παρεστήσατο, καὶ Σάλαιθον λαβὼν ἐν τῇ πόλει τὸν Λακεδαιμόνιον κερκυμένον, ἀποπέμπει ἐς τὰς Ἀθήνας, καὶ τοὺς ἐκ τῆς Τενέδου Μυτιληναίους ἄνδρας ἅμα οὓς κατέθετο, καὶ εἴ τις ἄλλος αὐτῷ αἷτιος ἐδόκει εἶναι τῆς ἀποστάσεως· ἀποπέμπει δὲ καὶ τῆς στρατιᾶς τὸ πλεόν. 2. τοῖς δὲ λοιποῖς ὑπομένων καθίστατο τὰ περὶ τὴν Μυτιλήνην καὶ τὴν ἄλλην Αἰσβον ἢ αὐτῷ ἐδόκει. XXXVI. ἀφικόμενων δὲ τῶν ἀνδρῶν καὶ τοῦ Σαλαίθου, οἱ Ἀθηναῖοι τὸν μὲν Σάλαιθον εὐθὺς ἀπέκτειναν, ἔστιν ἂν παρεχόμενον, τὰ ἑ' ἄλλα καὶ ἀπὸ Πλαταιῶν, εἰτι γὰρ ἐπολιορκούντο, ἀπάξειν Πελοποννησίους· 2. περὶ δὲ τῶν ἀνδρῶν γνώμας ἐποιοῦντο, καὶ ὑπὸ ὀργῆς ἔδοξεν αὐτοῖς οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς ἄπαρτας Μυτιληναίους ὅσοι ἱβῶσι, παιδας δὲ καὶ γυναῖκας ἀνδραποδίσαι, ἐπικαλοῦντες τὴν τε ἄλλην ἀπόστασιν ὅτι οὐκ ἀρχόμενοι, ὥσπερ οἱ ἄλλοι, ἐποίησαντο, καὶ προσξυμβάλετο οὐκ ἐλάχιστον τῆς ὀργῆς αἱ Πελοποννησίων νῆες ἐς Ἰωτίαν ἐκείνοισι βοηθοὶ τολμήσασαι παρακινδυνεῦσαι· οὐ γὰρ ἀπὸ βραχείας διατοίας ἐδόκουν τὴν ἀπόστασιν ποιήσασθαι. 3. πέμπουσιν οὖν τριτήρη ὡς Πάχητα ἄγγελόν τῶν δεδογμένων, κατὰ τάχος κελεύοντες διαχρήσασθαι Μυτιληναίους. 4. καὶ τῇ ὑστεραίᾳ μετάνοιά τις εὐθὺς ἦν αὐτοῖς, καὶ ἀναλογισμὸς ὡμὸν τὸ βούλευμα καὶ μέγα ἐγνωσθαι

πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους. Β. ὥς δ' ἦσθοντο τοῦτο τῶν Μυτιληναίων οἱ παρόντες πρέσβεις, καὶ οἱ αὐτοῖς τῶν Ἀθηναίων ξυμπράσσοντες, παρεσκέυσαν τοὺς ἐν τέλει ὥστε αὐτοῖς γνώμας προθεῖναι· καὶ ἔπεισαν ῥᾶον, διότι καὶ ἐκείνοις ἐνδεῆλον ἦν βουλόμενον τὸ πλεόν τῶν πολιτῶν αὐθίς τινας σφίσις ἀποδοῦναι βουλευίσασθαι. Γ. καταστάσης δ' εὐθύς ἐκκλησίας ἄλλαι τε γνώμαι ἀφ' ἐκάστων ἐλέγοντο καὶ Κλέων ὁ Κλειανέτου, ὅσπερ καὶ τὴν προτέραν ἐνεκικίκει ὥστε ἀποκτεῖναι, ὧν καὶ ἐς τὰ ἄλλα βιαιότατος τῶν πολιτῶν, τῷ τε δήμῳ παρὰ πολὺ ἐν τῷ τότε πικρῶν ἁνώτατος, παρελθὼν αὐτοῖς ἔλεγε τοιαῦτα.

XXXVII. Πολλάκις μὲν ἴδῃ ἐγωγε καὶ ἄλλοτε ἔγνων δημοκρατίαν ὅτι ἀδύνατόν ἐστιν ἐτέρων ἄρχειν, μάλιστα δ' ἐν τῇ νῦν ὑμετέρᾳ περὶ Μυτιληναίων μεταμελεία. 2. διὰ γὰρ τὸ καθ' ἡμέραν ἀδελεῖς καὶ ἀνεπιβούλευτον πρὸς ἀλλήλους καὶ ἐς τοὺς ξυμμάχους τὸ αὐτὸ ἔχετε, καὶ ὅ,τι ἂν ἡ λόγῳ πεισθέντες ὑπ' αὐτῶν ἀμαρτήτε ἢ αἴκτω ἐνδῶτε, οὐκ ἐπικινδύνως ἡγεῖσθε ἐς ὑμᾶς καὶ οὐκ ἐς τὴν τῶν ξυμμάχων χάριν μαλακίζεσθαι, οὐ σκοποῦντες ὅτι τυραννίδα ἔχετε τὴν ἀρχὴν καὶ πρὸς ἐπιβουλεύοντας αὐτοὺς καὶ ἄκοντας ἀρχομένους, οἳ οὐκ ἐξ ὧν ἂν χαρίζησθε βλαπτόμενοι αὐτοὶ ἀκρωῶνται ὑμῶν, ἀλλ' ἐξ ὧν ἂν ἰσχύι μᾶλλον ἢ τῇ ἐκείνων ἐννοίᾳ περιγένησθε. 3. πάντων δὲ δεινότατον εἰ βέβαιον ἡμῖν μηδὲν καθεστήξει ὧν ἂν δόξῃ περὶ, μηδὲ γνωσόμεθα ὅτι χεῖροσι νόμοις ἀκινήτοις χρωμένη πόλις κρείσσω ἐστὶν ἢ καλῶς ἔχουσι ἀκύροις, ἀμαθία τε μετὰ σωφροσύνης ὠφελιμώτερον ἢ δεξιότης μετὰ ἀκολασίας, οἳ τε φανλώτεροι τῶν ἀνθρώπων πρὸς τοῖς ξυγεωτέροις ὥς ἐπὶ τὸ πλεῖον ἄμεινον οἰκοῦσι τὰς πόλεις. 4. οἱ μὲν γὰρ τῶν τε τόμων σοφώτεροι βούλονται φαίνεσθαι τῶν τε αἰεὶ λεγομένων ἐς τὸ κοινὸν περιγίγνεσθαι, ὥς ἐν ἄλλοις· μεῖζοσι οὐκ ἂν δηλώσαντες τὴν γνώμην, καὶ ἐκ τοῦ τοιούτου τὰ πολλὰ σφάλλουσι τὰς πόλεις· οἳ δ' ἀπιστοῦντες τῇ εἰαυτῶν ξυνέσει ἀμαθέστεροι μὲν τῶν νόμων ἀξιοῦσιν εἶναι, ἀδυνατώτεροι δὲ τοῦ καλῶς εἰπόντος μέμψασθαι λόγοι, κριταὶ δὲ ὄντες ἀπὸ τοῦ ἴσου μᾶλλον ἢ ἀγωνισταὶ ὀρθοῦνται τὰ πλεῖω. 5. ὥς οὖν χρὴ καὶ ἡμᾶς ποιοῦντας μὴ, δεινότητι καὶ ξυνέσεως ἀγῶνι ἐπαιρομένους, παρὰ δόξαν τῷ ὑμετέρῳ πλήθει παραινεῖν. XXXVIII. ἐγὼ μὲν οὖν ὁ αὐτός· εἰμι τῇ γνώμῃ καὶ θαυμάζω μὲν τῶν προθέντων αὐτοῖς περὶ Μυτιληναίων λέγειν, καὶ χρόνον διατρι-

θῆν ἔμποιησάντων, ὅ· ἐστὶ πρὸς τῶν ἡδικηκύντων μᾶλλον· ὁ γὰρ  
 παθὼν τῷ δρᾶσαντι ἀμβλυτέρῳ τῇ ὀργῇ ἐπιξέρεται, ἀμύνασθαι  
 δὲ τῷ παθεῖν ὅτι ἐγγυτέρω κείμενον, ἀντίπαλον ὄν, μάλιστα τὴν  
 τιμωρίαν ἀναλαμβάνει· θαυμάζω δὲ καὶ ὅστις ἐστὶ ὁ ἀντεροῶν,  
 καὶ ἀξιόσων ἀποφαίνειν, τὰς μὲν Μυτιληναίων ἀδικίας ἡμῖν  
 ὠλελίμους οὖσας, τὰς δ' ἡμετέρας ξυμφορὰς τοῖς ξυμμάχοις  
 βλάβας καθισταμένας. 2. καὶ δῆλον ὅτι ἡ τῷ λέγειν πιστεύσας τὸ  
 πᾶν δοκοῦν ἀνταποφῆραι ὥς οὐκ ἔγνωσται ἀγωνίσαι· ἂν, ἡ  
 κίρδει ἐπαιρόμενος τὸ εὐπρεπὲς τοῦ λόγου ἐκπονήσας παράγειν  
 πειράσεται. 3. ἡ δὲ πόλις ἐκ τῶν τοιῶνδε ἀγώνων τὰ μὲν ἄθλα  
 ἐτέροις δίδωσιν, αὐτὴ δὲ τοὺς κινδύνους ἀναφέρει. 4. αἵτιοι δ'  
 ὑμεῖς κακῶς ἀγωνοθετοῦντες, οἵτινες εἰσώτατα θεαταὶ μὲν τῶν  
 λόγων γίγνεσθαι, ἀκρόαται δὲ τῶν ἔργων, τὰ μὲν μέλλοντα ἔργα  
 ἀπὸ τῶν εὖ εἰπόντων σκοποῦντες ὥς δυνατὰ γίγνεσθαι, τὰ δὲ  
 πεπραγμένα ἤδη, οὐ τὸ δρασθὲν πιστότερον ὄψει λαβόντες ἢ τὸ  
 ἀκουσθὲν, ἀπὸ τῶν λόγων καλῶς ἐπιτιμησάντων· 5. καὶ μετὰ και-  
 νότητος μὲν λόγου ἀπατάσθαι ἄριστοι, μετὰ δεδοκιμασμένου δὲ μὴ  
 ξυνέπεσθαι ἐθέλειν· δοῶλοι ὄντες τῶν αἰεὶ ἀτόπων, ὑπερόπται δὲ  
 τῶν εἰωθότων· 6. καὶ μάλιστα μὲν αὐτὸς εἰπεῖν ἕκαστος βουλόμε-  
 τος δύνασθαι, εἰ δὲ μή, ἀνταγωνιζόμενοι τοῖς τοιαῦτα λέγουσι μὴ  
 ὕστεροι ἀκολουθεῖν δοκεῖν τῇ γνώμῃ, ὁξέως δὲ τι λέγοντος προε-  
 παυσίαι, καὶ προαισθῆσθαι τε πρόθυμοι εἶναι τὰ λεγόμενα, καὶ  
 προνοῆσαι βραδεῖς τὰ ἐξ αὐτῶν ἀποβησόμενα· 7. ζητοῦντές τε  
 ἄλλο τι, ὥς εἰπεῖν, ἢ ἐν οἷς ζῶμεν, φρονοῦντες δὲ οὐδὲ περὶ τῶν  
 παρόντων ἱκανῶς· ἀπλῶς τε ἀκοῆς ἡδονῇ ἡσώμενοι καὶ σοφιστῶν  
 θεαταῖς· εὐκότες καθημένοις μᾶλλον ἢ περὶ πόλεως βουλευομένοις.  
**XXXIX.** ὦν ἐγὼ πειρώμενος ἀποτρέπειν ὑμᾶς ἀποφαίνω Μυτι-  
 ληναίους μάλιστα δὴ μίαν πόλιν ἡδικηκύντας ἑμᾶς. 2. ἐγὼ γάρ,  
 οἵτινες μὲν μὴ δυνατοὶ φέρειν τὴν ὑμετέραν ἀρχὴν ἢ οἵτινες ὑπὸ  
 τῶν πολεμίων ἀναγκασθέντες ἀπέστησαν, ξυγγνώμην ἔχω· πῆσον  
 δὲ οἵτινες ἔχοντες μετὰ τειχῶν καὶ κατὰ θάλασσαν μόνον φεβούμε-  
 νοι τοὺς ἡμετέρους πολεμίους, ἐν ᾧ καὶ αὐτοὶ τριήρων παρασκευῇ  
 οὐκ ἄφρακτοι ἦσαν πρὸς αὐτούς, αὐτόνομοι τε οἰκοῦντες καὶ  
 τιμώμενοι ἐς τὰ πρῶτα ὑφ' ἡμῶν τοιαῦτα εἰργάσαντο, τί ἄλλο  
 οὗτοι ἢ ἐπεβούλευσάν τε καὶ ἐπαπέστησαν μᾶλλον ἢ ἀπέστησαν,  
 ἀπόστασις μὲν γὰρ τῶν βίαιόν τι πασχόντων ἐστίν, ἐξήγησάν τε μετὰ

τῶν πολεμωτάτων ἡμᾶς στάντες διαφθεῖραι; καίτοι δεινότερόν  
 ἐστὶν ἢ εἰ καὶ αὐτοὺς δύναιμι κτώμενοι ἀντεπολέμησαν. 3. πα-  
 ράδειγμα δὲ αὐτοῖς οὔτε αἱ τῶν πέλας ξυμφοραὶ ἐγένοντο ὅσοι  
 ἀποστάντες, ἤδη ἡμῶν ἐχειρώθησαν, οὔτε ἡ παρούσα εὐδαιμονία  
 παρίσχεν ὄκνον μὴ ἔλθεῖν ἐς τὰ δεινὰ· γενομένοι δὲ πρὸς τὸ μέλλον  
 θεασεῖς καὶ ἐλπίσαντες μακρότερα μὲν τῆς δυνάμεως, ἐλάσσω δὲ  
 τῆς βουλήσεως, πόλεμον ἤρξαντο, ἰσχὺν ἀξιώσαντες τοῦ δικαίου  
 προθελῖναι· ἐν ᾧ γὰρ ψήθησαν περιέσεσθαι, ἐπέθεντο ἡμῖν οὐκ  
 ἀδικούμενοι. 4. εἰώθε δὲ τῶν πόλεων αἷς ἂν μάλιστα καὶ δι'  
 ἐλαχίστου ἀπροσδόκητος εὐπραξία ἔλθῃ, ἐς ὅβρις τρέπειν· τὰ δὲ  
 πολλὰ κατὰ λόγον τοῖς ἀνθρώποις ἐντυχοῦντα ἀσφαλέστερα ἢ  
 παρὰ δόξαν· καὶ κακοπραγίαν, ὡς εἰπεῖν, ῥῆον ἀπωθοῦνται ἢ  
 εὐδαιμονίαν διασώζονται. 5. χρῆν δὲ Μυτιληναίους καὶ πάλαι  
 μηδὲν διαφέροντας τῶν ἄλλων ὑφ' ἡμῶν τετιμῆσθαι, καὶ οὐκ ἂν ἐς  
 τοῖς ἐξύβρισαν· πέφυκε γὰρ καὶ ἄλλως ἄνθρωπος τὸ μὲν θρα-  
 πεῦον ὑπερφορεῖν, τὸ δὲ μὴ ὑπεῖκον θαυμάζειν. κολασθήτωσαν  
 δὲ καὶ νῦν ἀξίως τῆς ἀδικίας, καὶ μὴ τοῖς μὲν ὀλίγοις ἡ αἰτία  
 προστεθῇ, τὸν δὲ δῆμον ἀπολύσῃτε. 6. πάντες γὰρ ἡμῖν γε ὁμοίως  
 ἐπέθεντο, οἷς γ' ἐξῆν ὡς ἡμᾶς τρεπομένοις νῦν πάλιν ἐν τῇ πόλει  
 εἶναι. ἀλλὰ τὸν μετὰ τῶν ὀλίγων κίνδυνον ἡγήσάμενοι βεβαιότερον  
 ξυναπέστησαν. 7. τῶν τε ξυμμάχων, σκέψασθε, εἰ τοῖς τε ἀναγ-  
 κασθεῖσιν ὑπὸ τῶν πολεμίων καὶ τοῖς ἐκούσιν ἀποστᾶσι τὰς αὐτὰς  
 ζημίας προσθήσετε, τίνα οἴσθε ὅτινα οὐ βραχεία προφάσει  
 ἀποστήσεσθαι, ὅταν ἡ κατορθώσαντι ἐλευθέρωσις ἢ ἡ σφαλέντι  
 μηδὲν παθεῖν ἀνῆκεστον; 8. ἡμῖν δὲ πρὸς ἐκάστην πόλιν ἀπρε-  
 κινδυνεύεται τὰ τε χρήματα καὶ αἱ ψυχαί· καὶ τυχόντες μὲν  
 πόλιν ἐφθαρμένην πυρραλαβόντες τῆς ἔπειτα προσόδου, δι' ἣν ἰσχύο-  
 μεν, τὸ λοιπὸν στερήσεσθε, σφαλίντες δὲ πολεμίους πρὸς τοῖς  
 ὑπάρχουσιν ἔξομεν· καὶ ὅν χρόνον τοῖς νῦν καθεστηκόσι δεῖ ἰχθυοῖς  
 ἀνθίστασθαι, τοῖς οἰκείοις ξυμμάχοις πολεμήσομεν. XL. οὔκουν  
 δεῖ προθελῖναι ἐλπίδα οὔτε λόγον πιστὴν οὔτε χρήμασιν ὠνητὴν, ὡς  
 ξυγγνώμη ἀμαρτεῖν ἀνθρωπίνως λήφονται. ἄκορτε; μὲν γὰρ οὐκ  
 ἔβλαψαν, εἰδότες δὲ ἐπεβούλευσαν· ξύγγνωμον δ' ἐστὶ τὸ ἀκούσιον.  
 2. ἐγὼ μὲν οὖν καὶ τότε πρῶτον καὶ νῦν διαμάχομαι μὴ μεταγνώται  
 ἡμᾶς τὰ περὶ οὐδωγμένα, μηδὲ τρισὶ τοῖς ἀξυμφορεστάτοις τῇ ἀρχῇ.  
 οἴκτω καὶ ἡδονῇ λόγων καὶ ἐπισεικεία, ἀμαρτάνειν. 3. εἰλός τε γὰρ

πρὸς τοὺς ὁμοίους δίκαιος ἀντιδίδωσθαι, καὶ μὴ πρὸς τοὺς οὐκ ἄντροικτιοῦντας ἐξ ἀνάγκης τε καθεστῶτας ἀεὶ πολεμίους· οἱ τε τέρποντες λόγῳ ῥήτορες ἔξουσιν καὶ ἐν ἄλλοις ἐλάσσουσιν ἀγῶνα, καὶ μὴ ἐν ᾧ ἡ μὲν πόλις βραχέα ἡσθεῖσα μεγάλη ζημιώσεται, αὐτοὶ δὲ ἐκ τοῦ εὖ εἰπεῖν τὸ παθεῖν εὖ ἀντιλήφονται· καὶ ἡ ἐπιείκεια πρὸς τοὺς μέλλοντας ἐπιτηδεύουσιν καὶ τὸ λοιπὸν ἔσεσθαι μᾶλλον δίδεται ἢ πρὸς τοὺς ὁμοίους τε, καὶ οὐδὲν ἦσσαν πολεμίους ὑπολειπομένους. 4. ἐν δὲ ξυνελὼν λέγω, πειθόμενοι μὲν ἐμοὶ τὰ τε δίκαια ἐς Μυτιληναίους καὶ τὰ ξύμφορα ἅμα ποιήσετε, ἄλλως δὲ γνόττες τοῖς μὲν οὐ χαριεῖσθε, ὑμᾶς δὲ αὐτοὺς μᾶλλον δικαιώσεσθε. εἰ γὰρ οὗτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε. εἰ δὲ δὴ καὶ οὐ προσήκον ὁμῶς ἀξιοῦτε τοῦτο δοῦν, παρὰ τὸ εἰκὸς τὰ καὶ τούτῳ ξυμφόρῳσι δεῖ κολύζεσθαι, ἢ πάνεσθαι τῆς ἀρχῆς καὶ ἐκ τοῦ ἀκινδύνου ἀνδραγαθίζεσθαι. 5. τῇ τε αὐτῇ ζημίᾳ ἀξιώσατε ἀμύνεσθαι, καὶ μὴ ἀναλγητότεροι οἱ διαφεύγοντες τῶν ἐπιβουλευσάντων φανῆναι, ἐνθυμηθέντες, ἃ εἰκὸς ἦν αὐτοὺς ποιῆσαι κρατήσαντας ἡμῶν, ἄλλως τε καὶ προὔπαρξαντας ἀδικίας. 6. μάλιστα δὲ οἱ μὴ ξὺν προσάσει τινὰ κακῶς ποιοῦντες ἐπεξέρχονται καὶ διόλλυνται, τὸν κίνδυνον ὑφορώμετοι τοῦ ὑπολειπομένου ἔχθρου. ὁ γὰρ μὴ ξὺν ἀνάγκῃ τι παθὼν χυλεπώτερος διαφυγὼν τοῦ ἀπὸ τῆς ἰσῆς ἔχθρου. 7. μὴ οὖν προδύται γέννησθε ὑμῶν αὐτῶν, γεγόμενοι δ' ὅτι ἐγγύτατα τῇ γνώμῃ τοῦ πάσχειν καὶ ὥς πρὸ πάντων ἂν ἐτιμήσασθε αὐτοὺς χειρώσασθαι, τῶν ἀνταπόδοτε μὴ μαλ' αἰσθίνετε πρὸς τὸ παρὸν αὐτίκα μηδὲ τοῦ ἐπικρεμασθέντος ποτὲ δεινοῦ ἀμνημοσύνης. 8. κολάσατε δὲ ἀξίως τούτους τε καὶ τοῖς ἄλλοις ξυμμίχοις παράδειγμα σαφὲς καταστήσατε, ὃς ἂν ἀγιστῇται, θανάτῳ ζημιωσόμενον. τόδε γὰρ ἦν γνώσιν, ἦσσαν τῶν πολέμιων ἀμελήσαντες τοῖς ὑμετέροις αὐτῶν μαχεῖσθε ξυμμάχοις.

XLI. Τοιαῦτα μὲν ὁ Κλέων εἶπε. μετὰ δ' αὐτὸν Διόδωτος ὁ Βοηράτιος, ὅσπερ καὶ ἐν τῇ προτέρᾳ ἐκκλησίᾳ ἀντέλεγε μάλιστα μὴ ἀποκτεῖναι Μυτιληναίους, παρελθὼν καὶ τότε ἔλεγε τοιάδε.

XLII. Οὕτε τοὺς προθέντας τὴν διαγνώμην αὐτίς περὶ Μυτιληναίων αἰτιῶμαι, οὕτε τοὺς μεμφομένους μὴ πολλάκις περὶ τῶν μερίστων βουλευέσθαι ἐπαινῶ, νομίζω δὲ δύο τὰ ἐναντιώτατα εὐβουλία εἶναι, τάχος τε καὶ ὀργήν, ὧν τὸ μὲν μετὰ ἀνοίας φιλαί γένε-

σθαι, τὸ δὲ μετὰ ἀπαίδευσις καὶ βραχύτης γνώμης. 2. τοὺς τε λόγους ὅστις διαμάχεται μὴ διδασκάλους τῶν πραγμάτων γίνεσθαι, ἢ ἀξύνετός ἐστιν ἢ ἰδίᾳ τι αὐτῷ διαφέρει ἀξύνετος μὲν, εἰ ἄλλῃ τινὶ ἡγεῖται περὶ τοῦ μέλλοντος δυνατόν εἶναι καὶ μὴ ἐμφαντοῦς φράσαι, διαφέρει δ' αὐτῷ, εἰ βουλόμενός τι αἰσχρὸν πείσαι εὖ μὲν εἰπεῖν οὐκ ἂν ἡγεῖται περὶ τοῦ μὴ καλοῦ δύνασθαι, εὖ δὲ διαβαλὼν ἐκπλήξαι ἂν τοὺς τε ἀντεροῦντας καὶ τοὺς ἀκουσόμενους. 3. χαλεπώτατοι δὲ καὶ οἱ ἐπὶ χρήμασι προσκατηγοροῦντες ἐπίδειξιν τινα. εἰ μὲν γὰρ ἀμαθίαν κατηγιῶντο, ὃ μὴ πείσας ἀξυνετώτερος ἂν δόξας εἶναι ἢ ἀδικιώτερος ἀπεχώρει. ἀδικίας δ' ἐπιτερομένης πείσας τε ὑποπτος γίγνεται, καὶ μὴ τυχὼν μετὰ ἀξυνεσίας καὶ ἀδικος. 4. ἢ τε πόλις οὐκ ὠφελεῖται ἐν τῷ τοιῷδε· φόβῳ γὰρ ἀποστερεῖται τῶν συμβούλων. καὶ πλεῖστ' ἂν ὀρθοῖτο ἀδυνάτους λέγειν ἔχουσα τοὺς τοιοῦτους τῶν πολιτῶν· ἐλάχιστα γὰρ ἂν πεισθείησαν ἀμαρτύνειν. 5. χρὴ δὲ τὸν μὲν ἀγαθὸν πολίτην μὴ ἐκφοβοῦντα τοὺς ἀντεροῦντας ἀλλ' ἀπὸ τοῦ ἴσου φαίνεσθαι ἄμεινον λέγοντα, τὴν δὲ σώφρονα πόλιν τῷ τε πλεῖστα εὖ βουλευόντι μὴ προστιθέναι τιμὴν, ἀλλὰ μὴδ' ἐλασσοῦν τῆς ὑπαρχούσης καὶ τὸν μὴ τυχόντα, γνώμης οὐχ ὅπως ζημιῶν ἀλλὰ μὴδ' ἀτιμάζειν. 6. οὕτω γὰρ ὃ τε κατορθῶν ἥκιστα ἂν ἐπὶ τῷ εἶναι μειζόνων ἀξιοῦσθαι παρὰ γνώμην τι καὶ πρὸς χάριν λέγοι, ὃ τε μὴ ἐπιτυχὼν ὀρέγοιτο τῷ αὐτῷ χαριζόμενός τι καὶ αὐτὸς προσάγεσθαι τὸ πλῆθος. XLIII. ὧν ἡμεῖς τὰναντία δοῶμεν, καὶ προσέτι, ἦν τις καὶ ὑποπτεύηται κέρδους μὲν ἕνεκα, τὰ βέλτεστα δ' ὁμῶς λέγειν, φθονήσαντες τῆς οὐ βεβαίου δοκίσεως τῶν καρδῶν, τὴν φανεράν ὠφέλειαν τῆς πόλεως ἀφαιρούμεθα. 2. καθέστηκε δὲ τὰγαθὰ, ἀπὸ τοῦ εὐθέως λεγόμενα, μὴδὲν ἀνυποπτότερα εἶναι τῶν κακῶν, ὥστε δεῖν ὁμοίως τὸν τε τὰ δεινότατα βουλόμενον πείσαι, ἀπάτη προσάγεσθαι τὸ πλῆθος, καὶ τὸν τὰ ἀμείνω λέγοντα, ψευδάμενον, πιστὸν γενέσθαι. 3. μόνην τε πόλιν διὰ τὰς περιτοίας εὖ ποιῆσαι ἐκ τοῦ προφανοῦς μὴ ἐξαπατήσαντα ἀδύνατον· ὃ γὰρ διδοὺς φανερῶς τι ἀγαθὸν ἀνθυποπτενέται ἀφανῶς πῃ πλέον ἔξειν. 4. χρὴ δὲ πρὸς τὰ μέγιστα, καὶ ἐν τῷ τοιῷδε ἀξιοῦντι, ἡμᾶς περαιτέρω προνοοῦντας λέγειν ὑμῶν τῶν δι' ὀλίγου σκοπούντων, ἄλλως τε καὶ ὑπεύθυνον τὴν παραίσεις ἔχοντα, πρὸς ἀνενύθυνον τὴν ἡμετέραν ἀκρόασιν. 5. εἰ γὰρ ὃ τε πείσας καὶ ὃ ἐπισπόμενος ὁμοίως ἐβλάπτοντο, σωφρονέστερον ἂν ἐκρίνατε. τὴν δὲ πρὸς ὀργὴν ἦρτινα

τέχνη ἐστὶν ὅτε σφαλέντες τῆς τοῦ πείσαντος μίαν γνώμην ζημι-  
 οῦντε, καὶ οὐ τὰς ὑμετέρας αὐτῶν, εἰ πολλὰ οὖσαι ξυνεξήμαρτον.  
 XLIV. ἐγὼ δὲ παρήλθον οὔτε ἀντερῶν περὶ Μυτιληναίων οὔτε  
 κατηγορήσω. οὐ γὰρ περὶ τῆς ἐκείνων ἀδικίας ἡμῖν ὁ ἀγὼν, εἰ σω-  
 φρονοῦμεν, ἀλλὰ περὶ τῆς ἡμετέρας εὐβουλίας. 2. ἦν τε γὰρ ἀπο-  
 φήτω πᾶν ἀδικούντας αὐτούς, οὐ διὰ τοῦτο καὶ ἀποκτείναι καλέν-  
 σω, εἰ μὴ ξυμφέρον· ἦν τε καὶ ἔχοντές τι ξυγγνώμης εἶεν, εἰ τῇ πόλει  
 μὴ ἀγαθὸν φαίνοιτο. 3. νομίζω δὲ περὶ τοῦ μέλλοντος ἡμᾶς μάλ-  
 λον βουλευέσθαι ἢ τοῦ παρόντος. καὶ τοῦτο ὃ μάλιστα Κλέων ἰσχυ-  
 ρίζεται ἐς τὸ λοιπὸν ξυμφέρον εἶσεσθαι πρὸς τὸ ἥσσαν ἀφίστασθαι  
 θάνατον ζημίαν προθεῖσι, καὶ αὐτὸς περὶ τοῦ ἐς τὸ μέλλον καλῶς  
 ἔχοντος ἀντισχυρίζομενος τὰναντία γιγνώσκω. 4. καὶ οὐκ ἀξιώ-  
 ῃμᾶς τῷ εὐπρεπεῖ τοῦ ἐκείνου λόγου τὸ χρήσιμον τοῦ ἑμοῦ ἀπόσα-  
 σθαι. δικαιότερος γὰρ ὢν αὐτοῦ ὁ λόγος πρὸς τὴν τῶν ὑμετέρας  
 ὁργὴν ἐς Μυτιληναίους τάχα ἂν ἐπισπάσασαιτο· ἡμεῖς δὲ οὐ δικαζό-  
 μεθα πρὸς αὐτούς, ὥστε τῶν δικαίων δεῖν, ἀλλὰ βουλευόμεθα περὶ  
 αὐτῶν, ὅπως χρησίμως ἔξουσιν. XLV. ἐν οὖν ταῖς πόλεσι πολ-  
 λῶν θανάτων ζημία πρόκειται καὶ οὐκ ἴσων τῷδε ἀλλ' ἐλασσόντων  
 ἀμαρτημάτων· ὁμως δέ, τῇ ἐλπίδι ἀπαιρόμενοι, κινδυνεύουσι καὶ  
 οὐδεὶς πω, καταγρόνους ἑαυτοῦ μὴ περιέσεσθαι τῷ ἐπιβουλευματι,  
 ἦλθεν ἐς τὸ δεινόν. 2. πόλις τε ἀφισταμένη τίς πω ἦσσω τῇ δο-  
 κήσει ἔχουσα τὴν παρασκευὴν ἢ οἰκείαν ἢ ἄλλων ξυμμαχίᾳ τούτου  
 ἐπεχειρήσει; 3. πεφύκασί τε ἅπαντες καὶ ἰδίᾳ καὶ δημοσίᾳ ἀμαρ-  
 τάνειν, καὶ οὐκ ἔστι τόμος ὅστις ἀπείρξει τούτον, ἐπεὶ διεξεληλύ-  
 θασί γε διὰ πασῶν τῶν ζημιῶν οἱ ἀνθρώποι προστιθέντες, εἴπως  
 ἦσσαν ἀδικοῖντο ὑπὸ τῶν κακουργῶν. καὶ εἰκὸς τὸ πάλαί τῶν με-  
 γίστων ἀδικημάτων μαλακωτέρας κείσθαι αὐτάς, παραβαινομένων  
 δὲ τῷ χρόνῳ ἐς τὸν θάνατον αἱ πολλὰι ἀνήκουσι· καὶ τοῦτο ὁμως  
 παραβαίνεται. 4. ἢ τοίνυν δεινότερόν τι τούτου δέος εὐρετέον  
 ἐστὶν ἢ τὸδε γε οὐδὲν ἐπίσχει, ἀλλ' ἢ μὲν πενία ἀνάγκη τὴν τόλμαν  
 παρῆχουσα, ἢ δ' ἐξουσία ὕβρει τὴν πλεονεξίαν καὶ φρονηματι, αἱ  
 δ' ἄλλαι ξυντυχίαι ὁργῇ τῶν ἀνθρώπων, ὡς ἐκάστη τις κατέχεται  
 ἐπ' ἀνηκίστου τινὸς κρείσσονος, ἐξάγουσιν ἐς τοὺς κινδύνους. 5. ἢ  
 τε ἐλπίς καὶ ὁ ἔρως ἐπὶ παντί, ὁ μὲν ἡγούμενος, ἢ δ' ἐφαπομένη,  
 καὶ ὁ μὲν τὴν ἐπιβολὴν ἐκφροντίζων, ἢ δὲ τὴν εὐπορίαν τῆς τέχνης  
 ὑποτιθεῖσα πλεῖστα βλάπτουσι, καὶ ὅντα ἀφανῇ κρείσσω ἐστὶ τῶν

δρωμένων δεινῶν. 6. καὶ ἡ τύχη ἐπ' αὐτοῖς οὐδὲν ἔλασσον ζυμβάλλεται ἐς τὸ ἐπαίρειν· ἀδοκήτως γὰρ ἔστιν ὅτε παρισταμένη καὶ ἐκ τῶν ὑποδεστέρων κινδυνεύειν τινὰ προάγει, καὶ οὐχ ἥσσον τὰς πόλεις, ὅση περὶ τῶν μεγίστων, ἐλευθερίας ἢ ἄλλων ἀρχῆς, καὶ μετὰ πάντων ἕκαστος ἀλογίστως ἐπὶ πλέον τι αὐτὸν ἐδόξασεν. 7. ἀπλῶς τε ἀδύνατον καὶ πολλῆς εἰηθείας, ὅστις οἶεται τῆς ἀνθρωπείας φύσεως ὀρρωμένης προθύμως τι προῦξαι ἀποτροπὴν τινα ἔχειν ἢ νόμων ἰσχύι ἢ ἄλλῃ τῇ δεινῇ. XLVI. οὐκὼν χρὴ οὔτε τοῦ θανάτου τῇ ζημίᾳ ὥς ἐγγύφ πιστεύσαντας, χεῖρον βουλευσάσθαι, οὔτε ἀνέλπιστον καταστῆσαι τοῖς ἀποστᾶσιν, ὥς οὐκ ἔσται μεταγνῶναι, καὶ ὅτι ἐν βραχυτάτῃ τὴν ἁμαρτίαν καταλῦσαι. 2. σκέψασθε γὰρ ὅτι νῦν μὲν, ἣν τις καὶ ἀποστᾶσα πόλις γνῶ μὴ περιεσομένη, ἔλθοι ἂν ἐς ζύμβασιν δυνατὴ οὖσα ἔτι τὴν δαπάνην ἀποδοῦναι καὶ τὸ λοιπὸν ὑποτελεῖν· ἐκείνως δὲ τίνα οἴεσθε ἦντινα οὐκ ἄμεινον μὲν ἢ νῦν παρασκευάσασθαι, πολιορκία τε παρατενεῖσθαι ἐς τοῦσχατον, εἰ τὸ αὐτὸ δύναται σχολῇ καὶ ταχὺ ζυμβῆναι; 3. ἡμῖν τε πῶς οὐ βλάβη δαπανᾶν καθημένους διὰ τὸ ἀζύμβατον, καὶ ἣν ἔλωμεν πόλιν, ἐφθαρμένην παραλαβεῖν καὶ τῆς προσόδου τὸ λοιπὸν ἀπ' αὐτῆς στέρεσθαι; ἰσχύομεν δὲ πρὸς τοὺς πολεμίους τῷδε. 4. ὥστε οὐ δικαστὰς ὄντας δεῖ ἡμᾶς μᾶλλον τῶν ἔξαμαρτανόντων ἀκριβεῖς βλάπτεσθαι, ἢ ὁρᾶν ὅπως ἐς τὸν ἔπειτα χρόνον μετρίως κολάζοντες, ταῖς πόλεσιν ἔξομεν ἐς χρημάτων λόγον ἰσχυούσαις χρῆσθαι, καὶ τὴν φυλακὴν μὴ ἀπὸ τῶν νόμων τῆς δεινότητος ἀξιοῦν ποιεῖσθαι, ἀλλ' ἀπὸ τῶν ἔργων τῆς ἐπιμελείας. 5. οὐ νῦν τἀναντία δρωῖτες, ἣν τινα ἐλεύθερον καὶ βίᾳ ἀρχόμενον, εἰκότως πρὸς αὐτονομίαν ἀποστάντα, χειρωσώμεθα, χαλεπῶς οἰόμεθα χρῆναι τιμωρεῖσθαι. χρὴ δὲ τοὺς ἐλευθέρους οὐκ, ἀφισταμένους, σφόδρα κολάζειν, ἀλλὰ πρὶν ἀποστῆναι σφόδρα φυλάσσειν καὶ προκαταλαμβάνειν, ὅπως μὴδ' ἐς ἐπίνοίαν τούτου ἴωσι, κρατήσαντάς τε ὅτι ἐπ' ἐλάχιστον τὴν αἰτίαν ἐπιφέρειν. XLVII. ὑμεῖς δὲ σκέψασθε ὅσον ἂν καὶ τοῦτο ἁμαρτάνοιτε Κλέωνι πειθόμενοι. 2. νῦν μὲν γὰρ ὑμῖν ὁ δῆμος ἐν πάσαις ταῖς πόλεσιν εὖνους ἐστί, καὶ ἡ οὐ ζυναφίσταται τοῖς ὀλίγοις, ἢ ἐκὼν βιασθῇ ὑπάρχει τοῖς ἀποστήσασιν πολέμιος εὐθύς, καὶ τῆς ἀντικαθισταμένης πόλεως τὸ πλῆθος ζύμμαχον ἔχοντες ἐς πόλεμον ἐπέρχεσθε. 3. εἰ δὲ διαφθερεῖτε τὸν δῆμον τὸν Μυτιληναίων, ὃς οὔτε μετέσχε τῆς ἀποστάσεως, ἐπειδὴ τε ὅπλων ἐκρά-



τατα, ἐκὼν παρέδωκε τὴν πόλιν, πρῶτον μὲν ἀδικήσετε τοὺς εὐεργέ-  
τας κτείνοντες, ἔπειτα καταστήσετε τοῖς δυναταῖς τῶν ἀνθρώπων ὃ  
βούλονται μάλιστα· ἀφιστάντες γὰρ τὰς πόλεις, τὸν δῆμον εὐθὺς  
ζήμαχον ἔχουσι, προδιδάσκοντες ὑμῶν τὴν αὐτὴν ζημίαν τοῖς τε ἀδι-  
κώσις ὁμοίως κτεῖσθαι καὶ τοῖς μὴ. 4. δεῖ δὲ καὶ εἰ ἡδίκησαν μὴ  
προσποιεῖσθαι, ὅπως ὁ μόνον ἡμῖν ἔτι ζήμαχόν ἐστι μὴ πολέμιον  
γίνηται. 5. καὶ τοῦτο πολλῶν ξυμφορώτερον ἡγοῦμαι ἐς τὴν κά-  
θεξιν τῆς ἀρχῆς, ἐκόντας ἡμᾶς ἀδικηθῆναι ἢ δικαίως οὖς μὴ δεῖ  
διαφθεῖραι· καὶ τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον τῆς  
τιμωρίας οὐχ εὐρίσκεται ἐν αὐτῷ δυνατόν ὃν ἅμα γίνεσθαι.  
XLVIII. ὑμῖς δὲ γνόντες ἀμείνω ταῦδε εἶναι καὶ μήτε οἷκτον πλέ-  
ον τείμαρτες μήτ' ἐπιδικαίᾳ, οἷς οὐδὲ ἐγὼ εἴω προσάγεσθαι, ἀπ' αὐ-  
τῶν δὲ τῶν παραινουμένων, πείθεσθῃ μοι Μυτιληναίων οὖς μὲν  
Πάχης ἀπέπεμψεν ὡς ἀδικοῦντας κτεῖναι καθ' ἡσυχίαν, τοὺς δ'  
ἄλλους εἰς οἰκίαν. 2. ταῦτε γὰρ ἐς τε τὸ μέλλον ἀγαθὰ καὶ τοῖς  
πολεμίοις ἤδη φοβερά· ὅστις γὰρ εὖ βουλευέται πρὸς τοὺς ἐναντί-  
ους κρείσσων ἐστὶν ἢ μετ' ἔργων ἰσχύος ἀνοίᾳ ἐπιών.

XLIX. Τοιαῦτα δὲ ὁ Διόδωτος εἶπε. φηθισῶν δὲ τῶν γυν-  
μῶν τούτων μάλιστα ἀντιπάλων πρὸς ἀλλήλους οἱ Ἀθηναῖοι ἤλθον  
μὲν ἐς ἀγῶνα ὁμοως τῆς δόξης καὶ ἐγένοντο ἐν τῇ χειροτονίᾳ ἀγχιώ-  
μαλοι, ἐκράτης δὲ ἡ τοῦ Διοδότου. 2. καὶ τριήρη εὐθὺς ἄλλην  
ἀπέστειλλον κατὰ σπουδὴν, ὅπως μὴ φθασάσης τῆς δευτέρας εὐ-  
ρωσι διεφθαρμένην τὴν πόλιν· προῦχε δὲ ἡμέρα καὶ νυκτὶ μάλι-  
στα. 3. παρασκευασάντων δὲ τῶν Μυτιληναίων πρὸς βῆσιν τῇ νηὶ  
αἶνον καὶ ἄλφειτα καὶ μεγάλα ὑποσχομένων, εἰ φθάσαιεν, ἐγένετο  
σπουδὴ τοῦ πλοῦ τοιαύτη, ὥστε ἡσθιόν τε, ἅμα ἐλαύνοντες, οἶνον  
καὶ ἐλαίον ἄλφειτα πεφυραμένα, καὶ οἱ μὲν ὕπνον ἡροῦντο κατὰ  
μῆρος, οἱ δὲ ἤλαυνον. 4. κατὰ τύχην δὲ πνεύματος οὐδαμὸς ἐναν-  
τιωθέντος, καὶ τῆς μὲν προτέρας νεὸς οὐ σπουδῇ πλεούσης ἐπὶ  
πρῶτον ἀλλόκοτον, ταύτης δὲ τοιοῦτον τρόπον ἐπεγεωμένης, ἡ μὲν  
ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα, καὶ μέλ-  
λειν δράσειν τὰ δεδομένα, ἡ δ' ὑστέρᾳ αὐτῆς ἐπικατάγεται καὶ  
διακάλυψε μὴ διαφθεῖραι. παρὰ τοσοῦτον μὲν ἡ Μυτιλήνη ἤλθε  
κινδύνου. L. τοὺς δ' ἄλλους ἄνδρας οὖς ὁ Πάχης ἀπέπεμψεν ὡς  
αἰτιωτάτους ὄντας τῆς ἀποστάσεως Κλέωνος γνῶμῃ διέφθειραν οἱ  
Ἀθηναῖοι· ἦσαν δὲ ὀλίγοι πλείους χιλίων. καὶ Μυτιληναίων τεύχη

καθεῖλον καὶ νῦν παρῆλθον. 2. ὕστερον δὲ φόρον μὲν οὐκ ἔταξαν Λαβίους, κλίρους δὲ ποιήσαντες τῆς γῆς, πλὴν τῆς Μυθουναίων, τρισχίλιους τριακοσίους μὲν τοῖς Θεοῖς ἰσρούς ἐξέτελεν, ἐπὶ δὲ τοὺς ἄλλους σφῶν αὐτῶν κληρούχους τοὺς λαχόντας ἀπέπεμψαν· οἷς ἀργύριον Λαβίοι ταξάμενοι τοῦ κλήρου ἐκάστου τοῦ ἐπ' αὐτοῦ δύο μνᾶς φέρειν, αὐτοὶ εἰργάζοντο τὴν γῆν. 3. παρῆλθον δὲ καὶ τὰ ἐν τῇ ἡπείρῳ πολίσματα οἱ Ἀθηναῖοι ὅσων Μυτιληναῖοι ἐκράτουν, καὶ ὑπήκουον ὕστερον Ἀθηναίων.—τὰ μὲν κατὰ Λέσβον οὕτως ἐγένετο.

LI. Ἐν δὲ τῷ αὐτῷ θέρει μετὰ τὴν Λέσβου ἄλωσιν Ἀθηναῖοι, Νικίου τοῦ Νικηράτου στρατηγούντος, ἐστράτευσαν ἐπὶ Μινώαν τὴν νῆσον, ἣ κεῖται πρὸ Μεγάρων· ἐχρῶντο δὲ αὐτῇ πύργον ἐνοικοδομήσαντες οἱ Μεγαρῆς φρουρίῳ. 2. ἐβούλετο δὲ Νικίας τὴν φυλακὴν αὐτόθεν δι' ἐλάσσονος τοῖς Ἀθηναίοις, καὶ μὴ ἀπὸ τοῦ Βουδέρου καὶ τῆς Σαλαμῖνος εἶναι, τοὺς τε Πελοποννησίους, ὅπως μὴ ποιῶνται ἐκπλους αὐτόθεν λαυθάμεντες· τριήρων τε, ὅσον καὶ τὸ πρὶν γεγόμενον, καὶ ληστῶν ἐκπομπαῖς, τοῖς τε Μεγαρεῦσιν ἅμα μηδὲν ἐσπλεῖν. 3. ἔλων οὖν ἀπὸ τῆς Νισαίας πρῶτον δύο πύργους προέχοντες μηχαναῖς ἐκ θαλάσσης, καὶ τὸν ἐσπλουν ἐς τὸ μεταξὺ τῆς νήσου ἐλευθερώσας, ἀπατείχιζε καὶ τὸ ἐκ τῆς ἡπείρου, ἣ κατὰ γέφυραν διὰ τενάγους ἐπιβοήθεια ἦν τῇ νήσῳ, οὐ πολὺ διαχούσῃ τῆς ἡπείρου. 4. ὡς δὲ τοῦτο ἐξεργάσασθαι ἐν ἡμέραις ὀλίγαις, ὕστερον δὲ καὶ ἐν τῇ νήσῳ τεῖχος ἐγκαταλιπὼν καὶ φρουρὰν ἀνεχώρησεν τῷ στρατῷ.

LII. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου καὶ οἱ Πλαταιῆς, οὐκ αἶτι ἔχοντες οἶτον, οὐδὲ δυνάμενοι πολιορκεῖσθαι, ξυνέβησαν τοῖς Πελοποννησίοις τοιῶνδε τρόπῳ. 2. προσέβαλον αὐτῶν τῷ τείχει, οἱ δὲ οὐκ ἰδύναντο ἀμύνεσθαι. γνούς δὲ ὁ Λακεδαιμόνιος ἄρχων τὴν ἀσθένειαν αὐτῶν βίᾳ μὲν οὐκ ἐβούλετο ἐλθεῖν· εἰρημένον γὰρ ἦν αὐτῷ ἐκ Λακεδαιμόνος, ὅπως, εἰ σπεῦδαι γίγνοιτο ποτε πρὸς Ἀθηναίους, καὶ ξυγχαροῖεν ὅσα πολέμῳ χωρία ἔχουσιν ἐκάτεροι ἀποδίδοσθαι, μὴ ἀνύδοτος εἶη ἡ Πλάταια ὡς αὐτῶν ἐκόντων προσχωρησάντων· προσπέμπει δὲ αὐτοῖς κήρυκα λέγοντα, εἰ βούλονται παραδοῦναι τὴν πόλιν ἐκόντες τοῖς Λακεδαιμονίοις καὶ δικασταῖς ἐκείνοις χρῆσασθαι, τοὺς τε ἀδίκους κολάζειν, παρὰ δίκην δὲ οὐδένα. 3. τοσαῦτα μὲν ὁ κήρυξ εἶπεν· οἱ δὲ, ἦσαν γὰρ ἤδη ἐν

τῷ ἀσθενεστάτῳ, παρέδουσιν τὴν πόλιν. καὶ τοὺς Πλαταιᾶς ἐτρα-  
φον οἱ Παλοπανητῆσιοι ἡμέρας τινας, ἐν ὧσιν οἱ ἐκ τῆς Λακεδαιμόνου  
δικασταί, πάντα ἄνδρες, ἀφίκοντο. 4. ἐλθόντων δὲ αὐτῶν κατηγο-  
ρία μὲν οὐδεμία προτέθη, ἡρώτων δὲ αὐτοὺς ἐπικαλεσάμενοι τοσού-  
τον μόνον, εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἐν τῷ πολέμῳ  
τῷ καθεστῶτι ἀγαθὸν τι εἰργασμένοι εἰσίν. 5. οἱ δ' ἔλεγον, αἰτη-  
σάμενοι μακρότερα εἰπεῖν, καὶ προτάξαντες σφῶν αὐτῶν Ἀστυμα-  
χόν τε τὸν Ἀσωπολάον καὶ Λύκωνα τὸν Δειμητήσιον, πρόξενον  
ὄντα Λακεδαιμονίων. καὶ ἐπελθόντες ἔλεγον τοιαῦδε.

LIII. Τὴν μὲν παραῖσιν τῆς πόλεως, ᾧ Λακεδαιμόνιοι, πι-  
στεύσαντες ὑμῖν ἐποιησάμεθα, οὐ τοιάνδε δίκην οἰόμενοι ὑφίξειν,  
τομμηστέραν δὲ τινα εἶσθαι, καὶ ἐν δικασταῖς οὐκ ἐν ἄλλοις δε-  
ξάμενοι, ὥσπερ καὶ ἐσμέν, γενέσθαι ἢ ὑμῖν, ἡγούμενοι τὸ ἴσον μά-  
λιστ' αὖ φέρεσθαι. 2. τὴν δὲ φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμᾶρ.  
τίμαμεν· ζόν τε γὰρ ἀγῶνα περὶ τῶν δεινотάτων εἶναι εἰκότως  
ὑποπτεύομεν καὶ ὑμᾶς μὴ οὐ κοινοὶ ἀποβῆτε, τακμαιρόμενοι προ-  
κατηγορίας τε ἡμῶν οὐ προγεγενημένης ἢ χρὴ ἀντειπεῖν, ἀλλ' αὐτοὶ  
λόγον ἤτησάμεθα, τό τε ἐπερώτημα βραχὺ ὄν, ᾧ τὰ μὲν ἀληθῆ  
ἀποκρίνασθαι ἑναντία γίγνεται, τὰ δὲ ψευδῆ ἔλεγχον ἔχει. 3. παν-  
ταχόθεν δὲ ἄποροι καθεστῶτες ἀναγκαζόμεθα καὶ ἀσφαλίστερον  
δοκεῖ εἶναι εἰπόντας τι κινδυνεύειν· καὶ γὰρ ὁ μὴ φηθείς λόγος  
τοῖς ὧδ' ἔχουσιν αἰτίαν αὖ παραίσχοι ὥς εἰ ἐλέχθη, σωτήριος αὖ ἦν.  
4. χαλεπῶς δὲ ἔχει ἡμῖν πρὸς τοῖς ἄλλοις καὶ ἡ πειθώ. ἀγνώτες  
μὲν γὰρ ὄντες ἀλλήλων ἐπιστενεγκάμενοι μαρτύρια ὧν ἄπειροι ἦτε  
ὀφελούμεθ' αὖ· τὴν δὲ πρὸς εἰδότας πάντα λελεῖται, καὶ δίδωμεν  
οὐχὶ μὴ προκαταγρόντες ἡμῶν τὰς ἀρετὰς ἥσσονες εἶναι τῶν ὑμετέ-  
ρων ἐγκλημα αὐτὸ ποιῆτε, ἀλλὰ μὴ ἄλλοις χάριν φέροντες ἐπὶ δι-  
γλωσμένην κρίσιν καθιστάμεθα. LIV. παφεχόμενοι δὲ ὅμως ἃ  
ἔχομεν δίκαια πρὸς τε τὰ Θηβαίων διάφορα καὶ ἐς ὑμᾶς καὶ τοὺς  
ἄλλους Ἕλληνας τῶν εὖ δεδρασμένων ὑπόμνησιν ποιησόμεθα καὶ  
πείθειν πειρασόμεθα. 2. φάμεν γὰρ πρὸς τὸ ἐρώτημα τὸ βραχὺ,  
εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἐν τῷ πολέμῳ τῷδε ἀγα-  
θὸν πεποιήκαμεν, εἰ μὲν ὥς πολεμίους ἐρωτᾶτε, οὐκ ἀδικεῖσθαι  
ὑμᾶς μὴ εὖ παθόντας, φίλους δὲ νομίζοντας αὐτοὺς ἀμαρτάνειν  
μᾶλλον τοὺς ἡμῖν ἐπιστρατεύσαντας. 3. τὰ δ' ἐν τῇ εἰρήτῃ καὶ  
πρὸς τὰς Μῆδων ἀγαθοὶ γεγενημένα, τὴν μὲν οὐ λύσαντες τῶν

πρότεροι, τῷ δὲ ξυνεπιθέμενοι τότε. ἐς ἐλευθερίαν τῆς Ἑλλάδος μόνοι Βοιωτῶν. 4. καὶ γὰρ ἡπειρώται τε ὄντες ἐναυμαχήσαμεν ἐπ' Ἀρτεμισίῳ, μάχῃ τε τῇ ἐν τῇ ἡμετέρᾳ γῇ γενομένη παρεγνόμαθα ὑμῖν τε καὶ Περσάνει· εἴ τί τι ἄλλο κατ' ἐκείτων τὸν χρόνον ἐγένετο ἐπικίνδυνον τοῖς Ἕλλησι, πάντων παρὰ δύναμιν μετέσχομεν. 5. καὶ ὑμῖν, ὦ Λακεδαιμόνιοι, ἰδίᾳ, ὅτε περ δὴ μέγιστον φόβος περιέδωκε τὴν Σπάρτην μετὰ τὸν σεισμόν τῶν ἐς Ἰθώμην Εὐλώτων ἀποστάντων, τὸ τρίτον μέρος ἡμῶν αὐτῶν ἐξεπέμψαμεν ἐς ἐπικουρίαν· ὧν οὐκ εἰκὸς ἀμνημονεῖν. LV. καὶ τὰ μὲν παλαιὰ καὶ μέγιστα τοιοῦτοι ἤξιώσαμεν εἶναι, πολέμιοι δὲ ἐγερόμεθα ὑστερον. ὑμεῖς δὲ αἵτιοι· δεομένων γὰρ ξυμμαχίας ὅτε Θηβαῖοι ἡμᾶς ἐβιάσαντο, ὑμεῖς ἀπεώσασθε καὶ πρὸς Ἀθηναίους ἐκλεύετε τραπέσθαι ὡς ἐγγὺς ὄντας, ὑμῶν δὲ μακρὰν ἀποικούντων. 2. ἐν μὲν τοῖς τῷ πολέμῳ οὐδὲν ἐκπρεπέστερον ὑπὸ ἡμῶν οὔτε ἐπάθετε οὔτε ἐμελλήσατε. 3. εἰ δ' ἀποστῆναι Ἀθηναίων οὐκ ἠθέλησαμεν ὑμῶν κειλευσάντων, οὐκ ἠδικοῦμεν· καὶ γὰρ ἐκείνοι ἐβοήθουν ἡμῖν ἐναντία Θηβαίοις ὅτε ὑμεῖς ἀπωκτεῖτε, καὶ προδοῦναι αὐτοὺς οὐκ εἴη ἢ καλόν, ἄλλως τε καὶ οὐς εὖ παθῶν τις καὶ αὐτὸς δεόμενος προσηγάγετο ξυμμάχους καὶ πολιτείας μετέλαβεν, εἶναι δὲ ἐς τὰ παραγελλόμενα εἰκὸς ἦν προθύμως. α. δὲ ἐκάτεροι ἐξηγεῖσθε τοῖς ξυμμαχοῖς, οὐχ οἱ ἐπόμενοι αἵτιοι εἴ τι μὴ καλῶς ἰδρῶτε, ἀλλ' οἱ ἄγοντες ἐπὶ τὰ μὴ ὀρθῶς ἔχοντα. LVI. Θηβαῖοι δὲ πολλὰ μὲν καὶ ἄλλα ἡμᾶς ἠδίκησαν, τὸ δὲ τελευταῖον αὐτοὶ ξύνιστα, δι' ἃπερ καὶ ταῦτα πάσχομεν. 2. πόλιν γὰρ αὐτοὺς τὴν ἡμετέραν καταλαμβάνοντας ἐν σπονδαῖς, καὶ προσέτι ἱερομηνίᾳ, ὀρθῶς ἐτιμωρησάμεθα, κατὰ τὸν πᾶσι νόμον καθεστῶτα, τὸν ἐπιόντα πολέμιον ὅσιον εἶναι ἀμύνεσθαι, καὶ τῶν οὐκ ἂν εἰκότως δι' αὐτοὺς βλαπτοίμεθα. 3. εἰ γὰρ τῷ αὐτίκα χρησίμῳ ὑμῶν τε καὶ ἐκείνων πολέμῳ τὸ δίκαιον λήψεσθε, τοῦ μὲν ὀρθοῦ φανεῖσθε οὐκ ἀληθεῖς κρεαὶ ὄντες, τὸ δὲ ξυμφέρον μᾶλλον θεραπεύοντες. 4. καίτοι εἰ τῶν ὑμῖν ὀφείλουσι δοκοῦσιν εἶναι, πολὺ καὶ ἡμεῖς καὶ οἱ ἄλλοι Ἕλληνες μᾶλλον τότε ὅτε ἐν μείζονι κινδύνῳ ἦτε. τῶν μὲν γὰρ ἑτέροις ὑμεῖς ἐπέρχεσθαι δεινοί· ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δουλείαν ἐπέφερεν ὁ βάρβαρος, οἶδε μετ' αὐτοῦ ἦσαν. 5. καὶ δίκαιον ἡμῶν τῆς τῶν ἡμαρτίας, εἰ ἄρα ἡμάρτηται, ἀντιθεῖναι τὴν τότε προθυμίαν, καὶ μᾶλλον πρὸς ἐλάσσω εὐρήσατε καὶ ἐν καιροῖς οἷς σπᾶσιον ἦν τῶν Ἑλλή-

των τινὰ ἀρετὴν τῇ Εἰρήξει δυνάμει ἀντιτάσσασθαι, ἐπηρεάζοντο τε μᾶλλον οἱ μὴ τὰ ξυμφορὰ πρὸς τὴν ἐφοδὸν αὐτοῖς ἀσφαλείῃς πράσσοντες, ἐθέλοντες δὲ τολμᾶν μετὰ κινδύνων τὰ βέλτιστα. 6. ὃν ἡμεῖς, γετόμενοι, καὶ τιμωθέντες ἐς τὰ πρῶτα, νῦν ἐπὶ τοῖς αὐτοῖς δέδμεν μὴ διαφθαρεῖν, Ἀθηναίους ἰδόμενοι δικαίως μᾶλλον ἢ ἡμᾶς κερδαλέως. 7. καίτοι χρηὶ ταῦτ' ἀπερὶ τῶν ἀντὶ τῶν ὁμοίως φείνεσθαι γιγνώσκοντας, καὶ τὸ ξυμφέρον μὴ ἄλλο τι νομίσαι, ἢ τῶν ξυμμάχων τοῖς ἀγαθοῖς, ὅταν αἱ βέβαιοι τὴν χάριν τῆς ἀρετῆς ἔχωσι καὶ τὸ παραντίκ' αὐτῶν ὠφελίμον καθιστῇται. LVII. προσκείμεσθε τε ὅτι νῦν μὲν παραδείγμα τοῖς πολλοῖς τῶν Ἑλλήνων ἀνδραγαθίας νομίζεσθε· εἰ δὲ περὶ ἡμῶν γινώσεσθε μὴ τὰ εἰκότα, οὐ γὰρ ἀφανῆ κρινεῖτε τὴν δίκην τῆνδε, ἐπαινούμενοι δὲ περὶ οὐδ' ἡμῶν μεμπτῶν, ὁρᾶτε ὅπως μὴ οὐκ ἀποδείξωνται ἀνδρῶν ἀγαθῶν περὶ αὐτοὺς ἀμείνους ὄντας ἀπραγής τι ἐπιγινῶναι, οὐδὲ πρὸς ἑαυτοῖς τοῖς κοινοῖς σκῦλα ἀπὸ ἡμῶν τῶν εὐαργετῶν τῆς Ἑλλάδος ἀνασταθῆναι. 2. δεινὸν δὲ δόξει εἶναι Πλαταιαν Λακεδαιμονίους πορθεῖναι, καὶ τοὺς μὲν πατέρας ἀναγράψαι ἐς τὸν τρίποδα τὸν ἐν Δελφοῖς δι' ἀρετὴν τὴν πόλιν, ἡμᾶς δὲ καὶ ἐκ παντὸς τοῦ Ἑλληνικοῦ παροικισίᾳ διὰ Θηβαίους ἐξαλεῖψαι. 3. ἐς τοῦτο γὰρ δὴ ξυμφορᾶς προεχωρήκαμεν, οἵτινες Μήδων τε κρατησάντων ἀπολλύμεθα, καὶ νῦν ἐν ἡμῖν τοῖς πρὶν φιλάτοις Θηβαίων ἡσάμεθα, καὶ δύο ἀγῶνας τοὺς μεγίστους ὑπέστημεν, τότε μὲν, τὴν πόλιν εἰ μὴ παρὶδομεν, λιμῶ διαφθαρεῖναι, νῦν δὲ θανάτου κρῖνεσθαι. 4. καὶ παρυσώμεθα ἐκ πάντων Πλαταιῆς οἱ παρὰ δύναμιν πρόθυμοι ἐς τοὺς Ἕλληνας ἔρημοι καὶ ἀτιμώρητοι· καὶ οὔτε τῶν τότε ξυμμάχων ὠφελὲ οὐδεὶς, ἡμεῖς τε, ὃ Λακεδαιμόνιοι, ἢ μόνη ἱλπίς, δέδμεν μὴ οὐ βέβαιοι ᾗτε. LVIII. καίτοι ἀξιοῦμέν γε, καὶ θεῶν ἕκατα τῶν ξυμμαχικῶν ποτε γενομένων, καὶ τῆς ἀρετῆς τῆς ἐς τοὺς Ἕλληνας καμφοθῆναι ἡμᾶς καὶ μεταγινῶναι εἰ τι ὑπὸ Θηβαίων ἐπίσθητε, τὴν τε διαρεὰν ἀσταπαιτῆσαι αὐτοὺς μὴ κτείνειν οὐς μὴ ἡμῖν πρέπει, σώφρονά τε ἀπὲρ αἰσχρᾶς κομίσασθαι χάριν, καὶ μὴ ἡδονὴν δόντας ἄλλοις κακίαν αὐτοὺς ἀντιλαβεῖν· 2. βραχὺ γὰρ τὸ τὰ ἐμείταρα σώματα διαφθεῖραι, ἐπίπορον δὲ τὴν δύσκειαν αὐτοῦ ἀφανίσαι. οἷκ' ἐχθροὺς γὰρ ἡμᾶς εἰκότως τιμωρήσεσθε, ἀλλ' εὖ-  
 νους, κατ' ἀνάγκην πολυμήσαντας. 3. ὥστε καὶ τῶν σωματίων ἄδυσαν ποιοῦντες ὅσα ἂν δικάζοιτε καὶ προσοῦντες, ὅτι ἐκόντας

τε ἐλάβετε καὶ χεῖρας προῖσχυμένους, ὁ δὲ νόμος τοῖς Ἑλλήσι μὴ κτείνεν τούτους, ἐτι δὲ καὶ εὐεργέτας γεγενημένους διὰ παντός. 4. ἀποβλέψατε γὰρ ἐς πατέρων τῶν ὑμετέρων θήκας, οὗς, ἀποθανόντας ὑπὸ Μήδων καὶ ταφέντας ἐν τῇ ἡμετέρᾳ, ἐτιμῶμεν κατὰ ἕτος ἕκαστον δημοσίᾳ ἐσθήμασί τε καὶ τοῖς ἄλλοις νομίμοις, ὅσα τε ἡ γῇ ἡμῶν ἀνεδίδου ὥραϊα, πάντων ἀπαρχὰς ἐπιφέροντες, εὖνοι μὲν ἐκ φιλίας χώρας, ξύμμαχοι δὲ ὁμαίχοις ποτὲ γενομένοις. ὦν ὑμεῖς τούταντίον ἂν δράσαιτε, μὴ ὀρθῶς γρόντες. 5. σκίψασθε δέ· Πανσατίας μὲν γὰρ ἔθαπτεν αὐτοὺς νομίζων ἐν γῇ τε φιλίᾳ τιθέναι καὶ παρ' ἀνδράσι τοιούτοις· ὑμεῖς δὲ εἰ κτενέετε ἡμᾶς καὶ χώραν τὴν Πλαταιίδα Θηβαῖδα ποιήσετε, τί ἄλλο ἢ ἐν πολεμίᾳ τε καὶ παρὰ τοῖς ἀνθέγκταις πατέρας τοὺς ὑμετέρους καὶ ξυγγενεῖς, ἀτίμους γερῶν ὧν ἔνν ἴσχοιμι, καταλείψετε; πρὸς δὲ καὶ γῆν ἐν ἣ ἡλευθερώθησαν οἱ Ἕλληνες δουλώσατε, ἱερά τε θεῶν οἷς εὐξάμενοι Μήδων ἐκράτησαν ἱερηοῦτε, καὶ θυσίας εἰς πατρίους τῶν ἐσσαμένων καὶ κτισάντων ἀφαιρήσεσθε. LIX. οὐ πρὸς τῆς ὑμετέρας δόξης, ὃ Λακεδαιμόνιοι, τάδε, οὔτε ἐς τὰ κοινὰ τῶν Ἑλλήνων νόμιμα καὶ ἐς τοὺς προγόνους ἀμαρτάνειν, οὔτε ἡμᾶς τοὺς εὐεργέτας, ἀλλοτριὰς ἕνεκα ἔχθρας, μὴ αὐτοὺς ἀδικηθέντας, διαφθεῖραι, φείσασθαι δὲ καὶ ἐπικλασθῆναι τῇ γνώμῃ οἷσιν σόφρονι λαβόντας, μὴ ὧν πεισόμεθα μόνον δεινότητα καταρθεύοντας, ἀλλ' οἷοί τε ἂν ὄντες πάθοιμεν καὶ ὥς ἀσπάθρητον τὸ τῆς ξυμπορᾶς, ὥτινί ποτ' ἂν καὶ ἀναξίφ ξυμπείσοι. 2. ἡμεῖς τε, ὥς πρέπον ἡμῖν καὶ ὥς ἡ χρεία προάγει, αἰτούμεθα ὑμᾶς, θεοὺς τοὺς ὁμοβωμίους καὶ κοινούς τῶν Ἑλλήνων ἐπιβόωμενοι, πῶσαι τάδε, προφερόμενοι ὅρκους οὗς οἱ πατέρες ὑμῶν ὤμοσαν, μὴ ἀπημοναῖν, ἵκινται γιγνόμεθα ὑμῶν τῶν πατέρων τάφων, καὶ ἐπικαλούμεθα τοὺς πεκημῶτας μὴ γενέσθαι ὑπὸ Θηβαίοις μηδὲ τοῖς ἐχθίστοις φίλτατοι ὄντες παραδοθῆναι. ἡμέρας τε ἀναμνησόμεν ἐκείνης, ἣ τὰ λαμπρότατα μετ' αὐτῶν πράξαντες, ἔνν ἐν τῇδε τὰ δεινότατα κινδυνεύομεν παθεῖν. 3. ὅπερ δὲ ἀναγκάζον τε καὶ χαλεπώτατον τοῖς ὧδε ἔχουσι, λόγου τελευτᾶν, διότι καὶ τοῦ βίου ὁ κίνδυνος ἐγγὺς μετ' αὐτοῦ, πανόμενοι λέγομεν ἔδη ὅτι οὐ Θηβαίοις παρέδομεν τὴν πόλιν, εἰλόμεθα γὰρ ἂν πρό γε τούτου τῷ αἰσχίστῳ ὀλεθρῷ λιμῷ τελευτῆσαι, ὧν δὲ πιστεύσαντες προσήλθομεν. καὶ δίκαιον, εἰ μὴ πείθομεν, ἐς τὰ αὐτὰ κατα-

στήσας τὸν ξυνοχότα κίνδυνον εἶσαι ἡμᾶς αὐτοὺς εἰσθαι.  
4. ἐπισκῆπτωμέν τε ἅμα μὴ, Πλαταιῆς ὄντες, οἱ προθυμότετοι  
περὶ τοὺς Ἕλληνας γεόμενοι, Θηβαίσις, τοῖς ἡμῶν ἐχθίστοις, ἐκ  
τῶν ὑμετέρων χειρῶν καὶ τῆς ὑμετέρας πίστεως, ἰκέται ὄντες, ὃ  
Λακεδαιμόνιοι, παραδοθῆναι, γεσέσθαι δὲ σσιτήρας ἡμῶν καὶ μὴ  
τοὺς ἄλλους Ἕλληνας ἐλευθεροῦντας ἡμᾶς διολέσαι.

LX. Τοιαῦτα μὲν οἱ Πλαταιῆς εἶπον. οἱ δὲ Θηβαῖοι δέισαν-  
τες πρὸς τὸν λόγον αὐτῶν μὴ οἱ Λακεδαιμόνιοι τι ἐνδῶσι, παρλ-  
θόντες ἔφασαν καὶ αὐτοὶ βούλεσθαι εἰπεῖν· ἐπειδὴ καὶ ἐκείνοις  
παρὰ γνώμην τὴν αὐτῶν μακρότερος λόγος ἐδόθη τῆς πρὸς τὸ  
ἐρώτημα ἀποκρίσεως. ὥς δ' ἐκέλευσαν, ἔλεγον τοιαῦτα.

LXI. Τοὺς μὲν λόγους οὐκ ἂν ἤτησάμεθα εἰπεῖν, εἰ καὶ αὐτοὶ  
βραχέως τὸ ἐρωτηθὲν ἀπεκρίναντο, καὶ μὴ ἐπὶ ἡμᾶς τραπέμενοι  
κατηγορίαν ἐποιήσαντο, καὶ περὶ αὐτῶν ἔξω τῶν προκαμένων, καὶ  
ἅμα εὐδὲ ἤτιαμέντων, πολλὴν τὴν ἀπολογίαν, καὶ ἔπαινον ὧν οὐδεὶς  
ἐμέμφατο. τῶν δὲ πρὸς μὲν τὰ ἀνταπεινὴν δεῖ, τῶν δὲ ἔλεγχον ποιή-  
σασθαι, ἴσα μήτε ἡ ἡμετέρα αὐτοῦ κακία ὠφελῇ μήτε ἡ τούτων  
δόξα, τὸ δ' ἀληθὲς περὶ ἀμφοτέρων ἀκούσαντες κρίνῃτε. 2. ἡμεῖς  
δὲ αὐτοῖς διαφόροι ἐγενόμεθα πρῶτον, ὅτι, ἡμῶν κτισάντων Πλά-  
ταιαν ὑστερον τῆς ἄλλης Βοιωτίας, καὶ ἄλλα χωρία μετ' αὐτῆς, ἃ  
ξυμμάκτους ἀσθρόμους ἐξέλασαντες ἔχομεν, οὐκ ἤξιουν οὗτοι,  
ὥσπερ ἐτάχθη τὸ πρῶτον, ἡγεμονεύεσθαι ὑφ' ἡμῶν, ἔξω δὲ τῶν  
ἄλλων Βοιωτῶν παραβαίνοντες τὰ πάτρια, ἐπειδὴ προσσηναγάζον-  
το, προσεχώρησαν πρὸς Ἀθηναίους καὶ μετ' αὐτῶν πολλὰ ἡμᾶς  
ἐβλαπτον, ἀνθ' ὧν καὶ ἀντέπασχον. LXII. ἐπειδὴ δὲ καὶ ὁ βάρ-  
βαρος ἦλθεν ἐπὶ τὴν Ἑλλάδα, φασὶ μόνον Βοιωτῶν οὐ μὴδίσαι, καὶ  
τούτῳ μέλιστα αὐτοὶ τε ἀγάλλονται καὶ ἡμᾶς λοιδοροῦσιν. 2. ἡμεῖς  
δὲ μὴδίσαι μὲν αὐτοὺς οὐ φασὶν διότι οὐδ' Ἀθηναίους, τῇ μόντοι  
αὐτῇ ιδίᾳ ὑστερον ἴοντων Ἀθηναίων ἐπὶ τοὺς Ἕλληνας μόνους  
αὐτῶν Βοιωτῶν ἀντικίσαι. καίτοι σκέψασθε ἐν οἷφ' εἶδει ἐκείτεροι  
ἡμῶν τοῦτο ἐπραξαν. 3. ἡμῶν μὲν γὰρ ἡ πόλις τότε ἐτύγχανεν  
οὔτε κατ' ὀλιγαρχίαν ἰσόνομον πολιτείνουσα οὔτε κατὰ δημοκρα-  
τίαν· ὅπερ δὲ ἐστὶ νόμοις μὲν καὶ τῷ σωφρονεσιτάτῳ ἐναντιώτατον,  
ἐγγυτάτῳ δὲ τυράννου, δυναστεία ὀλίγων ἀνδρῶν εἶχε τὰ πράγ-  
ματα. 4. καὶ οὗτοι ιδίαις δυνάμεις ἐλπίσαντες εἶτι μᾶλλον σχήσω, αἰ  
τὰ τοῦ Μήδου κρατήσας, κατέχοιτες ἰσχύϊ τὸ πλῆθος ἐπηγάγον-

το αὐτόν· καὶ ἡ ξύμπασα πόλις οὐκ αὐτοκράτωρ οὐδ' αὐτῆς τοῦτ' ἔπραξεν, οὐδ' ἄξιον αὐτῇ ὀνειδίσαι ὧν μὴ μετὰ νόμων ἤμαρτεν· 5. ἐπειδὴ γοῦν ὁ τε Μῆδος ἀπῆλθε καὶ τοὺς νόμους ἔλαβε, σκέψασθαι χρή, Ἀθηναίων ὑστερον ἐπιόντων, τὴν τε ἄλλην· Ἑλλάδα καὶ τὴν ἡμετέραν χώραν περρωμένων ὑφ' αὐτοῖς ποιῆσθαι, καὶ κατὰ στάσις ἤδη ἐχόντων αὐτῆς τὰ πολλά, εἰ μαχόμενοι ἐν Κορωνείᾳ καὶ νικήσαντες αὐτοὺς ἡλευθερώσαμεν τὴν Βοιωτίαν, καὶ τοὺς ἄλλους τῶν προθύμως ξυλευθεροῦμεν, ἵππους τε παρέχοντες καὶ παρασκευὴν ὅσην οὐκ ἄλλοι τῶν ξυμμάχων. 6. καὶ τὰ μὲν ἐς τὸν μηδισμόν τοσαῦτα ἀπολογούμεθα. LXIII. ὥς δὲ ὑμεῖς μᾶλλον τε ἡδίκηκατε τοὺς Ἕλληνας καὶ ἀξιώτεροί ἐστε πάσης ζημίας, πειρασόμεθα ἀποφαίνειν. 2. ἐγένεσθε ἐπὶ τῇ ἡμετέρᾳ τιμωρίᾳ, ὥς φατέ, Ἀθηναίων ξύμμαχοι καὶ πολῖται. οὐκοῦν χρῆν τὰ πρὸς ἡμᾶς μόνον ὑμᾶς ἐπάγασθαι αὐτούς, καὶ μὴ ξυμπιῖναι μετ' αὐτῶν ἄλλοις, ἐπάρχον γε ὑμῖν, εἴ τι καὶ ἄκοντες προσήγεσθε ὑπ' Ἀθηναίων, τῆς τῶν Λακεδαιμονίων τῶνδε ἤδη ἐπὶ τῷ Μήδῳ ξυμμαχίας γεγενημένης, ἣν αὐτοὶ βάλιστα προβάλλεσθε· ἱκανή γε ἦν ἡμᾶς τε ὑμῶν ἀποτρέψειν καὶ τὸ μέγιστον, ἀδεῶς παρέχειν βουλευέσθαι. ἀλλ' ἐκόντες καὶ οὐ βιαζόμενοι εἴτι εἴλεσθε μᾶλλον τὰ Ἀθηναίων. 3. καὶ λέγετε ὥς αἰσχρὸν ἦν προδοῦναι τοὺς εὐεργέτας· πολὺ δέ γε αἰσχρὸν καὶ ἀδικώτερον τοὺς πάντας Ἕλληνας καταπροδοῦναι, οἷς ξυνομόσατε, ἢ Ἀθηναίους μόνους, τοὺς μὲν καταδουλομένους τὴν Ἑλλάδα, τοὺς δὲ ἐλευθεροῦντας. 4. καὶ οὐκ ἴσμεν αὐτοῖς τὴν χάριν ἀνταπεδοτε οὐδὲ αἰσχύνῃς ἀπηλλαγμένην. ὑμεῖς μὲν γὰρ ἀδικούμενοι αὐτούς, ὥς φατέ, ἐπηγάγεσθε, τοῖς δὲ ἀδικεῦσιν ἄλλους ξυνεργοὶ κατέστητε. καίτοι τὰς ὁμοίας χάριτας μὴ ἀντιδιδόναι αἰσχρὸν μᾶλλον ἢ τὰς μετὰ δικαιοσύνης μὲν ὀφειληθείσας, ἐς ἀδικίαν δὲ ἀποδιδόμενας. LXIV. δῆλόν τε ἐποιήσατε οὐδὲ τότε τῶν Ἑλλήνων ἔνεκα μόνοι οὐκ μηδίσαντες, ἀλλ' ὅτι οὐδ' Ἀθηναῖοι, ὑμεῖς δὲ τοῖς μὲν ταῦτά βουλόμενοι ποιῶν, τοῖς δὲ τὰναντία. 2. καὶ τῶν ἀξιοῦτε, ἀφ' ὧν δι' ἐτέρους ἐγένεσθε ἀγαθοί, ἀπὸ τούτων ὀφειλῆσθαι. ἀλλ' οὐκ εἰκός, ὥσπερ δὲ Ἀθηναίους εἴλεσθε, τούτοις ξυναγωνίζεσθε. 3. καὶ μὴ προφέρετε τὴν τότε γενομένην ξυνομοσίαν ὥς χρή ἀπ' αὐτῆς τῶν σῶζεσθαι. ἀπελίπετε γὰρ αὐτὴν καὶ παραβάντες ξυγκατεδουλοῦσθε μᾶλλον Αἰγινήτας καὶ ἄλλους τινὰς τῶν ξυνομοσάντων ἢ διακώλυετε,



καὶ ταῦτα οὕτε ἀκορτεῖς ἔχοντες τε τοὺς νόμους οὕτω μὲχρι τοῦ  
 δεῦρο καὶ οὐδενὸς ὑμᾶς βιασκέμενον ὥσπερ ἡμᾶς. τὴν τελευταίαν  
 τε πρὶν περιτρεχέσθαι πρόκλησιν ἐς ἡσυχίαν ὑμῶν, ὥστε μηδετέ-  
 ροις ἀμύνειν, οὐκ ἐδέχεσθε. 4. τίνες ἂν ὑμῶν δικαιότερον πᾶσι  
 τοῖς Ἕλλησι μισοῖντο, οἵτινες ἐπὶ τῇ ἐκείνων κακῇ ἀνδραγαθίαν  
 προῦθεσθε; καὶ ἃ μὲν ποτε χρηστοὶ ἐγένεσθε, ὡς φατέ, οὐ προσ-  
 ἤκοντα νῦν ἐπεδείξατε, ἃ δὲ ἡ φύσις αἰεὶ ἐβούλετο, ἐξηλέγχθη ἐς τὸ  
 ἀλλ' ὅτι. μετὰ γὰρ Ἀθηναίων ἄδικοι ὁδὸν ἰόντων ἐχωρήσατε.  
 5. τὰ μὲν οὖν ἐς τὸν ἡμέτερόν τε ἀκούσιον μηδισμόν καὶ τὸν  
 ἡμέτερον ἐκούσιον ἀττικισμόν τοιαῦτα ἀποφαίνομεν. LXV. ἃ δὲ  
 τελευταῖα φατε ἀδικηθῆναι, πορανόμως γὰρ ἐλθεῖν ἡμᾶς ἐν  
 σπονδαῖς καὶ ἱερομηνίαις ἐπὶ τὴν ἡμετέραν πόλιν, οὐ νομίζομεν  
 οὐδ' ἐν τούτοις ὑμῶν μᾶλλον ἀμαρτεῖν. 2. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ  
 πρὸς τε τὴν πόλιν ἐλθόντες ἐμαχόμεθα καὶ τὴν γῆν ἰδοῦμεν ὡς  
 πολέμιοι, ἀδικοῦμεν· εἰ δὲ ἄνδρες ὑμῶν οἱ πρῶτοι καὶ χρήμασι  
 καὶ γένει, βουλόμενοι τῆς μὲν ἔξω ξυμμαχίας ὑμᾶς παῦσαι, ἐς δὲ  
 τὰ κοινὰ τῶν πάντων Βοιωτῶν πάτρια καταστήσαι, ἐπεκαλίσαντο  
 ἐκόντες, τί ἀδικοῦμεν; οἱ γὰρ ἄγοντες παρανομοῦσι μᾶλλον τῶν  
 ἐπομένων. 3. ἀλλ' οὐτ' ἐκεῖνοι, ὡς ἡμεῖς κρίνομεν, οὐδ' ἡμεῖς·  
 πολῖται δὲ ὄντες, ὥσπερ ὑμεῖς, καὶ πλείω παραβαλλόμενοι, τὸ  
 ἑαυτῶν τεῖχος ἀνοιξάντες καὶ ἐς τὴν αὐτῶν πόλιν φιλίως, οὐ  
 πολεμίως, κομίσαντες, ἐβούλοντο τοὺς τε ὑμῶν χεῖρους μηκέτι  
 μᾶλλον γενέσθαι, τοὺς τε ἀμείνους τὰ ἄξια ἔχειν, σωφρονιστὰι  
 ὄντες τῆς γνώμης καὶ τῶν σωμάτων τὴν πόλιν οὐκ ἄλλοτριούντες,  
 ἀλλ' ἐς τὴν ξυγγένειαν οἰκειοῦντες, ἐχθροὺς οὐδενὶ καθιστάντες,  
 ἅπασι δ' ὁμοίως ἐσπώνδους. LXVI. τεκμήριον δὲ ὡς οὐ  
 πολεμίως ἐπράσσομεν· οὔτε γὰρ ἡδικήσαμεν οὐδένα, προεῖπομέν τε  
 τὸν βουλόμενον κατὰ τὰ πάντων Βοιωτῶν πάτρια πολιτεύειν  
 ἵεναι πρὸς ἡμᾶς. 2. καὶ ὑμεῖς ἄσμενοι χωρήσαντες καὶ ξύμβαισι  
 ποιησάμενοι τὸ μὲν πρῶτον ἡσυχάζετε, ὕστερον δὲ κατανοήσαντες  
 ἡμᾶς ὀλίγους ὄντας, εἰ ἄρα καὶ ἔδοκοῦμέν τι ἀνειπεικότερον  
 προῦξαι οὐ μετὰ τοῦ πλήθους ὑμῶν ἐσελθόντες, τὰ μὲν ὁμοῖα οὐκ  
 ἀνταπέδοτε ἡμῖν, μήτε ρεωτερίσαι ἐργῳ, λόγοις τε πείσειν ὥστε  
 ἐξελθεῖν, ἐπιθήμενοι δὲ παρὰ τὴν ξύμβαισι, οὓς μὲν ἐν χειρὶν  
 ἀπεκτείνετε, οὐχ ὁμοίως ἀλοοῦμεν· κατὰ νόμον γὰρ δὴ τινα  
 ἐπασχον· οὓς δὲ χεῖρας προῖσχομένους καὶ ζωορήσαντες ὑποσχομέ-

το αὐτόν· καὶ ἡ ξύμπασα πόλις οὐκ ἀντεκράτωρ οὐσά ἑαυτῆς τοῦτ' ἐπραξεν, οὐδ' ἄξιον αὐτῇ ὀνειδίσαι ὧν μὴ μετὰ νόμων ἡμαρταν-  
 5. ἐπειδὴ γοῦν ὁ τε Μῆδος ἀπῆλθε καὶ τοὺς νόμους ἔλαβε, σκέφα-  
 σθαι χρή, Ἀθηναίων ὕστερον ἐπιόντων, τὴν τε ἄλλην· Ἑλλάδα  
 καὶ τὴν ἡμετέραν χώραν πευρωμένων ὑφ' αὐτοῖς ποιῆσθαι, καὶ  
 κατὰ στάσιν ἤδη ἐχόντων αὐτῆς τὰ πολλὰ, εἰ μαχόμενοι ἐν Κορω-  
 νείᾳ καὶ νικῆσαντας αὐτοὺς ἡλευθερώσαμεν τὴν Βοιωτίαν, καὶ τοὺς  
 ἄλλους νῦν προθύμως ξυλευθερούμεν, ἵππους τε παρέχοντες καὶ  
 παρασκευὴν ὅσην οὐκ ἄλλοι τῶν ξυμμάχων. 6. καὶ τὰ μὲν ἐς τὸν  
 μηδισμόν τοσαῦτα ἀπολογούμεθα. LXIII. ὥς δὲ ὑμεῖς μᾶλλον  
 τε ἡδίκηκατε τοὺς Ἕλληνας καὶ ἀξιώτεροί ἐστε πάσης ζημίας,  
 πειρασόμεθα ἀποφάνειν. 2. ἐγένεσθε ἐπὶ τῇ ἡμετέρᾳ τιμωρίᾳ,  
 ὥς φατέ, Ἀθηναίων ξύμμαχοι καὶ πολῖται. οὐκοῦν χρῆν τὰ πρὸς  
 ἡμᾶς μόνον ὑμᾶς ἐπάγασθαι αὐτούς, καὶ μὴ ξυνεπιέναι μετ' αὐτῶν  
 ἄλλοις, ἐπάρχον γε ὑμῖν, εἴ τι καὶ ἄκοντες προσήγεσθε ὑπ'  
 Ἀθηναίων, τῆς τῶν Λακεδαιμονίων τῶνδε ἤδη ἐπὶ τῷ Μῆδω ξυμ-  
 μαχίας γεγενημένης, ἣν αὐτοὶ βάλιστα προβάλλεσθε· ἱκανή γε ἦν  
 ἡμᾶς τε ὑμῶν ἀποτρέψειν καὶ τὸ μέγιστον, ἀδεῶς παρέχειν βουλευ-  
 εσθαι. ἀλλ' ἐκόντες καὶ οὐ βιαζόμενοι εἴ τι εἴλεσθε μᾶλλον τὰ  
 Ἀθηναίων. 3. καὶ λέγετε ὥς αἰσχρὸν ἦν προδοῦναι τοὺς ἐπυργίτας·  
 πολὺ δὲ γε αἰσχρὸν καὶ ἀδικιώτερον τοὺς πάντας Ἕλληνας κατα-  
 προδοῦναι, οἷς ξυνωμόσατε, ἢ Ἀθηναίους μόνους, τοὺς μὲν κατα-  
 δουλουμένους τὴν Ἑλλάδα, τοὺς δὲ ἡλευθεροῦντας. 4. καὶ οὐκ ἴσῃν  
 αὐτοῖς τὴν χάριν ἀνταπέδοτε οὐδὲ αἰσχύνῃς ἀπηλλαγμένην. ὑμεῖς  
 μὲν γὰρ ἀδικούμενοι αὐτούς, ὥς φατέ, ἐπηγάγεσθε, τοῖς δὲ ἀδικουῦσιν  
 ἄλλους ξυνεργοὶ κατέστητε. καίτοι τὰς ὁμοίας χάριτας μὴ ἀντι-  
 δίδόναι αἰσχρὸν μᾶλλον ἢ τὰς μετὰ δικαιοσύνης μὲν ὀφειληθείσας,  
 ἐς ἀδικίαν δὲ ἀποδιδόμενας. LXIV. δῆλόν τε ἐποιήσατε οὐδὲ  
 τότε τῶν Ἑλλήνων ἕνεκα μόνον οὐκ μηδίσαντας, ἀλλ' ὅτι οὐδ'  
 Ἀθηναῖοι, ὑμεῖς δὲ τοῖς μὲν ταῦτά βουλόμενοι ποιοῖν, τοῖς δὲ  
 τάναντία. 2. καὶ νῦν ἀξιοῦτε, ἀφ' ὧν δι' ἐτέρους ἐγένεσθε  
 ἀγαθοί, ἀπὸ τούτων ὀφειλῆσθαι. ἀλλ' οὐκ εἰκός, ὥσπερ δὲ  
 Ἀθηναίους εἴλεσθε, τούτοις ξυναγωνίζεσθε. 3. καὶ μὴ προφέρτε  
 τὴν τότε γενομένην ξυνωμοσίαν ὥς χρή ἀπ' αὐτῆς νῦν σώζεσθαι.  
 ἀπελίπετε γὰρ αὐτὴν καὶ παραβάντες ξυγκατεδουλοῦσθε μᾶλλον  
 Αἰγινήτας καὶ ἄλλους τινὰς τῶν ξυνωμοσάτων ἢ διακυλύετε,

καὶ τὰντα οὕτε ἄκορτες ἔχοντές τε τοὺς νόμους οὕσπερ μέχρι τοῦ  
 δεῦρο καὶ οὐδενὸς ὑμᾶς βιασάμενον ὥσπερ ἡμᾶς. τὴν τελευταίαν  
 τε πρὶν παρῆλθαι πρὸς τὴν πόλιν ἐς ἡσυχίαν ὑμῶν, ὥστε μηδετέ-  
 ροις ἀμύνειν, οὐκ ἐδέχεσθε. 4. τίνες ἂν ὑμῶν δικαιότερον πᾶσι  
 τοῖς Ἕλλησι μισοῖντο, οἵτινες ἐπὶ τῇ ἐκείνων κακῇ ἀνδραγαθίαν  
 προὔθεσθε; καὶ ἃ μὲν ποτε χρηστοὶ ἐγένεσθε, ὥς φατέ, οὐ προσ-  
 ἤκοιτα νῦν ἐπεδείξατε, ἃ δὲ ἡ φύσις ἀεὶ ἐβούλετο, ἐξηλέγχθη ἐς τὸ  
 ἀληθές. μετὰ γὰρ Ἀθηναίων ἄδικον ὁδὸν ἰόντων ἐχωρήσατε.  
 5. τὰ μὲν οὖν ἐς τὸν ἡμέτερόν τε ἀκούσιον μηδισμὸν καὶ τὸν  
 ὑμέτερον ἐκούσιον ἀττικισμὸν τοιαῦτα ἀποφαίνομεν. LXV. ἃ δὲ  
 τελευταῖά φατε ἀδικηθῆναι, πορανόμως γὰρ ἐλθεῖν ἡμᾶς ἐν  
 σπονδαῖς καὶ ἱερομηνίαις ἐπὶ τὴν ὑμέτεραν πόλιν, οὐ νομίζομεν  
 οὐδ' ἐν τούτοις ὑμῶν μᾶλλον ἀμαρτεῖν. 2. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ  
 πρὸς τε τὴν πόλιν ἐλθόντες ἐμαχόμεθα καὶ τὴν γῆν ἔδουμένω ὡς  
 πολέμιοι, ἀδικοῦμεν· εἰ δὲ ἄνδρες ὑμῶν οἱ πρῶτοι καὶ χρήμασι  
 καὶ γένει, βουλόμενοι τῆς μὲν ἔξω ξυμμαχίας ὑμᾶς παῦσαι, ἐς δὲ  
 τὰ κοινὰ τῶν πάντων Βοιωτῶν πάτρια καταστήσαι, ἐπεκαλέσαντο  
 ἐκόντες, τί ἀδικοῦμεν; οἱ γὰρ ἄγοντες παρανομοῦσι μᾶλλον τῶν  
 ἐπομένων. 3. ἀλλ' οὐτ' ἐκεῖνοι, ὡς ἡμεῖς κρίνομεν, οὐθ' ἡμεῖς·  
 πολῖται δὲ ὄντες, ὥσπερ ὑμεῖς, καὶ πλείους παραβαλλόμενοι, τὸ  
 ἑαυτῶν τεῖχος ἀνοιξαντες καὶ ἐς τὴν αὐτῶν πόλιν φιλίως, οὐ  
 πολεμῶς, κομίσαντες, ἐβούλοντο τοὺς τε ὑμῶν χεῖρους μηκέτι  
 μᾶλλον γενέσθαι, τοὺς τε ἀμείνους τὰ ἄξια ἔχειν, σωφρονιστὰι  
 ὄντες τῆς γνώμης καὶ τῶν σωμάτων τὴν πόλιν οὐκ ἀλλοτριούντες,  
 ἀλλ' ἐς τὴν ξυγγένειαν οἰκιστοὺντες, ἐχθροὺς οὐδενὶ καθιστάτες,  
 ἅπασιν δ' ὁμοίως ἐσπόνδους. LXVI. τεκμήριον δὲ ὡς οὐ  
 πολεμῶς ἐπράσσωμεν· οὕτε γὰρ ἡδικήσαμεν οὐδένα, προερίπομεν τε  
 τὸν βουλόμενον κατὰ τὰ πάντων Βοιωτῶν πάτρια πολιτεύειν  
 ἵναί τι πρὸς ἡμᾶς. 2. καὶ ὑμεῖς ἄσμενοι χωρήσαντες καὶ ξύμβασι  
 ποιησάμενοι τὸ μὲν πρῶτον ἡσυχάζετε, ὕστερον δὲ κατανοήσαντες  
 ἡμᾶς ὀλίγους ὄντας, εἰ ἄρα καὶ ἔδοκοῦμέν τι ἀνεπιεικέστερον  
 πρᾶξαι οὐ μετὰ τοῦ πλήθους ὑμῶν ἐσελθόντες, τὰ μὲν ὅμοια οὐκ  
 ἀνταπέδοτε ἡμῖν, μήτε ῥωπεύετε ἐργῶ, λόγοις τε πείσετε ὥστε  
 ἐξελεῖν, ἐπιθέμενοι δὲ παρὰ τὴν ξύμβασιν, οὓς μὲν ἐν χειρὶν  
 ἀπεκτείνετε, οὐχ ὁμοίως ἀλγοῦμεν· κατὰ νόμον γὰρ δὴ τινα  
 ἐπασχον· οὓς δὲ χεῖρας προῖσχομένους καὶ ζωγράφαντες ὑποσχόμε-

τοί τε ἡμῖν ὕστερον μὴ κτενεῖν παρανόμως διαφθείρατε, πῶς οὐ  
 δεινὰ εἰργασθε; 3. καὶ ταῦτα τρεῖς ἀδικίας ἐν ὀλίγῳ πράξαντες,  
 τὴν τε λυθεῖσαν ὁμολογίαν καὶ τῶν ἀνδρῶν τὸν ὕστερον θάνατον  
 καὶ τὴν περὶ αὐτῶν ἡμῖν μὴ κτείνειν ψευδοθεῖσαν ὑπόθεσιν, ἣν τὰ  
 ἐν τοῖς ἀγροῖς ἡμῖν μὴ ἀδικῶμεν, ὅμως φασὶ ἡμᾶς παρανομῆσαι  
 καὶ αὐτοὶ ἀξιοῦντε μὴ ἀντιδοῦναι δίκην. 4. οὐκ, ἦν γε οὗτοι τὰ  
 ὀρθὰ γιγνώσκωσι· πάντων δὲ αὐτῶν ἔνεκα κολασθήσεσθε.  
 LXVII. καὶ ταῦτα, ὦ Λακεδαιμόνιοι, τούτου ἕνεκα ἐπεξήλωμεν,  
 καὶ ὑπὲρ ὑμῶν καὶ ἡμῶν, ἵνα ὑμεῖς μὲν εἰδῆτε δικαίως αὐτῶν κατα-  
 γνωσόμενοι, ἡμεῖς δὲ ἔτι ὀσιώτερον τετιμωρημένοι, 2. καὶ μὴ παλαι-  
 ᾶς ἀρετῆς, εἴ τις ἄρα καὶ ἐγένετο, ἀκούοντες ἐπικλασθήητε, ὥς καὶ  
 τοῖς μὲν ἀδικουμένοις ἐπικούρους εἶναι, τοῖς δὲ αἰσχρὸν τι δοῶσι  
 διπλάσιος ζημίας, ὅτι οὐκ ἐκ προσηκόντων ἀμαρτάνουσι. μηδὲ  
 ὀλοφνερῶ καὶ οἴκτῳ ὠφελείσθωσαν, πατέρων τε τάφους τῶν  
 ὁματέρων ἐπιβωμόμενοι καὶ τὴν σφετέραν ἐρημίαν. 3. καὶ γὰρ ἡμεῖς  
 ἀνταποφαίνομεν πολλῷ δεινότερα παθοῦσαν τὴν ὑπὸ τούτων  
 ἡλικίαν ἡμῶν διεφθαρμένην, ὣν πατέρες οἱ μὲν πρὸς ὑμᾶς τὴν  
 Βοιωτίαν ἄγοντες ἀπέθανον ἐν Κορωνεῖα, οἱ δὲ πρεσβῦται λελειμ-  
 μένοι καὶ οἰκίαι ἐρημοὶ πολλῷ δικαιότεραν ὑμῶν ἱκετείαν ποιοῦνται  
 τούσδε τιμωρησασθαι. 4. οἴκτου τε ἀξιότεροι τυγχάνειν οἱ ἀπρε-  
 πές τι πάσχοντες τῶν ἀνθρώπων· οἱ δὲ δικαίως, ὥσπερ οἶδε, τὰ  
 ἐναντία ἐπίχαρτοι εἶναι. 5. καὶ τὴν τῶν ἐρημίων δι' ἐαυτοὺς ἔχουσι·  
 τοὺς γὰρ ἀμείνους ξυμμάχους ἐκόντες ἀπέωσαντο. παρηγόμηνες  
 τε οὐ προπαθόντες ὑφ' ἡμῶν, μίσει δὲ πλέον ἢ δίκη κρίναντες καὶ  
 οὐκ ἀνταποδόντες τῶν τὴν ἴσιν τιμωρίαν, ἔννομα γὰρ πείσονται,  
 καὶ οὐχὶ ἐκ μάχης χειρας προῖσχύμενοι, ὥσπερ φασίν, ἀλλ' ἀπὸ  
 ξυμβάσεως ἐς δίκην σφᾶς αὐτοὺς παραδόντες. 6. ἀμύνετε οὖν,  
 ὦ Λακεδαιμόνιοι, καὶ τῷ τῶν Ἑλλήνων νόμῳ ὑπὸ τῶνδε παραβα-  
 θέντι, καὶ ἡμῖν ἄνομα παθοῦσιν ἀνταπάδοτε χάριν δικαίαν ὣν  
 πρόθυμοι γεγενήμεθα, καὶ μὴ τοῖς τῶνδε λόγοις περιωσθῶμεν ἐν  
 ἡμῖν, ποιήσωτε δὲ τοῖς Ἑλλήσι παράδειγμα οὐ λόγων τὸν ἀγῶνα  
 προθήσοντες ἀλλ' ἔργων, ὡν ἀγαθῶν μὲν ὄντων βραχυῶς ἢ ἀπαγ-  
 γελία ἀρκεῖ, ἀμαρτανόμενων δὲ λόγοι ἔπεισι κοσμηθέντες προκαλύμ-  
 ματα γίγνονται. 7. ἀλλ' ἦν οἱ ἡγεμόνες, ὥσπερ τῶν ὑμεῖς, κεφα-  
 λαιώσαντες πρὸς τοὺς ξυμπαντας διαγνώμας ποιήσθητε, ἥσόν τις  
 ἐπ' ἀδίκους ἔργοις λόγους καλοὺς ζητήσῃ.

**LXVIII.** Τούτων δὲ οἱ Θηβαῖοι ἄπειρ. οἱ δὲ Λακεδαιμόνιοι δικασταὶ νομίζοντες τὸ ἐπερωτήμα σφίσιν ὀρθῶς ἔξαι, εἴ τι ἐν τῷ πολέμῳ ἐπ' αὐτῶν ἀγαθὸν πεπόνθαισι, διέτι τὸν τε ἄλλον χρόνον ἤξιον δῆθεν αὐτοὺς κατὰ τὰς παλαιὰς Πάνσαιον μετὰ τὸν Μῆδον σπονδὰς ἡσυχάζειν, καὶ ὅτε ὕστερον, ἂν πρὸ τοῦ περιτριχίσθαι προείχοντο αὐτοῖς, ποινὴς εἶναι κατ' ἐκάστην, ὥς οὐκ ἰδέξαστο, ἡγοῦμενοι τῇ αὐτῶν δικαίᾳ βουλῇσι ἱκανοῦναι ἤδη ἐπ' αὐτῶν κακῶς πεπονθέναι, αὐθις τὸ αὐτὸ εἶνα ἕκαστον παραγαγόντες καὶ ἐρωσῶντες εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἀγαθὸν ἐν τῷ πολέμῳ δεδρακότες εἰσὶν, ὅποτε μὴ φαῖεν, ἀπαγορτοὶ ἀπέκτεινον καὶ ἐξαίρετον ἐποιήσαντο εὐδεία. 2. διέφθιραν δὲ Πλαταιῶν μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δὲ πέντε καὶ εἴκοσι, οἱ ξυμπολιτοῦντο· γυναῖκας δὲ ἡνδραπέδισαν. 3. τὴν δὲ πόλιν ἐνιαυτὸν μὲν τινα Θηβαῖοι Μεγαρέων ἀνδράσι κατὰ στάσιν ἔκκεντακόσι καὶ ὅσοι τὰ σφέτερα φερούσιντες Πλαταιῶν περιῆσαν, ἴδουσαν ἐνοικίην· ὕστερον δέ, καθελόντες αὐτὴν ἐς ἰδιωκὸς πῦσαν ἐκ τῶν θεμελίων, ᾠκοδόμησαν πρὸς τῷ Ἡραίῳ καταγύγιον διακοσίων πεδῶν, πανταχῇ κύκλῳ οἰκήματα ἔχον κἀνωθεν καὶ ἄνωθεν, καὶ ὀροφαῖς καὶ θυρώμασι τοῖς τῶν Πλαταιῶν ἐχρήσαντο, καὶ τοῖς ἄλλοις ἃ ἦν ἐν τῷ τείχει ἐπισπλά, χαλκὸς καὶ σιδήρες, κλίνας κατασκευάσαντες ἀνέθισαν τῇ Ἥρᾳ, καὶ τῶν ἐκατόμποδον λίθινον ᾠκοδόμησαν αὐτῇ. τὴν δὲ γῆν δημοσιώσαντες ἀπερίσθωσαν ἐπὶ δέκα ἔτη, καὶ ἐνέμεντο Θηβαῖοι. 4. σχεδὸν δέ τι καὶ τὸ ξύμπαν περὶ Πλαταιῶν οἱ Λακεδαιμόνιοι οὕτως ἀποστραμμένοι ἐγένοντο Θηβαῖων ἕνακα, νομίζοντες ἐς τὸν πόλεμον αὐτοὺς ἄρτι τότε καθιστάμενον ὠφελίμους εἶναι. 5. καὶ τὰ μὲν κατὰ Πλάταιαν ἔτι τρίτῳ καὶ ἐνενηκοσῷ ἔπειδ' Ἀθηναῖοι ξύμμαχοι ἐγένοντο οὕτως ἐτελεύτησεν.

**LXIX.** Αἱ δὲ τεσσαράκοντα ἡμέρες τῶν Πελοποννησίων αἱ Λεσβίου βοηθοὶ ἐλθοῦσαι, ὥς τότε φεύγουσαι διὰ τοῦ πελάγους, ἐκ τε τῶν Ἀθηναίων ἐπιδιωχθεῖσαι καὶ πρὸς τῇ Κρήτῃ χειμασθεῖσαι, καὶ ἐπ' αὐτῆς σποράδες, πρὸς τὴν Πελοπόννησον κατηγέχθησαν, καταλαμβάνουσιν ἐν τῇ Κυλλήνῃ τρισκαίδεκα τριήρεις Λευκαδίων καὶ Ἀμπρακιστῶν καὶ Βρασίδαν τὸν Τίλλιδος ξύμβουλον Ἀλκίδαν ἐπεληλυθότα. 2. ἰβούλοντο γὰρ οἱ Λακεδαιμόνιοι, ὥς τῆς Λέσβου ἡμαρτήκεσαν, πλεόν τὸ ναυτικὸν ποιήσαντες ἐς

τὴν Κέρκυραν πλεῖσαι στασιάζουσιν, δάδεκα μὲν ταυτὶ μέντοι παρόντων Ἀθηναίων περὶ Ναύπακτον, πρὶν δὲ πλεόν τι ἐπιβεσθῆσαι ἐκ τῶν Ἀθηρῶν ναυτικόν, ὅπως προφθάσωσι· καὶ παρεσκευάζοντο ὃ τε Βρασίδας καὶ ὁ Ἀλκίδας πρὸς ταῦτα.

LXX. Οἱ γὰρ Κερκυραῖοι ἐστασίαζον, ἐπειδὴ οἱ αἰχμάλωτοι ἦλθον αὐτοῖς οἱ ἐκ τῶν περὶ Ἐπίδαμνον ναυμαχιῶν, ὑπὸ Κορινθίων ἀφεθέντες, τῷ μὲν λόγῳ ὀκτακοσίων ταλάντων τοῖς προξέτοις διηγνημένοι, ἔργῳ δὲ πεπεισμένοι Κορινθίοις Κέρκυραν προσποιῆσαι. καὶ ἔπαρσσαν οὗτοι, ἱκαστον τῶν πολιτῶν μεταίοντες, ὅπως ἀποστήσωσιν Ἀθηναίων τὴν πόλιν. 2. καὶ ἀφικομένης Ἀττικῆς τε τοῦ καὶ Κορινθίας πρὸςβεις ἀγούσων καὶ ἐς λόγους καταστάντων, ἐψηφίσαντο Κερκυραῖοι Ἀθηναίοις μὲν ξύμμαχοι εἶναι τὰ ξυγκείμενα, Πελοποννησίοις δὲ φίλοι, ὥσπερ καὶ πρότερον. 3. καὶ ἦν γὰρ Πειθίας ἐθελοπρόξενός τε τῶν Ἀθηναίων καὶ τοῦ δήμου προειστήκει, ὑπάγουσιν αὐτὸν οὗτοι οἱ ἄνδρες ἐς δίκην, λέγοντες Ἀθηναίοις τὴν Κέρκυραν καταδουλοῦν. 4. ὁ δὲ ἀποφυγὼν ἀνθυπάγει αὐτῶν τοὺς πλουσιωτάτους πέντε ἄνδρας, φάσκων τέμνειν χάρακας ἐκ τοῦ τε Διὸς ταμένους καὶ τοῦ Ἀλκίονος· ζημία δὲ καθ' ἑκάστην χάρακα ἐπέλυτο στατήρ. 5. ὀφλόντων δὲ αὐτῶν καὶ πρὸς τὰ ἱερὰ ἱκατῶν καθεζομένων διὰ πλῆθος τῆς ζημίας, ὅπως ταξάμενοι ἀποδῶσιν, ὁ Πειθίας, ἐτόγγατο γὰρ καὶ βουλῆς ὢν, πείθει ὥστε τῷ νόμῳ χρεῖσασθαι. 6. οἱ δ' ἐπειδὴ τῷ τε νόμῳ ἐξείργοντο καὶ ἅμα ἰσχυρότατος τὸν Πειθίαν, ἕως ἔτι βουλῆς ἔστι, μέλλειν τὸ πλεῖστον ἀναπεισεῖν τοὺς αὐτοὺς Ἀθηναίοις φίλους τε καὶ ἐχθροὺς νομίζουσιν, ξυνίστασθό τε, καὶ λαβόντες ἐγχειρίδια ἐξαπιναιῶς ἐς τὴν βουλὴν ἐσελθόντες, τὸν τε Πειθίαν κτείνουσι, καὶ ἄλλους τῶν τε βουλευτῶν καὶ ἰδιωτῶν ἐς ἐξήκοστα. οἱ δὲ τινες τῆς αὐτῆς γνώμης τῷ Πειθίᾳ ὀλίγοι ἐς τὴν Ἀττικὴν τριήρη κατέφυγον ἔτι παρούσαν. LXXI. δρᾶσαντες δὲ τοῦτο καὶ ξυγκαλίσαντες Κερκυραίους εἶπον ὅτι ταῦτα καὶ βέλτεστα εἴη καὶ ἥμισυ ἂν δουλωθεῖεν ὑπὲρ Ἀθηναίων, τό τε λοιπὸν μηδετέρους δέχεσθαι ἀλλ' ἢ μᾶλλον ἐσυχάζοντας, τὸ δὲ πλεόν πολέμιον ἡγεῖσθαι. ὥς δὲ εἶπον, καὶ ἐπικυρῶσαι ἠνάγκασιν τὴν γνώμην. 2. πέμπουσι δὲ καὶ ἐς τὰς Ἀθήνας εὐθύς πρὸςβεις περὶ τε τῶν πεπραγμένων διδάξοντας, ὥς ξυνέφερε, καὶ τοὺς ἐκεῖ καταπεφευγότας πείσοντας μηδὲν ἀρεπιτηδέμιον πράσσειν,

ὅπως μὴ τις ἐπιστραφῇ γίνηται. LXXII. ἔλθόντων δέ, οἱ Ἀθηναῖοι τοὺς τε πρέσβεις ὡς νεωτερίζοντας ξυλλαβόντες, καὶ ὅσους ἐπυσαν, κατέθετο ἐς Αἴγινα. 2. ἐν δὲ τούτῳ τῶν Κορινθίων οἱ ἔχοντες τὰ πράγματα ἔλθούσης τριήρους Κορινθίας καὶ Λακεδαιμονίων πρέσβων ἐπιτίθεται τῷ δήμῳ, καὶ μαχόμενοι ἐνίκησαν. 3. ἀφικομένης δὲ νυκτός, ὁ μὲν δῆμος ἐς τὴν ἀκρόπολιν καὶ τὰ μετέωρα τῆς πόλεως καταφεύγει, καὶ αὐτοῦ ξυλλεγόντες ἰδρυθῇ, καὶ τὸν Ἑλλάϊκὸν λιμένα εἶχον· οἱ δὲ τὴν τε ἀγορὰν κατέλαβον, ὅπου οἱ πολλοὶ ἔκουν αὐτῶν, καὶ τὸν λιμένα τὸν πρὸς αὐτῇ καὶ πρὸς τὴν ἡπειρον. LXXIII. τῇ δ' ὑστεραίᾳ ἡμιροβλίεσσιν τε ὀλίγα, καὶ ἐς τοὺς ἀγροὺς περιέπεμπον ἀμφοτέροι, τοὺς δούλους παρακαλοῦντές τε καὶ ἐλευθερίαν ὑποσχόμενοι· καὶ τῷ μὲν δήμῳ τῶν οἰκετῶν τὸ πλεῖθος παρεγένετο ξύμμαχον, τοῖς δ' ἐτέραις ἐκ τῆς ἡπείρου ἐπικούροι ὀκτακόσιοι. LXXIV. διαλυούσης δ' ἡμέρας μάχῃ αὐθις γίγνεται, καὶ νικᾷ ὁ δῆμος, χωρίων τε ἰσχύι καὶ πλήθει προέχων· αἱ τε γυναῖκες αὐτοῖς τοιμηρῶς ξυτεπιδάβοντο βάλλουσαι ἀπὸ τῶν οἰκετῶν τῷ καράμῳ καὶ παρὰ φράσιν ὑπομένουσιν τὸν θόρυβον. 2. γενομένης δὲ τῆς τροπῆς περὶ δεῖλην ὀρίαν, δέισαντες οἱ ὀλίγοι μὴ αὐτοβαῖν ὁ δῆμος τοῦ τε πεωρίου κρατήσεται, ἐπελθὼν καὶ σφᾶς διαφθείρειν, ἐμπιπρᾶσι τὰς οἰκίας τὰς ἐν κύλῳ τῆς ἀγορᾶς καὶ τὰς ξυνοικίας, ὅπως μὴ ἢ ἐφοδος, φειδόμενοι οὔτε οἰκίας οὔτε ἀλλοτρίας· ὥστε καὶ χρήματα πολλὰ ἐμπόρων κατακαύθη καὶ ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπιγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν. 3. καὶ οἱ μὲν πανσάμενοι τῆς μάχης ὡς ἐκότεροι ἡσυχάσαντες τὴν νύκτα ἐν φυλακῇ ἦσαν· καὶ ἡ Κορινθία ναὺς τοῦ δήμου κεντραγκότος, ὑπεξανήγαστο, καὶ τῶν ἐπικούρων οἱ πολλοὶ ἐς τὴν ἡπειρον λαθόντες διεκορίσθησαν. LXXV. τῇ δ' ἐπιγιγνομένη ἡμέρᾳ Νικόστρατος ὁ Αὐτρέφους, Ἀθηναίων στρατηγός, παραγίγνεται βοηθῶν ἐκ Ναυπάκτου δώδεκα ναυσὶ καὶ Μεσσηνίων πεντακοσίοις ὀπλίταις· ξύμβασίς τε ἔπρασσε, καὶ πείθει ὥστε ξυγγωρῆσαι ἀλλήλοις, δέκα μὲν ἄνδρας τοὺς αἰτιωτάτους κρῖναι, οἱ οὐκ εἴτι ἐμειναν, τοὺς δ' ἄλλους οἰκεῖν, σπονδὰς πρὸς ἀλλήλους ποιησαμένους· καὶ πρὸς Ἀθηναίους, ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν. 2. καὶ ὁ μὲν ταῦτα πράξας ἐμῆλθεν ἀποπλεῦσασθαι· οἱ δὲ τοῦ δήμου προστάται πείθουσιν αὐτὸν πέντε μὲν ναὺς τῶν

αὐτοὺς σφίσι καταλιπεῖν, ὅπως ἤσσαν τι ἐν κινήσει ὥσιν οἱ ἑναγείοι, ἔσας δὲ αὐτοὶ πληρώσαντες ἐν σφῶν αὐτῶν ξυμπέμψειν. 3. καὶ ὁ μὲν ξυνεχώρησεν, οἱ δὲ τοὺς ἐχθροὺς κατέλεγον ἐς τὰς ταῦς. δεύσαντες δὲ ἐκεῖνοι μὴ ἐς τὰς Ἀθήνας ἀποπεμφθῶσι καθίζουσιν ἐς τὸ τῶν Διοσκοῦρων ἱερόν. 4. Νικόστρατος δὲ αὐτοὺς ἀνίστη τε καὶ παραμυθεῖτο. ὡς δ' οὐκ ἔπειθεν, ὁ δῆμος ὀπισθεῖς ἐπὶ τῇ προφάσει ταύτῃ, ὡς οὐδὲν αὐτῶν ὑγιὲς διασσωμένον τῇ τοῦ μὴ ξυμπλεῖν ἔπεισι, τὰ τε ὅπλα αὐτῶν ἐκ τῶν οἰκιῶν ἔλαβε καὶ αὐτῶν τινὰς οἷς ἐπέτυχον, εἰ μὴ Νικόστρατος ἐκάλυψε, διέφθειραν αὖν. ὁρῶντες δ' οἱ ἄλλοι τὰ γιγνόμενα καθίζουσιν ἐς τὸ Ἡραῖον ἐκίται καὶ γίνονται οὐκ ἑλάσσους τετρακοσίον. ὁ δὲ δῆμος, δεύσας μὴ τι νεωτερίσωσιν, ἀνίστησί τε αὐτούς, πείσας, καὶ διακομίζει ἐς τὴν πρὸ τοῦ Ἡραίου νῆσον, καὶ τὰ ἐπιτήδεια ἐκείσε αὐτοῖς διεπέμπετο.

LXXVI. Τῆς δὲ στάσεως ἐν τούτῳ εὐσης, τετάρτῃ ἢ πέμπτῃ ἡμέρᾳ μετὰ τὴν τῶν ἀνδρῶν ἐς τὴν νῆσον διακομιδὴν, αἱ ἐκ τῆς Κυλλήνης Πελοποννησίου νῆες, μετὰ τὸν ἐκ τῆς Ἰωνίας πλοῦν ἐφορμοὶ εὐσαι, παραγίνονται τρεῖς καὶ πενήκοντα· ἔρχε δὲ αὐτῶν Ἀλκίδας, ὥσπερ καὶ πρότερον, καὶ Βρασιδᾶς αὐτῷ ξυμβουλος ἐπέπλει. ὁρμισάμενοι δὲ ἐς Σύβοτα λιμένα τῆς ἡπείρου ἅμα ἔφ' ἐπέπλειον τῇ Κερκύρᾳ. LXXVII. οἱ δὲ πολλῶν θορόβῳ, καὶ πεφοβημένοι τὰ τ' ἐν τῇ πόλει καὶ τὸν ἐπίπλοον, παρεσκευάζοντο τε ἅμα ἐξήκοντα ναῦς, καὶ τὰς αἰὲ πληρουμένας ἐξέπεμπον πρὸς τοὺς ἑναγείους, παραινούντων Ἀθηναίων σφᾶς τε εἶσαι πρῶτον ἐκπλεῦσαι, καὶ ὕστερον πείσαις ἅμα ἡκείνους ἐπιγαγέσθαι. 2. ὡς δὲ αὐτοῖς πρὸς τοῖς πολεμίοις ἦσαν σποράδες αἱ νῆες, δύο μὲν εὐθὺς ἡτόμολησαν, ἐν ἑτέραις δὲ ἀλλήλεις οἱ ἐμπελόντες ἐμάχοντο· ἦν δὲ οὐδεὶς κόσμος τῶν ποιουμένων. 3. ἰδόντες δὲ οἱ Πελοποννησίοι τὴν ταραχὴν εἴκοσι μὲν ναυσὶ πρὸς τοὺς Κερκυραίους ἐτάξαντο, ταῖς δὲ λοιπαῖς πρὸς τὰς δώδεκα ταῦς τῶν Ἀθηναίων, ὧν ἦσαν αἱ δύο Σαλαμινία καὶ Πάραλος. LXXVIII. καὶ οἱ μὲν Κερκυραῖοι κακῶς τε καὶ κατ' ὀλίγας προσπίπτοντες ἑταλαιπωροῦντο καθ' αὐτούς· οἱ δ' Ἀθηναῖοι, φοβούμενοι τὸ πλῆθος καὶ τὴν περικύκλωσιν, ἀθρόαις μὲν οὐ προσέπιπτον, οὐδὲ κατὰ μέσον ταῖς ἐφ' ἑαυτοὺς τεταγμέναις, προσβαλόντες δὲ κατὰ κέρας, καταδιύουσι μίαν ναῦν. καὶ μετὰ ταῦτα κύκλον ταξαμένων αὐτῶν περιέπλεον



καὶ ἐπειρώτο θορβεῖν. 2. γόντες δὲ οἱ πρὸς τοῖς Κερκυραίοις καὶ δεισάντες μὴ ὅπως ἐν Ναυπάκῳ γένοιτο ἐπιβοηθοῦσι· καὶ γεγόμεναι ἄθροαι αἱ νῆες ἅμα τὸν ἐπίπλουν τοῖς Ἀθηναίοις ποιοῦντο. 3. οἱ δ' ὑπεχώρουν ἤδη πρῦμνα κρουόμενοι· καὶ ἅμα τὰς τῶν Κερκυραίων ἐβούλοντο προκαταφυγεῖν, ὅτι μάλιστα ἐαυτῶν σχολῇ τε ὑποχωροῦντων, καὶ πρὸς σφᾶς τεταγμένων τῶν ἐναντίων. 4. ἡ μὲν οὖν ναυμαχία, τοιαύτη γενομένη, ἐτελεύτα ἐς ἡλίον δύσω.

LXXIX. Καὶ οἱ Κερκυραῖοι, δεισάντες μὴ σφίσιν ἐπιπλεύσαντες ἐπὶ τὴν πόλιν, ὡς κρατοῦντες, οἱ πόλεμιοι, ἢ τοὺς ἐκ τῆς νήσου ἀναλάβωσιν, ἢ καὶ ἄλλο τι τεωτερίσωσι, τοὺς τε ἐκ τῆς νήσου πάλιν ἐς τὸ Ἡραῖον διεκόμισαν καὶ τὴν πόλιν ἐφύλασσον. 2. οἱ δ' ἐπὶ μὲν τὴν πόλιν οὐκ ἐτόλμησαν πλεῦσαι κρατοῦντες τῇ ναυμαχίᾳ, τρεῖς δὲ καὶ δέκα ταῦς ἔχοντες τῶν Κερκυραίων ἀπέπλευσαν ἐς τὴν ἡπειρον ὅθενπερ ἀνηγάγοντο. 3. τῇ δ' ὕστεραίᾳ ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλευσεν, καίπερ ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας· καὶ Βρασίδου παραινοῦντος, ὡς λέγεται, Ἀλκίδα, ἰσοψήφου δὲ οὐκ ὄντος· ἐπὶ δὲ τὴν Λευκίμην τὸ ἀκρωτήριον ἀποβάττες ἐπόρθουν τοὺς ἀγρούς. LXXX. ὁ δὲ δῆμος τῶν Κερκυραίων ἐν τούτῳ, περιδεῖς γεγόμενος μὴ ἐπιπλεύσωσιν αἱ νῆες, τοῖς τε ἰκέταις ἤεσαν ἐς λόγους καὶ τοῖς ἄλλοις, ὅπως σωθήσεται ἡ πόλις. καὶ τινες αὐτῶν ἐπεισαν ἐς τὰς ταῦς ἐσβῆναι· ἐπλήρωσαν γὰρ ὁμῶς τριάκοντα [προσδεχόμενοι τὸν ἐπίπλουν]. 2. οἱ δὲ Πελοποννήσιοι μέχρι μίσου ἡμέρας θηώσαντες τὴν γῆν, ἀπέπλευσαν, καὶ ὑπὸ νύκτα αὐτοῖς ἐφρυκτωρήθησαν ἐξήκοντα νῆες Ἀθηναίων προσπλέονσαι ἀπὸ Λευκάδος· ἃς οἱ Ἀθηναῖοι, πυνθανόμενοι τὴν στάσιν καὶ τὰς μετ' Ἀλκίδου ναῦς ἐπὶ Κέρκυραν μελλούσας πλεῖν, ἀπέστειλαν, καὶ Εὐρυμέδοντα τὸν Θουκλέους στρατηγόν. LXXXI. οἱ μὲν οὖν Πελοποννήσιοι τῆς νυκτὸς εὐθύς κατὰ τάχος ἐκομίζοντο ἐπ' οἶκον παρὰ τὴν γῆν· καὶ ὑπερενεγκόντες τὸν Λευκαδίων ἰσθμὸν τὰς ταῦς, ὅπως μὴ περιπλέοντες ὁφθῶσιν, ἀποκομίζονται. 2. Κερκυραῖοι δέ, αἰσθόμενοι τὰς τε Ἀττικὰς ναῦς προσπλεύσας, τὰς τε τῶν πολεμίων οἰχομένας, λαβόντες τοὺς τε Μεσσηνίους ἐς τὴν πόλιν ἤγαγον πρότερον ἔξω ὄντας, καὶ τὰς ταῦς περιπλεῦσαι καλεῦσαντες ἃς ἐπλήρωσαν ἐς τὸν Ἰλλυαῖκὸν λιμένα, ἐν ὅσῳ περιεκομίζοντο, τῶν ἐχθρῶν εἴ τινα λάβοιεν, ἀπέκτεινον· καὶ ἐκ τῶν νεῶν ὅσους ἐπεισαν ἐσβῆναι ἐκβιβάζοντες ἀπεχώρησαν,

ἐς τὸ Ἡραῖον τα ἔλθόντες τῶν ἱκετῶν ὡς παρτήκοντα ἄνδρας δέ-  
 κην ὑποσχεῖν ἔπεισαν καὶ κατέγνωσαν πάντων θάνατον. 3. οἱ δὲ  
 πολλοὶ τῶν ἱκετῶν, ὅσοι οὐκ ἐπείσθησαν, ὡς ἐώρων τὰ γινόμενα,  
 διέφθειραν αὐτοῦ ἐν τῷ ἱερῷ ἀλλήλους καὶ ἐκ τῶν δένδρων τινὲς  
 ἀπήγγοντο, οἱ δ' ὡς ἕκαστοι ἐδύναντο ἀνηλοῦντο. 4. ἡμέρας τε  
 ἑπτὰ, αἷς ἀφικόμενος ὁ Εὐρυμέδων ταῖς ἐξήκοντα ταυσι παρίμενε,  
 Κερκυραῖοι σφῶν αὐτῶν τοὺς ἐχθροὺς δοκοῦντας εἶναι ἐφόνευσαν,  
 τὴν μὲν αἰτίαν ἐπιφέροντες τοῖς τὸν δῆμον καταλύουσιν, ἀπέθανον  
 δέ τινες καὶ ἰδίας ἐχθρας ἔνεκα, καὶ ἄλλοι χρημάτων σφίσιν ὀφει-  
 λομένων ὑπὸ τῶν λαβόντων. 5. πᾶσά τε ἰδέα κατέστη θανάτου,  
 καὶ οἷον φιλεῖ ἐν τῷ τοιούτῳ γίγνεσθαι, οὐδὲν ὅ,τι οὐ ξυνέβη καὶ  
 ἔτι περαιτέρω. καὶ γὰρ πατὴρ παῖδα ἀπέκτεινε καὶ ἀπὸ τῶν ἱερῶν  
 ἀπεσπῶντο καὶ πρὸς αὐτοῖς ἐκτείνοντο, οἱ δὲ τινες καὶ περιουλο-  
 δομηθέντες ἐν τοῦ Διονύσου τῷ ἱερῷ ἀπέθανον. 6. οὕτως ὥμῃ  
 στάσις προῦχώρησε· καὶ ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτῃ ἔγνα-  
 το, LXXXII. ἐπεὶ ὕστερόν γε καὶ πᾶν, ὡς εἰπεῖν, τὸ Ἑλληνικὸν  
 ἐκινήθη, διαφορῶν οὐσῶν ἑκασταχοῦ τοῖς τε τῶν δῆμων προ-  
 στάταις τοὺς Ἀθηναίους ἐπάγεσθαι καὶ τοῖς ὀλίγοις τοὺς Λακε-  
 δαιμονίους, καὶ ἐν μὲν εἰρήνῃ οὐκ ἂν ἐχόντων πρόφασιν, οὐδ' ἐτοι-  
 μων παρακαλεῖν αὐτούς· πολεμουμένων δέ, καὶ ξυμμαχίας ἅμα  
 ἑκατέρους τῇ τῶν ἐναντίων κακώσει, καὶ σφίσιν αὐτοῖς ἐκ τοῦ αὐ-  
 τοῦ προσποιήσει, ῥαδίως αἱ ἐπαγωγαὶ τοῖς νεωτερίζειν τι βουλο-  
 μένοις ἐπορίζοντο. 2. καὶ ἐπέπεσε πολλὰ καὶ χαλεπὰ κατὰ στά-  
 σιν ταῖς πόλεσι, γινόμενα μὲν καὶ ἀεὶ ἐσόμενα, ἕως ἂν ἡ αὐτὴ  
 φύσις ἀνθρώπων ᾗ, μᾶλλον δὲ καὶ ἡσυχαιτέρα καὶ τοῖς εἶδεσι διηλ-  
 λαγμένα, ὡς ἂν ἕκασται αἱ μεταβολαὶ τῶν ξυνηχιῶν ἐφιστῶνται.  
 ἐν μὲν γὰρ εἰρήνῃ καὶ ἀγαθοῖς πράγμασιν αἱ τε πόλεις καὶ οἱ ἰδιώ-  
 ται ἀμείνους τὰς γνώμας ἔχουσι διὰ τὸ μὴ ἐς ἀκουσίους ἀνάγκας  
 πίπτειν· ὁ δὲ πόλεμος, ὕφελὼν τὴν εὐπορίαν τοῦ καθ' ἡμέραν, βί-  
 αιος διδάσκαλος καὶ πρὸς τὰ παρόντα τὰς ὁρὰς τῶν πολλῶν  
 ὁμοιοῖ. 3. ἐστασίαζέ τε οὖν τὰ τῶν πόλεων, καὶ τὰ ἐφυστερίζοντά  
 πον, πύσσει τῶν προγενομένων, πολὺν ἐπέφερε τὴν ὑπερβολὴν τοῦ  
 καινοῦσθαι τὰς διανοίας τῶν ἐ' ἐπιχειρήσεων περιεσχρήσει καὶ τῶν  
 τιμωριῶν ἀτοπίᾳ. 4. καὶ τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐς  
 τὰ ἔργα ἀντήλλαξαν τῇ δικαιοσίᾳ. τόλμα μὲν γὰρ ἀλόγιστος ἀν-  
 δρεία φιλέταιρος ἐνομίσθη, μέλλησις δὲ προφηθὲς δειλία ἐνπρεπής,

τὸ δὲ σῶφρον τοῦ ἀνάνδρου πρόσχημα, καὶ τὸ πρὸς ἅπαν ξυνετὸν ἐπὶ πᾶν ἀργόν· τὸ δ' ἐμπλήκτως ὀξὺν ἄνδρὸς μοῖρα προσετέθη, ἀσφάλεια δὲ τὸ ἐπιβουλεύεσθαι, ἀποτροπὴς πρόφασις εὐλογος. 5. καὶ ὁ μὲν χαλεπαίνων πιστὸς αἰεὶ, ὁ δ' ἀντιλέγων ἀντὶ ὅπουτος. ἐπιβουλεύσας δὲ τις τυχὼν ξυνετὸς καὶ ὑπονοήσας ἔτι δεινότερος· προβουλεύσας δέ, ὅπως μὴδὲν αὐτῶν δεήσει, τῆς τε ἐταιρίας διαλυτῆς καὶ τοῦς ἐναντίους ἐκπεπληγμένους. ἀπλῶς δὲ ὁ φθάσας τὸν μέλλοντα κακόν τι δοῦν ἐπηρεῖτο, καὶ ὁ ἐπιχειλύνσας τὸν μὴ διατοσύνμενον. 6. καὶ μὴν καὶ τὸ ξυγγενὲς τοῦ ἐταιρικοῦ ἄλλοτριώτερον ἐγένετο διὰ τὸ ἐτοιμότερον εἶναι ἀπροφασίστως τολμᾶν· οὐ γὰρ μετὰ τῶν κειμένων νόμων ὠγαλείας αἱ τριαίνται ξύνοδοι, ἀλλὰ παρὰ τοὺς καθεστῶτας πλεονεξίαι. καὶ τὰς ἐς σφᾶς αὐτοὺς πίστις οὐ τῷ θεῷ νόμῳ μᾶλλον ἐκρατύνοντο ἢ τῇ κοινῇ τι παρανομῆσαι. 7. τὰ τε ἀπὸ τῶν ἐναντίων καλῶς λεγόμενα ἐνδέχοντο ἔργων φυλακῇ, εἰ προὔχοιεν, καὶ οὐ γενναιότητι. ἀντιτιμωρήσασθαι τέ τινα περὶ πλείονος ἢν ἢ αὐτὸν μὴ προπαθεῖν. καὶ ὅρκοι εἴ που ἔρα γένοιτο ξυναλλαγῆς, ἐν τῷ αὐτίκῃ πρὸς τὸ ἄπορον ἐκατέρω διδόμενοι ἴσχυον οὐκ ἐχόντων ἄλλοθεν δίναμιν· ἐν δὲ τῷ παρατηχόντι ὁ φθάσας θαρσῆσαι, εἰ ἴδοι ἄφρακτον, ἥδιον διὰ τὴν πίστιν ἐτιμωρεῖτο ἢ ἀπὸ τοῦ προφανοῦς, καὶ τό τε ἀσφαλὲς ἐλογίζετο καὶ ὅτι ἀπάτη περιγερόμενος ξυνέσεως ἀγώνισμα προσελάμβανε. ὥστων δ' οἱ πολλοὶ κακοῦργοι ὄντες δεξιοὶ κέκληνται ἢ ἀμαθεῖς ἀγαθοί, καὶ τῷ μὲν αἰσχύνονται, ἐπὶ δὲ τῷ ἀγαλλονται. 8. πάντων δ' αὐτῶν αἴτιον ἀρχὴ ἢ διὰ πλεονεξίαν καὶ φιλοτιμίαν· ἐκ δ' αὐτῶν καὶ ἐς τὸ φιλονεικεῖν καθισταμένων τὸ πρόθυμον. οἱ γὰρ ἐν ταῖς πόλεσι προστάντες μετ' ὀνόματος ἐκατέροι εὐπρεποῦς, πλήθους τε ἰσονομίας πολιτικῆς καὶ ἀριστοκρατίας σῶφρονος προτιμήσει, τὰ μὲν κοινὰ λόγῳ θεραπεύοντες ἄθλα ἐποιῶντο, παντὶ δὲ ἐρόπῃ ἀγωνιζόμενοι ἀλλήλων περιγίγνεσθαι ἐτόλμησάν τε τὰ δεινότερα ἐπεξήσσαν τε, τὰς τιμωρίας ἔτι μαῖζους, οὐ μέχρι τοῦ δικαίου καὶ τῇ πόλει ξυμφέρον προτιθέοντες, ἐς δὲ τὸ ἐκατέροις πονεῖν αἰεὶ ἡδονῇ ἔχον ὀρίζοντες, καὶ ἢ μετὰ ψήφου ἀδίκου καταγνώσεως, ἢ χειρὶ, κτώμενοι τὸ κρατεῖν, ἐτοιμοὶ ἦσαν τὴν αὐτίκα φιλονεικίαν ἐκπιμπλάναι. ὥστε εὐσεβίᾳ μὲν οὐδέτεροι ἐνόμιζον, εὐπρεπείᾳ δὲ λόγου οἷς ξυμβαίῃ ἐπιφθόνως τι διαπραΰνασθαι, ἄμεινον ἤκουν. τὰ δὲ μέγα τῶν πολιτῶν ὑπ' ἀμφοτέρων, ἢ ὅτι οὐ ξυνεχωνίζοντο ἢ

φθάνῃ τοῦ παρῆναι διαφθείρετο. LXXXIII. οὕτω πᾶσα ἰδέα κατέστη κακοτροπίας διὰ τὴς στάσεις τῇ Ἑλληνικῇ, καὶ τὸ εὐη-  
θες, οὐ τὸ γενναῖον πλεῖστον μετέχει, καταγελασθὲν ἠφανίσθη, τὸ  
δὲ ἀντιτεσάχθαι ἀλλήλοις τῇ γνώμῃ ἀπίστως ἐπὶ πολὺ διήνεγκεν.  
2. οὐ γὰρ ἦν ὁ διαλύσων οὔτε λόγος ἐχυρὸς οὔτε ὅρκος φοβερός,  
κρείσσους δὲ ὄντες ἅπαντες λογισμῷ ἐς τὸ ἀνέλπιστον τοῦ βαβαί-  
ου, μὴ παθεῖν μᾶλλον προσκόπουν ἢ πιστεῦσαι ἐδύναντο. 3. καὶ  
οἱ φανυλότεροι γνώμῃν ὡς τὰ πλείω περιεγίγνοντο· τῇ γὰρ δεδι-  
σθαι τὸ τε αὐτῶν ἐνδεῆς καὶ τὸ τῶν ἐναντίων ξυνετόν, μὴ λόγοις τε  
ἡσσονος ὦσι, καὶ ἐκ τοῦ πολυτρόπου αὐτῶν τῆς γνώμης φθάσει  
προεπιβουλεύομενοι, τολμηρῶς πρὸς τὰ ἔργα ἐχώρουν. 4. οἱ δὲ  
καταφρονοῦντες κἂν προαισθῆσθαι καὶ ἔργῳ οὐδὲν σφᾶς δεῖν λαμ-  
βάνειν ἢ γνώμῃ ἔξεστιν ἄφρακτοι μᾶλλον διαφθείρετο.

LXXXIV. Ἐν δ' οὖν τῇ Κερκύρᾳ τὰ πολλὰ αὐτῶν προστολ-  
μήθη, καὶ ὅποσα ὕβρει μὲν ἀρχόμενοι τὸ πλεόν ἢ σωφροσύνη ὑπὸ  
τῶν τὴν τιμωρίαν παρασχόντων οἱ ἀνταμυνόμενοι δράσειαν, πενίας  
δὲ τῆς εἰσθυίας ἀπαλλαξείοντες τινες, μάλιστα δ' ἂν διὰ πάθους  
ἐπιθυμοῦντες τὰ τῶν πέλας ἔχειν, παρὰ δίκης γιγνώσκουσιν, οἳ τε  
μὴ ἐπὶ πλεονεξίᾳ ἀπὸ ἴσου δὲ μάλιστα ἐπιόντες, ἀπαιδευσίᾳ ὀργῆς  
πλεῖστον ἐκφερόμενοι ὁμῶς καὶ ἀπαραιτήτως ἐπέλθοισιν. 2. ξυν-  
ταραχθέντος τε τοῦ βίου ἐς τὸν καιρὸν τοῦτον τῇ πόλει, καὶ τῶν  
νόμων κρατήσασα ἡ ἀνθρωπεῖα φύσις, εἰσθυῖα καὶ παρὰ τοὺς  
νόμους ἀδικεῖν, ἀσμένῃ ἐδήλωσεν ἀκρατῆς μὲν ὀργῆς οὕσα, κρείσ-  
σων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προσχόντος· οὐ γὰρ ἂν τοῦ  
τε ὁσίου τὸ τιμωρεῖσθαι προὔτιθεσαν τοῦ τε μὴ ἀδικεῖν τὸ κατ-  
δαίνειν, ἐν ᾧ μὴ βλάπτουσαν ἰσχὺν εἶχε τὸ φθονεῖν. ἀξιοῦσι τε  
τοὺς κοινοὺς περὶ τῶν τοιούτων οἱ ἀνθρωποὶ νόμους, ἀπ' ὧν ἅπα-  
σιν ἐλπίς ὑπόκειται σφαλεῖσι κἂν αὐτοὺς διασώζεσθαι, ἐν ἄλλων  
τιμωρίαις προκαταλύειν καὶ μὴ ὑπολείπεσθαι, εἴ ποτε ἄρα τις κω-  
δυνεύσας τινὸς δεῖσεται αὐτῶν.

LXXXV. Οἱ μὲν οὖν κατὰ τὴν πόλιν Κερκυραῖοι τοιαύταις  
ὀργαῖς ταῖς πρώταις ἐς ἀλλήλους ἐχρήσαντο, καὶ ὁ Εὐρυμέδων καὶ  
οἱ Ἀθηναῖοι ἀπέπλευσαν ταῖς τανυσίν· 2. ὕστατον δὲ οἱ φεύγοντες  
τῶν Κερκυραίων, διασώθησαν γὰρ αὐτῶν ἐς πεντακοσίους, τεῖχῃ τε  
λαβόντες, ἃ ἦν ἐν τῇ ἡπείρῳ, ἐκράτουν τῆς πέρας οἰκίας γῆς καὶ  
ἐξ αὐτῆς ὀρμώμενοι ἐληγίζοντο τοὺς ἐν τῇ νήσῳ καὶ πολλὰ ἐβλάπταν,

καὶ λιμὸς ἰσχυρὸς ἐγένετο ἐν τῇ πόλει. 3. ἐπρασβεύοντο δὲ καὶ ἐς τὴν Λακεδαιμόνα καὶ Κόρινθον παρὶ καθέδου· καὶ ὥς οὐδὲν αὐτοῖς ἐπράσσετο, ὕστερον χρόνῳ πλοῖα καὶ ἐμπόρους παρὰ σκευασάμενοι διέβησαν ἐς τὴν νῆσον, ἐξικασίαι μάλιστα οἱ πάντες, 4. καὶ τὰ πλοῖα ἐμπρήσαντες, ὅπως ἀλόγνοια ἢ τοῦ ἄλλο τι ἢ κρατεῖν τῆς γῆς, ἀναβάντες ἐς τὸ ὄρος τὴν Ἰστώνην ταῖχος ἐτοιμοδομησάμενοι ἐφθειρον τοὺς ἐν τῇ πόλει καὶ τῆς γῆς ἐκράτεον.

LXXXVI. Τοῦ δ' αὐτοῦ θέρους τελευτῶντος Ἀθηναῖοι εἴκοσι ναῦς ἐστείλαν ἐς Σικελίαν καὶ Λάχνηα τὸν Μελανώπου στρατηγὸν αὐτῶν καὶ Χαροιάδην τὸν Εὐφιλῆτον. 2. οἱ γὰρ Συρακοῖσιοι καὶ Λεοντίνοι ἐς πόλεμον ἀλλήλοις καθέστασαν. ξύμμαχοι δὲ τοῖς μὲν Συρακοσίοις ἦσαν, πλὴν Καμαριναῖοι, αἱ ἄλλαι Λωρίδες πόλεις, αἵπερ καὶ πρὸς τὴν τῶν Λακεδαιμονίων τὸ πρῶτον, ἀρχομένην τοῦ πολέμου ξυμμαχίαν ἐτάχθησαν, οὐ μέντοι ξυνοπολέμησάν γε· τοῖς δὲ Λεοντίνοις αἱ Χαλκιδικαὶ πόλεις καὶ Καμάρια· τῆς δὲ Ἰταλίας Λοκροὶ μὲν Συρακοσίων ἦσαν, Ῥηγῖνοι δὲ κατὰ τὸ ξυγγενὲς Λεοντίων. 3. ἐς οὖν τὰς Ἀθήνας πέμφαντες οἱ τῶν Λεοντίων ξύμμαχοι, κατὰ τε παλαιὰν ξυμμαχίαν καὶ ὅτι Ἴωνες ἦσαν, παίθουσι τοὺς Ἀθηναίους πέμψαι σφίσι ναῦς· ὑπὸ γὰρ τῶν Συρακοσίων τῆς τε γῆς εἰργατο καὶ τῆς θαλάσσης. 4. καὶ ἐπεμψαν οἱ Ἀθηναῖοι τῆς μὲν οἰκιστέρας προφάσει, βουλόμενοι δὲ μήτε οἷτον ἐς τὴν Πελοπόννησον ἄγεσθαι αὐτόθεν, πρόπειράν τε ποιούμενοι αἱ σφίσι δυνατὰ εἶη τὰ ἐν τῇ Σικελίᾳ πράγματα ὑποχείρια γενέσθαι. 5. καταστάντες οὖν ἐς Ῥήγιον τῆς Ἰταλίας τὸν πόλεμον ἐπιοῦντο μετὰ τῶν ξυμμάχων. καὶ τὸ θῆρος ἐτελεύτα.

LXXXVII. Τοῦ δ' ἐπιγρηγομένου χειμῶνος ἡ πόσις τὸ δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις, ἐκλιπούσα μὲν οὐδένα χρόνον τὸ παντάπασιν, ἐγένετο δὲ τις ὁμως διακοπή. 2. παρέμεινε δὲ τὸ μὲν ὕστερον οὐκ ἔλασσαν ἐνιαυτοῦ, τὸ δὲ πρότερον καὶ δύο ἔτη, ὥστε Ἀθηναίων γε μὴ εἶναι ὅ,τι μᾶλλον ἐκάκωσε τὴν θύραμιν. 3. τετρακοσίων γὰρ ὁπλιτῶν καὶ τετρακοσυχίλων οὐκ ἔλασσον ἀπέθανον ἐκ τῶν τάξεων καὶ τριακοσίων ἱππέων, τοῦ δὲ ἄλλον ὄχλον ἀνεξέυρετος ἀριθμὸς. 4. ἐγένοντο δὲ καὶ οἱ πολλοὶ τότε σιςμοὶ τῆς γῆς, ἐν τε Ἀθήναις καὶ ἐν Εὐβοίᾳ καὶ ἐν Βοιωτοῖς καὶ μάλιστα ἐν Ὀρχομενῷ καὶ Βοιωτίᾳ.

**LXXXVIII.** Καὶ οἱ μὲν ἐν Σικελίᾳ Ἀθηναῖοι καὶ Ῥηῖοι τοῦ αὐτοῦ χειμῶτος τριάκοντα ναυσὶ στρατεύουσιν ἐπὶ τὰς Διόλου νήσους καλουμένας· θέρους γὰρ δι' ἀνδρίαν ἀδύνατα ἦν ἐπιστρατεύειν. 2. νύμνεται δὲ Αἰπαραῖοι αὐτάς, Κριδίων ἄποικοι ὄντες. οἰκοῦσι δ' ἐν μιᾷ τῶν νήσων οὐ μεγάλη, καλεῖται δὲ Αἰπάρα· τὰς δὲ ἄλλας ἐκ ταύτης ὁρμώμετοι γιωργοῦσι Διδύμην καὶ Στρογγύλην καὶ Ἰεράν. 3. νομίζουσι δὲ οἱ ἐκεῖνι ἄνθρωποι ἐν τῇ Ἰερᾷ ὡς ὁ Ἥφαιστος χαλκνεύει, ὅτι τὴν τύκτα φαίνεται πῦρ ἀναδιδούου πολὺ καὶ τὴν ἡμέραν καπνόν. κείνται δὲ αἱ νῆσοι αὐταὶ κατὰ τὴν Σικελῶν καὶ Μεσσηνίων γῆν, ξύμμαχοι δ' ἦσαν Συρακοσίων. 4. τεμόντες δ' οἱ Ἀθηναῖοι τὴν γῆν, ὡς οὐ προσεχώρουν, ἀπέπλευσαν εἰς τὸ Ῥήγιον. καὶ ὁ χειμὼν ἐτελεύτα καὶ πέμπτον ἔτος ἐτελεύτα τῷ πολέμῳ τῷδε ὃν Θουκυδίδης ξυγγράψαν.

**LXXXIX.** Τοῦ δ' ἐπιγιγνομένου θέρους Παλοποννήσιοι καὶ οἱ ξύμμαχοι μέχρι μὲν τοῦ ἰσθμοῦ ἦλθον, ὡς εἰς τὴν Ἀττικὴν ὁρμαλῶντες, Ἀγιδος τοῦ Ἀρχιδάμου ἡγουμένου, Λακεδαιμονίων βασιλείῳ, σεισμῶν δὲ γενομένων πολλῶν ἀπετραπόντο πάλιν καὶ οὐκ ἐγένετο ἰσβολή. 2. καὶ περὶ τούτους τοὺς χρόνους τῶν σεισμῶν κατεχόντων, τῆς Εὐβοίας ἐν Ὀρεβίαις ἡ θάλασσα ἐπιλθοῦσα ἀπὸ τῆς τότε οὔσης γῆς καὶ κοματωθεῖσα ἐπῆλθε τῆς πόλεως μέρος τι, καὶ τὸ μὲν κατέκλυσε, τὸ δ' ὑπενώστησε, καὶ θάλασσα τὴν ἰσθμὸν πρότερον οὔσα γῆ· καὶ ἀνθρώπους διέφθειρεν, ὅσοι μὴ εἰδύνατο φθῆναι πρὸς τὰ μετώρα ἀναδραμόντες. 3. καὶ περὶ Ἀταλάντην τὴν ἐπὶ Λοκροῖς τοῖς Ὀποντιείοις νῆσον παραπληαία γίγνεται ἐπὶ κλύσει, καὶ τοῦ τε φρονεῖον τῶν Ἀθηναίων παρῆκε, καὶ δύο νεῶν ἀνελκυσμένων τὴν εἰέραν κατέαξεν. 4. ἐγένετο δὲ καὶ ἐν Παπαρήθῳ κέματος ἐπαναχώρησις τις, οὐ μέντοι ἐπὶ κλύσέ γε· καὶ σεισμός τοῦ τείχους τι κατέβαλε καὶ τὸ πρυτανεῖον καὶ ἄλλας οἰκίας ὀλίγας. 5. αἵτιον δ' ἔγωγε νομίζω τοῦ τοιοῦτου, ἢ ἰσχυρότατος ὁ σεισμός ἐγένετο, κατὰ τοῦτο ἀποστέλλειν τε τὴν θάλασσαν καὶ ἐξαπίσης πάλιν ἐπισπωμένην βιαιότερον τὴν ἐπὶ κλύσειν ποιεῖν· ἄνευ δὲ σεισμοῦ οὐκ ἂν μοι δοκᾷ τὸ τοιοῦτο ξυμβῆναι γενέσθαι.

**XC.** Τοῦ δ' αὐτοῦ θέρους ἐπολέμουν μὲν καὶ ἄλλοι, ὡς ἐκαστοὶς ξυμβῆβαιεν ἐν τῇ Σικελίᾳ, καὶ αὐτοὶ οἱ Σικελιώται ἐπ' ἀλλήλους στρατεύοντες, καὶ οἱ Ἀθηναῖοι ξὺν τοῖς σφετέραις

ξυμμαχοίς· ἃ δὲ λόγῳ μάλιστα ἄξια ἢ μετὰ τῶν Ἀθηναίων οἱ ξυμμαχοὶ ἔπραξαν ἢ πρὸς τοὺς Ἀθηναίους οἱ ἀντιπολέμιοι, τούτων μετῴησμαι. 2. Χαροιάδου γὰρ ἤδη τοῦ Ἀθηναίων στρατηγεῦ τεθνηκότος ὑπὸ Συρακεσίων πολέμῳ, Λάχης ἄπασαν ἔχων τῶν νεῶν τὴν ἀρχήν, ἐστράτευσεν μετὰ τῶν ξυμμαχῶν ἐπὶ Μυλὰς τὰς τῶν Μεσσηνίων. ἔτυχον δὲ δύο φυλαὶ ἐν ταῖς Μυλαῖς τῶν Μεσσηνίων φρουροῦσαι, καὶ τινα καὶ ἐνέδραν παποιημένοι τοῖς ἀπὸ τῶν νεῶν. 3. οἱ δὲ Ἀθηναῖοι καὶ οἱ ξυμμαχοὶ τούτους τε ἐκ τῆς ἐνέδρας τρέπονσι καὶ διαφθείρουσι πολλοὺς, καὶ τῷ ἐξέματι περσβαλόντες ἠνάγκασαν ὁμολογῆσαι τὴν τε ἀκρόπολιν παραδοῦναι καὶ ἐπὶ Μεσσήνῃν ξυστρατεῦσαι. 4. καὶ μετὰ τοῦτο, ἐπειθόστων οἱ Μεσσήνιοι τῶν τε Ἀθηναίων καὶ τῶν ξυμμαχῶν προσεχώρησαν καὶ αὐτοί, ὁμήρους τε δότες καὶ τάλλα πιστὰ παρασχόμενοι.

XCI. Τοῦ δ' αὐτοῦ θίρους οἱ Ἀθηναῖοι τριάνοντα μὲν ναῦς ἐστείλαν περὶ Πελοπόννησον, ὥς ἐστρατῆγαι Δημοσθένης τε ὁ Ἀλκισθένης καὶ Προκλῆς ὁ Θεοδώρου, ἐξήκοντα δὲ εἰς Μῆλον καὶ διοχιλίους ὀπλίτας, ἐστρατῆγαι δὲ αὐτῶν Νικίας ὁ Νικηράτου. 2. τοὺς γὰρ Μηλίους ὄντας νησιώτας καὶ οὐκ ἐθῶντας ὑπαικούειν οἷδ' εἰς τὸ αὐτῶν ξυμμαχικὸν εἶναι ἐβούλοντο προσαγαγεῖσθαι. 3. ὥς δὲ αὐτοῖς δρουμένης τῆς γῆς οὐ προσεχώρουν, ἄραντες ἐκ τῆς Μήλου αὐτοὶ μὲν ἔπλευσαν εἰς Ὀρωπὸν τῆς πέρας γῆς, ὑπὸ νύκτα δὲ σχόντες, εὐδὺς ἐπορεύοντο οἱ ὀπλίται ἀπὸ τῶν νεῶν περὶ εἰς Τανάγραν τῆς Βοιωτίας. 4. οἱ δ' ἐκ τῆς πόλεως παύθημ' Ἀθηναῖοι Ἰσπανίκου τε τοῦ Καλλίου στρατηγοῦντος καὶ Εὐρυμίδου τοῦ Θουκλίου ἀπὸ σημείου εἰς τὸ αὐτὸ κατὰ γῆν ἀπῆλθον. 5. καὶ στρατοπεδευσάμενοι ταύτην τὴν ἡμέραν ἐν τῇ Τανάγρα, ἐθήκον καὶ ἐνηλίσαντο. καὶ τῇ ὑστεραίᾳ μάχῃ κρατήσαντες τοὺς ἐπεξελθόντας τῶν Ταναγραίων, καὶ Θηβαίους τινὰς προσβεβηθηκότας, καὶ ὅπλα λαβόντες καὶ τροπαῖον στήσαντες, ἀνεχώρησαν, οἱ μὲν εἰς τὴν πόλιν, οἱ δὲ ἐπὶ τὰς ναῦς. 6. καὶ παραπλεύσας ὁ Νικίας ταῖς ἐξήκοντα ναυσὶ, τῆς Λοκρίδος τὰ ἐπιθαλάσσια ἔεμε, καὶ ἀνεχώρησεν ἐπ' οἶκον.

XCII. Ὑπὸ δὲ τὸν χρόνον τοῦτον Λακεδαιμόνιοι Ἡράκλειον τὴν ἐν Τραχινίαις ἀποικίαν καθίσταντο ἀπὸ τοιαύτης γνώμης. 2. Μηλιῆς οἱ ξύμπαρτες εἰσὶ μὲν τρία μέρη, Παράλιοι, Ἰαγεῖς

Τραχίνιοι· τούτων δὲ οἱ Τραχίνιοι πολέμῳ ἐφθαρμένοι ὑπὸ Οἰταίων ὁμόρων ὄντων τὸ πρῶτον μελλήσαντες Ἀθηναίους προσθεῖναι σφᾶς αὐτούς, δαίσαντες δὲ μὴ οὐ σφίσι πιστοὶ ὄσι, πέμπουσιν εἰς Λακεδαιμόνα, ἐλόμενοι πρεσβευτὴν Τισαμενόν. 3. ξυναρθεύοντο δὲ αὐτοῖς καὶ Λαορῆς ἡ μητρόπολις τῶν Λακεδαιμονίων τῶν αὐτῶν δεόμενοι· ὑπὸ γὰρ τῶν Οἰταίων καὶ αὐτοὶ ἐφθείροντο. 4. ἀκούσαντες δὲ οἱ Λακεδαιμόνιοι γνώμην εἶχον τὴν ἀποικίαν ἐπιμίπτειν, τοῖς τε Τραχινίοις βουλόμενοι καὶ τοῖς Λαορεῦσι τιμωροῖν. καὶ ἅμα τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει ἢ πόλιν καθίστασθαι· ἐπὶ τε γὰρ τῇ Εὐβοίᾳ ναυτικὴν παρασκευασθῆναι ἄν, ὥστ' ἐκ βραχείας τὴν διάβασιν γίγνεσθαι, τῆς τε ἐπὶ Θοράκης παρόδου χρησίμως εἶεν. τό τε ξέμπαν ὥρμητο τὸ χωρίον κτίζειν. 5. πρῶτον μὲν οἷν ἐν Διλφοῖς τὸν θεὸν ἐπήρουντο· κελεύοντος δὲ ἐξέπεμψαν τοὺς οἰκήτορας αὐτῶν τε καὶ τῶν περιώκων, καὶ τῶν ἄλλων Ἑλλήνων τὸν βουλόμενον ἐκέλευον ἵκασθαι πλὴν γ' Ἰώνων καὶ Ἀχαιῶν καὶ ἴσταιν ὣν ἄλλων ἐθνῶν. οἰκιστὰὶ δὲ τρεῖς Λακεδαιμονίων ἡγήσαντο Λέων καὶ Ἀλκίδας καὶ Δαμάχων. 6. καταστάντες δὲ εὐείχουσαν τὴν πόλιν ἐκ καινῆς, ἣ νῦν Ἡράκλεια καλεῖται, ἀπέχουσα Θερμοπυλῶν σταδίων μάλιστα τεσσαράκοντα, τῆς δὲ θαλάσσης εἰκοσι. νεώριά τε παρεσκευάζοντο καὶ ἥρξαντο κατὰ Θερμοπύλας κατ' αὐτὸ τὸ στενόν ὅπως ἐφύλακτα αὐτοῖς εἶη. XCIII. οἱ δὲ Ἀθηναῖοι τῆς πόλεως ταύτης ξυνοικιζομένης τὸ πρῶτον ἐδυσάν τε καὶ ἐνόμισαν ἐπὶ τῇ Εὐβοίᾳ μάλιστα καθίστασθαι, ὅτι βραχύς ἐστιν ὁ διάπλους πρὸς τὸ Κήναιον τῆς Εὐβοίας. ἔπειτα μέντοι παρὰ δόξαν αὐτοῖς ἀπάβη· οὐ γὰρ ἐγένετο ἀπ' αὐτῆς δευτὸν οὐδέν. 2. αἴτιον δὲ ἦν· οἱ τε Θεσσαλοὶ ἐν δυνάμει ὄντες τῶν ταύτῃ χωρίων καὶ ὡς ἐπὶ τῇ γῇ ἐκτιζέτο φοβούμενοι μὴ σφίσι μεγάλη ἰσχύϊ παροικῶσιν, ἐφθείρον· καὶ διὰ παντὸς ἐπολέμουν ἀνθρώποις νεοκαταστάτοις, ἕως ἐξετρώχουσιν γενομένους τὸ πρῶτον καὶ πάντ' πολλούς· πᾶς γάρ τις Λακεδαιμονίων οἰκίζοντων θαρσαλέως ἦει, βέβαιον νομίζων τὴν πόλιν. 3. οὐ μέντοι ἥκιστα οἱ ἄρχοντες αὐτῶν τῶν Λακεδαιμονίων οἱ ἀφικνούμενοι τὰ πράγματά τε ἐφθείρον καὶ εἰς ἐλιγανθρωπίαν κατέστησαν, ἐκφοβήσαντες τοὺς πολλούς, χαλεπῶς τε καὶ ἴσταιν ἂν οὐ καλῶς ἐξηγούμενοι, ὥστε ῥᾶον ἤδη αὐτῶν οἱ πρόσκοικοι ἐπεκράτουν.



XCIV. Τοῦ δ' αὐτοῦ θείρους, καὶ περὶ τὸν αὐτὸν χρόνον ὅτι ἐν τῇ Μήλῳ οἱ Ἀθηναῖοι κατείχοντο, καὶ οἱ ἀπὸ τῶν τριάκοντα νῆων Ἀθηναῖοι, περὶ Πελοπόννησον ὄντες, πρῶτον ἐν Ἐλλομένη τῆς Λευκαδίας φρουροῦς τινας λοχίσαντες διάσθιραν, ἔπειτα ὕστερον ἐπὶ Λευκάδα μείζονι στόλῳ ἦλθον, Ἀκαρῶνάς τε πᾶσιν, οἱ πανθημεῖ πληρὴν Οἰναδῶν ξυνέσποντο, καὶ Ζακυνθίοις καὶ Κεφαλλῆσι καὶ Κερκυραίων πεντεκαίδεκα ναυσί. 2. καὶ οἱ μὲν Λευκάδιοι, τῆς τε ἔξω γῆς θηουμένης καὶ τῆς ἐντὸς τοῦ ἰσθμοῦ, ἐν ἣ καὶ ἡ Λευκάς ἐστὶ καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος, πληθεύοντες ἡσυχάζον· οἱ δὲ Ἀκαρῶνες ἡξίουν Δημοσθένην τὸν στρατηγὸν τῶν Ἀθηναίων ἀποτειχίζειν αὐτούς, τομίζοντες ῥαδίως ἢ ἂν ἐκπολιορκῆσαι πόλεως· τε αἰεὶ σφίσι πολεμίας ἀπαλλαγῆναι. 3. Δημοσθένης δ' ἀναπείθεται κατὰ τὸν χρόνον τοῦτον ὑπὸ Μεσσηνίων ὡς καλὸν αὐτῷ στρατιᾷς τοσαύτης ξυνελεγμένης Αἰτωλοῖς ἐπιθέσθαι, Ναυπάκτῳ τε πολεμίοις οὔσι καὶ ἦν κρατήσῃ αὐτῶν, ῥαδίως καὶ τὸ ἄλλο Ἠπειρωτικὸν τὸ ταύτῃ Ἀθηναίοις προσποιήσιν. 4. τὸ γὰρ ἔθνος μέγα μὲν εἶναι τὸ τῶν Αἰτωλῶν καὶ μάχιστον, οἰκοῦν δὲ κατὰ κόμας ἀτειχίστους καὶ ταύτας διὰ πολλοῦ καὶ σκευῇ ψιλῇ χρώμενον, οὐ χαλεπὸν ἀπέφαινον, πρὶν ξυμβαθῆσαι, καταστραφῆναι. 5. ἐπιχειρεῖν δ' ἐκέλευον πρῶτον μὲν Ἀποδώτοις, ἔπειτα δὲ Ὀφιονεῦσι, καὶ μετὰ τούτους Εὐρυτάσιν, ὅπερ μέγιστον μέρος ἐστὶ τῶν Αἰτωλῶν, ἀγρωστότατοι δὲ γλῶσσαν καὶ ὠμοφάγοι εἰσίν, ὡς λέγεται· τούτων γὰρ ληφθέντων ῥαδίως καὶ τᾶλλα προσχωρήσειν. XCV. ὁ δὲ τῶν Μεσσηνίων χάριτι πεισθεὶς καὶ μάλιστα νομίσας ἄνευ τῆς τῶν Ἀθηναίων δυνάμεως τοῖς Ἠπειρώταις ξυμμάχοις μετὰ τῶν Αἰτωλῶν δύνασθαι ἂν, κατὰ γῆν ἰλθεῖν ἐπὶ Βοιωτοὺς διὰ Λοκρῶν τῶν Ὀζολῶν εἰς Κυντίον τὸ Λορικὸν ἐν δεξιᾷ ἔχων τὸν Παρνασσόν, ἕως καταβαίῃ εἰς Φωκίας, οἱ προθύμως ἐδόκον· μετὰ τὴν Ἀθηναίων αἰεὶ ποτε φιλίαν ξυστρατεύειν ἢ καὶ βίβη προσαχθῆναι· καὶ Φωκεῦσιν ἤδη ὁμορος ἡ Βοιωτία ἐστίν· ἄρας οὖν ξύμπαντι τῷ στρατεύματι ἀπὸ τῆς Λευκάδος ἀκόντων Ἀκαρῶνων παρέπλευσεν εἰς Σόλλιον. 2. κοινώσας δὲ τὴν ἐπίνοιαν τοῖς Ἀκαρῶσιν, ὡς οὐ προσεδέξαντο διὰ τῆς Λευκάδος τὴν οὐ περιτείχισιν, αὐτὸς τῇ λοιπῇ στρατιᾷ, Κεφαλλῆσι καὶ Μεσσηνίοις καὶ Ζακυνθίοις καὶ Ἀθηναίων τριακοσίοις τοῖς ἐπιβάταις τῶν σφετέρων νηῶν, αἱ γὰρ πεντεκαίδεκα

τῶν Κερκυραίων ἀπῆλθον νῆες, ἐστράτευσεν ἐπ' Αἰτωλοῖς.  
 3. ὥρμητο δὲ ἐξ-Οἰνεῶνος τῆς Λοκρίδος. οἱ δὲ Ὀζόλαι οὐκ  
 Λοκροὶ ξύμμαχοι ἦσαν, καὶ ἔδει αὐτοὺς πανστρατιᾷ ἀπαντῆσαι  
 τοῖς Ἀθηναίοις ἐς τὴν μεσσηνίαν· ὄντες γὰρ ὁμοροὶ τοῖς Αἰτω-  
 τοῖς καὶ ὁμόσκευαι μεγάλην ὠφέλεια ἰδοῦναι εἶναι ξυστρατεύοντας  
 μάχης τε ἐμπειρίαν τῆς ἐκείνων καὶ χωρίων. XCVI. αὐλισάμενος  
 δὲ τῷ στρατῷ ἐν τοῦ Διὸς τοῦ Νεμείου τῷ ἱερῷ, ἐν ᾧ Ἡσίοδος ὁ  
 ποιητὴς λέγεται ὑπὸ τῶν ταύτῃ ἀποθανεῖν, χρησθὲν αὐτῷ ἐν  
 Νεμέᾳ τοῦτο παθεῖν, ἅμα τῇ ἔφ' ἧρας ἐπορεύετο ἐς τὴν Αἰτωλίαν.  
 2. καὶ αἰρεῖ τῇ πρώτῃ ἡμέρᾳ Ποτιδανίαν καὶ τῇ δευτέρᾳ Κροκύ-  
 λειον καὶ τῇ τρίτῃ Τεῖχιον, ἐμενέ τε αὐτοῦ καὶ τὴν λείαν ἐς Εὐπά-  
 λιον τῆς Λοκρίδος ἀπέπαμψε· τὴν γὰρ γνώμην εἶχε τᾶλλα κατα-  
 στραφάμενος οὕτως ἐπὶ Ὀφιοτίαις, εἰ μὴ βούλυντο ξυγχαρεῖν,  
 ἐς Νυκόπακτον ἐναναχωρήσας στρατεύσαι ὕστερον. 3. τοὺς δὲ  
 Αἰτωλοὺς οὐκ ἔλάνθανεν αὕτη ἡ παρασκευὴ οὔτε ὅτι τὸ πρῶ-  
 τον ἐπεβουλευέτο, ἐπειδὴ τε ὁ στρατὸς ἰσχυρὸς πολλῇ χειρὶ  
 ἐπαβοήθουν πάντες, ὥστε καὶ οἱ ἰσχυροὶ Ὀφιονέων οἱ πρὸς τὸν  
 Μηλιακὸν κόλπον καθήκοντες, Βωμῆς καὶ Καλλιῆς, ἐβοήθησαν.  
 XCVII. τῷ δὲ Δημοσθένει τοιούτως τι οἱ Μεσσηνιοὶ παρήνουν, ὅπερ  
 καὶ τὸ πρῶτον· ἀναδιδάσκοντες αὐτὸν τῶν Αἰτωλῶν ὡς εἴη  
 φρόδιᾳ ἢ αἰρεσίς ἵεναι ἐκέλευον ὅτι τάχιστα ἐπὶ τὰς κώμας καὶ μὴ  
 μέναι ἕως ἂν ξύμπαντες ἀθροισθέντες ἀντιτάξωνται, τὴν δ' ἐν  
 ποσὶν αἰεὶ περᾶσθαι αἰρεῖν. 2. ὁ δὲ τούτοις τε πεισθεὶς καὶ τῇ  
 τύχῃ ἐλπίσας, ὅτι οὐδὲν αὐτῷ ἥσαντιούτο, τοὺς Λοκροὺς οὐκ  
 ἀναμείνας οὕς αὐτῷ ἔδει προσβηθῆσαι, ψιλῶν γὰρ ἀκοντιστῶν  
 ἐνδεὴς ἦν μάλιστα, ἐχώρει ἐπὶ Αἰγίτιον, καὶ κατὰ κράτος αἰρεῖ  
 ἐπιών. ὑπέφηνον γὰρ οἱ ἄνθρωποι καὶ ἐκάθητο ἐπὶ τῶν λόφων  
 τῶν ἐπὲρ τῆς πόλεως· ἦν γὰρ ἐφ' ὑψηλῶν χωρίων ἀπέχουσα τῆς  
 θαλάσσης ὀρθοήκοντα ὑψιθέτους μάλιστα. 3. οἱ δὲ Αἰτωλοὶ,  
 βεβοηθηκότες γὰρ ἤδη ἦσαν ἐπὶ τὸ Αἰγίτιον, προσέβαλλον τοῖς  
 Ἀθηναίοις καὶ τοῖς ξυμμάχοις καταθέοντες ἀπὸ τῶν λόφων ἄλλοι  
 ἄλλοθεν καὶ ἐσηκόντιζον, καὶ ὅτε μὲν ἐπίοι τὸ τῶν Ἀθηναίων  
 στρατόπεδον, ὑπεχώρουν, ἀναχωροῦσι δὲ ἐπέκαιντο· καὶ ἦν ἐπὶ  
 πολὺν τοιαύτη ἡ μάχη, διαίσεις τε καὶ ὑπαγωγαί, ἐν οἷς ἀμφοτέρους  
 ἥσους ἦσαν οἱ Ἀθηναῖοι. XCVIII. μέχρι μὲν οὖν οἱ τοξόται  
 εἶχόν τε τὰ βεῖλη αὐτοῖς καὶ οἰοί τε ἦσαν χρῆσθαι, οἱ δὲ ἀντεῖχον·

εὐχυνόμενοι γὰρ οἱ Αἰτωλοί, ἄνθρωποι ψилоί, ἀναστέλλοντο· ἐπειδὴ δὲ τοῦ τε τοξάρχου ἀποθανόντος οὗτοι διασκαδίασθησαν καὶ αὐτοὶ ἐπαμύνησαν {καὶ} ἐπὶ πολὺ τῷ αὐτῷ πόλεμῳ ξυνεχόμενοι οἱ τε Αἰτωλοὶ ἐνέκειντο καὶ ἐσηκόντιζον, οὕτω δὲ τραπόμενοι ἐφευγον, καὶ ἐοπίπτοντες ἐς τε χαράδρας ἀνεκβάτου· καὶ χωρία ὧν οὐκ ἦσαν ἔμπειροι διεφθείροντο· καὶ γὰρ ὁ ἡγεμὼν αὐτοῖς τῶν ὁδῶν, Χρόμων ὁ Μεσσήσιος, ἐτύγγανε τεθνηκώς. 2. οἱ δὲ Αἰτωλοὶ ἐσακοντίζοντες πολλοὺς μὲν αὐτοῦ ἐν τῇ τροπῇ κατὰ πόδας αἰρούντες ἄνθρωποι ποδῶναις καὶ ψилоὶ διεφθαιρον, τοὺς δὲ πλείους τῶν ὁδῶν ἀμαρτάνοντας καὶ ἐς τὴν ὕλην ἐσφερομένους, ὅθεν διέοδοι οὐκ ἦσαν, πῦρ κομισάμενοι περιεπίμπρασαν· 3. πᾶσά τε ἰδία κατέστη τῆς φυγῆς καὶ τοῦ ὀλέθρου τῷ στρατοπέδῳ τῶν Ἀθηναίων, μάλιστα ἐπὶ τὴν θάλασσαν καὶ τὸν Οἰνεῶνα τῆς Λοκρίδος, ὅθεν περ καὶ ὠρμήθησαν, οἱ περιγεγόμενοι κατέφυγον. 4. ἀπέθανον δὲ τῶν τε ξυμμάχων πολλοὶ καὶ αὐτῶν Ἀθηναίων ὀπλίται περὶ εἴκοσι μάλιστα καὶ ἑκατόν, τοσοῦτοι μὲν τὸ πλῆθος καὶ ἡλικία ἣ αὐτῇ· οὗτοι βέλτεστοι δὴ ἄνδρες ἐν τῷ πολέμῳ τῷδε ἐκ τῆς Ἀθηναίων πόλεως διεφθάρησαν. 5. ἀπέθανε δὲ καὶ ὁ ἑτερος στρατηγὸς Προκλῆς. τοὺς δὲ νεκροὺς ὑποσπόνδους ἀνελόμενοι παρὰ τῶν Αἰτωλῶν καὶ ἀναχωρήσαντες ἐς Ναύπακτον ὕστερον ἐς τὰς Ἀθήνας ταῖς ναυσὶν ἐκομίσθησαν. Δημοσθένης δὲ περὶ Ναύπακτον καὶ τὰ χωρία ταῦτα ὑπελείφθη, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους.

XCIX. Κατὰ δὲ τοὺς αὐτοὺς χρόνους καὶ οἱ περὶ Σικελίαν Ἀθηναῖοι πλεύσαντες ἐς τὴν Λοκρίδα ἐν ἀποβάσει τέ τινα τοὺς προσβοηθήσαντας Λοκρῶν ἐκράτησαν καὶ περιπόλιον αἰρούσιν ὃ ἦν ἐπὶ τῷ Ἀλφειῷ ποταμῷ.

C. Τοῦ δ' αὐτοῦ θείους Αἰτωλοὶ, προπέμψαντες πρότερον ἐς τε Κόρινθον καὶ ἐς Λακεδαιμόνα πρέσβεις, Τόλοφόν τε τὸν Ὀφιστία, καὶ Βοριάδην τὸν Εὐρυτάνα, καὶ Τίσανδρον τὸν Ἀπόδακτον, παίδουσιν ὥστε σφίσι πέμψαι στρατιὰν ἐπὶ Ναύπακτον διὰ τὴν τῶν Ἀθηναίων ἐπαγωγὴν. 2. καὶ ἐξέπεμψαν Λακεδαιμόνιοι περὶ τὸ φθινόπωρον τρισχιλίους ὀπλίτας τῶν ξυμμάχων. τούτων ἦσαν πεντακόσιοι ἐξ Ἡρακλείας τῆς ἐν Τραχίνι πόλεως τότε νεοκτιστῶ οὔσης· Σπαρτιάτης δ' ἦρχεν Εὐρύλοχος τῆς στρατιᾶς καὶ ξυνηκολούθουν αὐτῷ Μακάριος καὶ Μενεδαῖος οἱ Σπαρτιάται. CI. Ξυλ-

λεγέντος δὲ τοῦ στρατεύματος ἐς Δελφούς· ἐπεκρηκνέετο Εὐρύλοχος Λοκροῖς τοῖς Ὀξόλαις· διὰ τούτων γὰρ ἡ ὁδὸς ἦν ἐς Ναύπακτον, καὶ ἅμα τῶν Ἀθηναίων ἐβούλετο ἀποστῆσαι αὐτούς. 2. ξυμπρασσον δὲ μάλιστα αὐτῷ τῶν Λοκρῶν Ἀμφισσῆς, διὰ τὸ τῶν Φωκίων ἔχθος δεδοίτες· καὶ αὐτοὶ πρῶτον δόντες ὁμήρους καὶ τοὺς ἄλλους ἐπεισαν δοῦναι φοβουμένους τὸν ἐπιόντα στρατὸν, πρῶτον μὲν οὖν τοὺς ὁμήρους αὐτοῖς Μυρτιάς, ταύτη γὰρ θυσιαβολώτατος ἡ Λοκρίς, ἔπειτα Ἰπνείας καὶ Μεσσαπίους καὶ Τριταίας καὶ Χαλαίους καὶ Τολοφωνίους καὶ Ἡοσίους καὶ Οἰανθείας. οὗτοι καὶ ξυνιστράτευον πάντες. Ὀλπαῖοι δὲ ὁμήρους μὲν ἔδωσαν, ἠκολούθουν δὲ οὐ· καὶ Ταῖοι οὐκ ἔδωσαν ὁμήρους πρὶν αὐτῶν εἶλον κόμην Πόλιν ὄνομα ἔχουσαν. CII. ἐπειδὴ δὲ παρεσκευάστο πάντα καὶ τοὺς ὁμήρους κατέθετο ἐς Κυντίσιον τὸ Λωρικόν, ἐχώρει τῷ στρατῷ ἐπὶ τὴν Ναύπακτον διὰ τῶν Λοκρῶν, καὶ πορευόμενος Οἰνεῶνα αἰρεῖ αὐτῶν καὶ Εὐπάλιον· οὐ γὰρ προσεχώρησαν. 2. γενόμενοι δ' ἐν τῇ Ναυπακτίᾳ, καὶ οἱ Αἰτωλοὶ ἅμα ἤδη προσβεβοηθηκότες, ἰδόντες τὴν γῆν καὶ τὸ προάσκειον, ἀτείχιστον ὄν, εἶλον· ἐπὶ τε Μολύνκειον ἔλθόντες τὴν Κορινθίαν μὲν ἀποικίαν Ἀθηναίων δὲ ὑπήκουον αἰροῦσι. 3. Δημοσθένης δὲ ὁ Ἀθηναῖος, ἔτι γὰρ ἐτύγγανεν ὢν μετὰ τὰ ἐκ τῆς Αἰτωλίας περὶ Ναύπακτον, προαισθόμενος τοῦ στρατοῦ καὶ δεισας περὶ αὐτῆς, ἔλθων πείθει Ἀκαρῆνας, χαλεπῶς διὰ τὴν ἐκ τῆς Λευκάδος ἀναχώρησιν, βοηθῆσαι Ναυπάκτῳ. 4. καὶ πέμπονσι μετ' αὐτοῦ ἐπὶ τῶν νεῶν χιλίους ὁπλίτας, οἱ ἐσελθόντες περιεποίησαν τὸ χωρίον. δειτὸν γὰρ ἦν μὴ μεγάλου ὄντος τοῦ τείχους, ὀλίγων δὲ τῶν ἀμυνομένων, οὐκ ἀντίσχωσιν. 5. Εὐρύλοχος δὲ καὶ οἱ μετ' αὐτοῦ ὥς ἤσθοντο τὴν στρατιάν ἐσεληλυθυῖαν, καὶ ἀδύνατον ὄν τὴν πόλιν βίᾳ εἶλιν, ἀτεχώρησαν, οὐκ ἐπὶ Πελοποννήσου, ἀλλ' ἐς τὴν Αἰολίδα τὴν τῶν καλουμένην Καλυδῶνα καὶ Πλευρῶνα καὶ ἐς τὰ ταύτη χωρία καὶ ἐς Πρόσχιον τῆς Αἰτωλίας. 6. οἱ γὰρ Ἀμπρακιῶται, ἐλθόντες πρὸς αὐτούς, πείθουσιν ὥστε μετὰ σφῶν Ἄργει τε τῷ Ἀμφιλοχικῷ καὶ Ἀμφιλοχίᾳ τῇ ἄλλῃ ἐπικειρῆσαι, καὶ Ἀκαρτανίᾳ ἅμα, λέγοντες ὅτι ἦν τούτων κρατήσῃσι, πᾶν τὸ Ἠπειρωτικὸν Λακεδαιμονίῳις ξύμμαχον καθιστήξει. 7. καὶ ὁ μὲν Εὐρύλοχος πεισθεὶς καὶ τοὺς Αἰτωλοὺς ἀφίς ὑσάχαζε τῷ στρατῷ περὶ τοὺς χώρους τοῦ

τους, ἕως τοῖς Ἀμπρακιώταις ἐκστρατευομένοις περὶ τὸ Ἄργος  
δοῖο βοηθεῖν. καὶ τὸ θέρος ἐτελεύτη.

CIII. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ ἐπιγεγομένου χει-  
μῶτος ἐπελθόντες μετὰ τῶν Ἑλλήνων ξυμμάχων καὶ ὅσοι Σικελῶν  
κατὰ κράτος ἀρχόμενοι ὑπὸ Συρακοσίων καὶ ξύμμαχοι ὄντες ἀπο-  
στάτες αὐτοῖς ἀπὸ Συρακοσίων ξυνεπολέμουν, ἐπ' Ἰησσαν τὸ  
Σικελικὸν πῦλισμα, οὗ τὴν ἀκρόπολιν Συρακοσίοι εἶχον, προσέβα-  
λον· καὶ ὡς οὐκ ἔδυναντο εἰλεῖν, ἀπήεσαν. 2. ἐν δὲ τῇ ἀναχωρήσει  
ὑστέριοις Ἀθηναίων τοῖς ξυμμάχοις ἀναχωροῦσιν ἐπιτίθενται οἱ ἐκ  
τοῦ τειχίσματος Συρακοσίοι, καὶ προσπεσόντες τρέπονσί τε μέρος  
τι τοῦ στρατοῦ καὶ ἀπέκτειναν οὐκ ὀλίγους. 3. καὶ μετὰ τοῦτο  
ἀπὸ τῶν νεῶν ὁ Λάχης καὶ οἱ Ἀθηναῖοι ἐς τὴν Λοκρίδα ἀποβά-  
σεις τινας ποιεσάμενοι κατὰ τὸν Κακύνον ποταμόν, τοὺς προσ-  
βοηθούντας Λοκρῶν μετὰ Προξένου τοῦ Καπάτωρος, ὡς τριακο-  
σίους, μάχῃ ἐκράτησαν, καὶ ὅπλα λαβόντες ἀπεχώρησαν.

CIV. Τοῦ δ' αὐτοῦ χειμῶτος καὶ Δῆλον ἐκάθηραν Ἀθηναῖοι  
κατὰ χρησίδν δὴ τινα. ἐκάθηρε μὲν γὰρ καὶ Πεισίστρατος ὁ τύ-  
ραντος πρότερον αὐτῇ, οὐχ ἅπασαν, ἀλλ' ὅσον ἀπὸ τοῦ ἱερῶ  
ἐθεωρεῖτο τῆς γῆσου· τότε δὲ πᾶσα ἐκαθάρθη τοιαύδε τρόπῳ.  
2. θῆκαι ὅσαι ἦσαν τῶν τεθνεώτων ἐν Δῆλῳ, πάσας ἀνεῖλον, καὶ  
τὸ λοιπὸν προεῖπον μῆτε ἐναποθνήσκειν ἐν τῇ γῇ μῆτε ἐντίκτειν,  
ἀλλ' ἐς τὴν Ῥήνειαν διακομίζεσθαι. ἀπέχει δὲ ἡ Ῥήνεια τῆς Δῆλου  
οὕτως ὀλίγον ὥστε Πολυκράτης ὁ Σαμίων τύραντος, ἰσχύσας τινα  
χρόνον ναυτικῇ καὶ τῶν τε ἄλλων γῆσων ἄρξας καὶ τὴν Ῥήνειαν  
εἰλεῖν, ἀνέθηκε τῇ Ἀπόλλωνι τῇ Δηλίῳ ἄλυσαι δῆσας πρὸς τὴν  
Δῆλον. καὶ τὴν πεντατηρίδα τότε πρῶτον μετὰ τὴν κάθαρσιν  
ἐποιήσαν οἱ Ἀθηναῖοι, τὰ Δῆλια. 3. ἦν δὲ ποτε καὶ τὸ πάλαι  
μεγάλη ξύνοδος ἐς τὴν Δῆλον τῶν Ἰώνων τε καὶ περικτιόνων γη-  
σιωτῶν· ξόν τε γὰρ γυναῖξί καὶ παισὶν ἐθεώρουν, ὥσπερ νῦν ἐς τὰ  
Ἑφέσια Ἴωνες, καὶ ἄγων ἐποιεῖτο αὐτόθι καὶ γυμνικὸς καὶ μου-  
σικὸς, χορούς τε ἀνῆγον αἱ πόλεις. 4. δημοῖ δὲ μάλιστα Ὅμηρος  
ὅτι τοιαῦτα ἦν ἐν τοῖς ἱεροῖς τοῖσδε, ἃ ἔστιν ἐκ προοιμίου Ἀπόλ-  
λωνος·

ἀλλ' ὅτε Δῆλῳ, Φοῖβε, μάλιστα γε θυμὸν ἐτέρφθης,  
ἔνθα τοι ἔλμεχίτωνες Ἰῶνες ἡγαρέθονται  
ὄν σφοῖσιν τελέεσσι γυναῖξί τε σὴν ἐς ἄγναι·

ἔνθα σε πυγμαχίῃ τε καὶ ὀρχησού καὶ αἰδιῷ  
μνησάμενοι τέρπονουσιν, ὅταν καθίσουσιν ἀγῶνα.

β. ὅτι δὲ καὶ μουσικῆς ἀγῶν ἦν καὶ ἀγωνισόμενοι ἐφοίτων ἐν τοῖσδε αὐθλοῖ, ἃ ἔστιν ἐκ τοῦ αὐτοῦ προοιμίου. τὸν γὰρ Δηλιακὸν χορὸν τῶν γυναικῶν ὑμνήσας ἐτελεύτα τοῦ ἐπαίρου ἐς τὰδε τὰ ἔπη, ἐν οἷς καὶ αὐτοῦ ἐπεμνήσθη.

ἀλλ' ἄγεθ', ἰλήμοι μὲν Ἀπόλλων Ἀρτεμίδι ξύν,  
χαίρετε δ' ὑμεῖς πᾶσαι. ἐμῖο δὲ καὶ μετόπισθε  
μνήσασθ', ὅπποτε κέν τις ἐπαχθονίαν ἀνθρώπων  
ἐνθάδ' ἀνείρηται ταλαπείριος ἄλλος ἐπειθῶν.  
ὦ κοῦραι, τίς δ' ὕμμιον ἀνὴρ ἥδιωτος αἰδῶν  
ἐνθάδε πωλεῖται καὶ τέφ' τέρπεσθε μάλιστα;  
ὑμεῖς δ' εὖ μάλα πᾶσαι ὑποκρίνασθ' ἐνθάδε.

Τυφλὸς ἀνὴρ, οἶκε δὲ Χίφ' ἐνὶ παιπαλοέσση.

β. τοσαῦτα μὲν Ὀμηρὸς ἐτεκμηρίωσεν ὅτι ἦν καὶ τὸ πάλαι μεγάλη ξύνοδος καὶ ἐορτὴ ἐν τῇ Δίλφῃ. ὕστερον δὲ τοῖς μὲν χοροῖς οἱ νησιῶται καὶ οἱ Ἀθηναῖοι μεθ' ἱερῶν ἔπεμπον, τὰ δὲ παρὶ τοὺς ἀγῶνας καὶ τὰ πλεῖστα κατελύθη ὑπὸ ξυμφορῶν, ὡς εἰπὼς, πρὶν δὲ οἱ Ἀθηναῖοι τότε τὸν ἀγῶνα ἐποίησαν καὶ ἱπποδρομίας, ὃ πρότερον οὐκ ἦν.

CV. Τοῦ δ' αὐτοῦ χειμῶνος Ἀμπρακιῶται, ὥσπερ ὑποσχόμενοι Ἐνυολόχῳ τὴν στρατιὰν κατέσχον, ἐστρατεύονταί ἐπὶ Ἄργος τὸ Ἀμφιλοχικὸν τρισχιλίους ὀπλίταις, καὶ ἐβαλόντες ἐς τὴν Ἀργεῖαν καταλαμβάνουσιν Ὀλπας, τεῖχος ἐπὶ λόφου ἰσχυρὸν πρὸς τῇ θαλάσῃ, ὃ ποτὶ Ἀκαρῶνες τειχισάμενοι κοινῇ διακστηρίῳ ἐκρῶντο· ἀπέχει δὲ ἀπὸ τῆς Ἀργεῖαν πόλεως, ἐπιθαλασσίας οὔσης, πέντε καὶ εἴκοσι σταδίους μάλιστα. 2. οἱ δὲ Ἀκαρῶνες οἱ μὲν ἐς Ἄργος ξυμβοηθήθουν, εἰ δὲ τῆς Ἀμφιλοχίας ἐν τεύτῳ ἐφ' ἧς χωρίῳ ὃ Κρήνη καλεῖται, φυλάσσοντες τοὺς μετὰ Ἐνυολόχῳ Πελοποννησίους μὴ λάθωσι πρὸς τοὺς Ἀμπρακιώτας διαλθόντας, ἐστρατοπεδεύεσθαι. 3. πέμπουσιν δὲ καὶ ἐπὶ Δημοσθένει τὸν ἐς τὴν Αἰτωλίαν Ἀθηναῖον στρατηγῆσαντα, ὅπως σφίσιν ἡγεμὼν γίγνηται, καὶ ἐπὶ τὰς εἴκοσι ναῦς Ἀθηναίων αἱ ἔνυχον περὶ Πελοπόννησον οὔσαι, ἃν ἤρχεν Ἀριστοτέλης τε ὁ Τιμοκράτους καὶ Ἱεροφῶν ὁ Ἀντιμνήστου. 4. ἀπέστειλαν δὲ καὶ ἄγγελον οἱ περὶ τὰς Ὀλπας Ἀμπρακιῶται ἐς τὴν πόλιν καλέοντες σφίσι βοηθεῖν πανδημῶς, δαδύτας μὴ οἱ

μετ' Εὐρυλόχου οὐ δύνασται διελθεῖν τοὺς Ἀναρῶνας καὶ σφίσι  
ἢ μοιωθαῖσιν ἢ μάχῃ γένηται ἢ ἀναχωρεῖν βουλομένοις οὐκ ἦ ἀσφα-  
λής. CVI. οἱ μὲν οὖν μετ' Εὐρυλόχου Πελοποννήσιοι ὡς ᾔσθον-  
το τοὺς ἐν Ὀλκῇς Ἀμπρακιώτας ἤκοντας, ἄραυτες ἐκ τοῦ Προ-  
σχιῶν ἐβοήθουν κατὰ τάχος, καὶ διαβάντες τὸν Ἀχελῷον ἐχώρουν  
δι' Ἀκαρνανίας, οὐσης ἐρήμου διὰ τὴν ἐς Ἄργος βοήθειαν, ἐν  
δεξιᾷ μὲν ἔχοντες τὴν Στρατίων πόλιν καὶ τὴν φρουρὰν αὐτῶν,  
ἐν ἀριστερᾷ δὲ τὴν ἄλλην Ἀκαρνανίαν. 2. καὶ διελθόντες τὴν  
Στρατίων γῆν ἐχώρουν διὰ τῆς Φυτίας καὶ αὐτῆς Μεδεῶνος παρ'  
ἑσχατα, ἔπειτα διὰ Λιμναίας· καὶ ἐπέβησαν τῆς Ἀργείων, οὐκ ἐτι  
Ἀκαρνανίας, φιλίας δὲ σφίσι. 3. λαβόμενοι δὲ τοῦ Θυάμου ὄρους,  
ὃ ἐστὶν ἀγροῦικον, ἐχώρουν δι' αὐτοῦ καὶ κατέβησαν ἐς τὴν Ἀργείαν  
τυκτὸς ἦδη, καὶ διεξελθόντες μεταξὺ τῆς τε Ἀργείων πόλεως καὶ  
τῆς ἐπὶ Κρήναις Ἀκαρνανῶν φυλακῆς ἔλαθον καὶ προσέμειξαν τοῖς  
ἐν Ὀλκῇς Ἀμπρακιώταις. CVII. γινόμενοι δὲ ἀθρόοι ἅμα τῇ  
ἡμέρᾳ καθίζουσιν ἐπὶ τὴν Μητρόπολιν καλουμένην καὶ στρατόπε-  
δον ἐποιήσαντο. Ἀθηναῖοι δὲ ταῦ· εἴκοσι ταυροῖν οὐ πολλῷ ὕστε-  
ρον παραγίγνονται ἐς τὸν Ἀμπρακικὸν κόλπον βοηθοῦντες τοῖς  
Ἀργείοις, καὶ Δημοσθένης Μεσσηνίων μὲν ἔχων διακοσίους ὀπλί-  
τας, ἐξήκοντα δὲ τοξότας Ἀθηναίων. 2. καὶ αἱ μὲν τῆς παρὶ  
ταῖς Ὀλκῇς τὸν λόφον ἐκ θαλάσσης ἐφώρουν· οἱ δὲ Ἀναρῶ-  
νες καὶ Ἀμφιλόχων ὀλίγοι, οἱ γὰρ πλείους ὑπὸ Ἀμπρακιωτῶν  
βίᾳ κατείχοντο, ἐς τὸ Ἄργος ἦδη ξυνηληλυθότες παρεσκευάζοντο  
ὡς μαχοῦμενοι τοῖς ἐναντίοις, καὶ ἡγεμόνα τοῦ παντὸς ξυμμαχικοῦ  
αἰρουῦνται Δημοσθένη μετὰ τῶν σφετέρων στρατηγῶν. 3. ὁ δὲ  
προσαγαγὼν ἐγγὺς τῆς Ὀλπης ἰστροποπεδύσατο· χαράδρα δ' αὐ-  
τοὺς μεγάλη διώρηε. καὶ ἡμέρας μὲν πέντε ἡσύχαζον, τῇ δ' ἕκτῃ  
ἐτάσσοντο ἀμφοτέρωι ὡς ἐν μάχῃ. καὶ μῆζον γὰρ ἐγένετο καὶ  
περιέσχε τὸ τῶν Πελοποννησίων στρατόπεδον, ὃ Δημοσθένης δει-  
σας μὴ κυκλωθῇ λοχίζει ἐς ὁδὸν τινα κοίλῃν καὶ λοχμαῖδῃ ὀπλίτας  
καὶ ψιλοὺς ξυναμφοτέρους ἐς τετρακοσίους, ὅπως κατὰ τὸ ὑπερέ-  
χον τῶν ἐναντίων ἐν τῇ ξυνόδῳ αὐτῇ ἔξαναστάντες οὗτοι κατὰ  
τώτου γίνωνται. 4. ἐπεὶ δὲ παρεσκευάσαστο ἀμφοτέρωις, ἦσαν ἐς  
χεῖρας, Δημοσθένης μὲν τὸ δεξιὸν πέρας ἔχων μετὰ Μεσσηνίων καὶ  
Ἀθηναίων ὀλίγων· τὸ δὲ ἄλλο Ἀναρῶνες ὡς ἕκαστοι τεταγμένοι  
ἐπαῖχον καὶ Ἀμφιλόχων οἱ παρόντες ἀκοντισταί. Πελοποννήσιοι

δὲ καὶ Ἀμπακιῶσαι ἀναμῖξ τεταγμένοι πλὴν Μαρτινίων· οὐδεὶς δὲ ἐν τῷ εὐνόμῳ μᾶλλον καὶ οὐ τὸ κέρα· ἄκρον ἔχοντες ἀθρόαι ἦσαν, ἀλλ' Εὐρύλοχος ἴσχατον εἶχε τὸ εὐνόμῳ καὶ οἱ μετ' αὐτοῦ, κατὰ Μεσσηνίους καὶ Δημοσθένην. CVIII. ὡς δ' ἐν χερσὶν ἦδη ὄντες περιέσχον τῷ κέρα οἱ Πελοποννήσιοι καὶ ἐκκυλοῦντο τὸ δεξιὸν τῶν ἐναντίων, οἱ ἐκ τῆς ἐνέδρας Ἀκαρνᾶνες ἐπιγενόμενοι αὐτοῖς κατὰ τούτου προσπίπτουσί τε καὶ τρέπουσιν, ὥστε μή τι ἐς ἄλλην ὑπομῖναι φοβηθέντας τε ἐς φυγὴν καὶ τὸ πλεόν τοῦ στρατεύματος καταστῆσαι· ἐπειδὴ γὰρ εἶδον τὸ κατ' Εὐρύλοχον καὶ ὁ κρᾶτιστος ἦν διαφθειρόμενος, πολλῷ μᾶλλον ἐφοβούτο. καὶ οἱ Μεσσήνιοι, ὄντες ταύτῃ μετὰ τοῦ Δημοσθένους, τὸ πολὺ τοῦ ἔργου ἐξήλθον. 2. οἱ δὲ Ἀμπακιῶται καὶ οἱ κατὰ τὸ δεξιὸν κέρας ἐνίκων τὸ κατ' αὐτοὺς καὶ πρὸς τὸ Ἄργος ἀπεδίωξαν· καὶ γὰρ μαχημώτατοι τῶν παρὶ ἐπείνα τὰ χωρία τυγχάνουσιν ὄντες. 3. ἐπαναχωροῦντες δὲ ὡς εἴρωσι τὸ πλεόν νεκρικείμενον καὶ οἱ ἄλλοι Ἀκαρνᾶνες σφίσι προσέκυντο, χαλεπῶς διεσφίζοντο ἐς τὰς Ὀλπας, καὶ πολλοὶ ἀπέθανον αὐτῶν, ἀτάκτως καὶ οὐδενὶ κόσμῳ προσπίπτοντες πλὴν Μαρτινίων· οὗτοι δὲ μάλιστα ξυτταγμένοι παντὸς τοῦ στρατοῦ ἀνεχώρησαν. καὶ ἡ μὲν μάχη ἐτελεύτα ἡς ὧς.

CIX. Μενεδαῖος δὲ τῇ ὑστεραίᾳ Εὐρύλοχον τεθνεώτος καὶ Μακαρίου αὐτὸς παραληφὼς τὴν ἀρχὴν καὶ ἀπορῶν μεγάλης ἡσυχίας γεγενημένης ὅτῳ τρόπῳ ἢ μένων πολιορκησεται ἐκ τε γῆς καὶ ἐκ θαλάσσης ταῖς Ἀττικαῖς ναυσὶν ἀποκεκλημένους, ἢ καὶ ἀναχωρῶν διασωθήσεται, προσφέρει λόγον παρὶ σπονδῶν καὶ ἀναχωρήσεως Δημοσθένει καὶ τοῖς Ἀκαρνάνων στρατηγοῖς, καὶ παρὶ νεκρῶν ἅμα ἀναιρέσεως. 2. οἱ δὲ νεκροὺς μὲν ἀπέδοσαν καὶ τροπαῖαν αὐτοὶ ἔστησαν καὶ τοὺς αὐτῶν τριακοσίους μάλιστα ἀποθανόντας ἀνεῖλοντο· ἀναχώρησιν δὲ ἐκ μὲν τοῦ προφανοῦς οὐκ ἐσπέσσαντο ἅπασι, κρύφα δὲ Δημοσθένους μετὰ τῶν ξυστρατηγῶν Ἀκαρνάνων σπένδονται Μαρτινεῦσι καὶ Μενεδαίῳ καὶ τοῖς ἄλλοις ἀρχουσι τῶν Πελοποννησίων καὶ ὅσοι αὐτῶν ἦσαν ἀξιολογώτατοι ἀποχωρεῖν κατὰ τάχος, βουλόμενος ψιλῶσαι τοὺς Ἀμπακιώτας τε καὶ τὸν μισθοφόρον ὄχλον τὸν ξενικόν, μάλιστα δὲ Λακεδαιμονίους καὶ Πελοποννησίους διαβαλεῖν ἐς τοὺς ἐκαίτη χρήζων Ἕλληνας ὡς καταπροδόντες τὸ αὐτῶν προῦργικαίτερον ἐποιήσαντο. 3. καὶ οἱ μὲν



τοὺς το τεταμένους ἀνέλλοντο καὶ διὰ τάχους ἔθαιπον, ὥσπερ ὑπῆρχε, καὶ τὴν ἀποκείρῃσιν κρούει οἷς ἐδέδετο ἐπιβούλευον. CX. τῇ δὲ Δημοσθίνῃ καὶ τοῖς Ἀνακτοῦσιν ἀγγέλλεται τοὺς Ἀμπρακιώτας τοὺς ἐκ τῆς πόλεως παύδημει κατὰ τὴν πρώτην ἐκ τῶν Ὀλπιῶν ἀγγελίαν ἐπιβεθεῖν διὰ τῶν Ἀμφιλόχων, βουλομένους τοῖς ἐν Ὀλπαις ξυμψῆσαι, εἰδότες οὐδὲν τῶν γεγενημένων. 2. καὶ πῆμπει εὐθύς τοῦ στρατοῦ μέρος τι τὰς ὁδοὺς προλοχιῶντας καὶ εὐ κατὰ πρόστατον προκαταληφόμενους, καὶ τῇ ἄλλῃ στρατιᾷ ἅμα παρασκευάζετο βοηθεῖν ἐπ' αὐτούς. CXL ἐν τούτῳ δ' οἱ Μαντιῶς καὶ οἷς ἐσπειστο πρόφασιν ἐπὶ λαχαισιμῶν καὶ φρυγῶν ξυλλογὴν ἐξαλθέντες ὑπαπήσαν κατ' ἐλίγους, ἅμα ξυλλέγοντες ἐφ' ᾧ ἐξῆλθεν δῆθεν· προκεχωρημένους δὲ ἦδη ἀπεθεῖν τῆς Ὀλπης θάουσον ἀπεχόμενον. 2. οἱ δ' Ἀμπρακιῶται καὶ οἱ ἄλλοι, ὅσοι μὲν ἐνέγγατον εὐτως ἀθρόοι ξυναλθέντες, ὡς ἔγνωσαν ἀπὸντας, ὤρμησαν καὶ αὐτοὶ καὶ ἔθισον θρόνον, ἐπικαταλαβεῖν βουλόμενοι. 3. οἱ δὲ Ἀνακτοῦς τὸ μὲν πρῶτον καὶ πάντας ἐτόμισαν ἀπέναντι ἀσπόδοντος ὁμοίως, καὶ τοὺς Πελοποννησίους ἐπεδίωκον· καὶ τινες αὐτῶν τῶν στρατηγῶν καλόνοντας καὶ φάσκοντας ἐσπεῖσθαι αὐτοῖς ἡρόντιοί τις, νομίσεις καταπρεδίδοσθαι σφῶς· ἔπειτα μέντοι τοὺς μὲν Μαντιῶας καὶ τοὺς Πελοποννησίους ἀφίσταν, τοὺς δ' Ἀμπρακιώτας ἔκτειναν. 4. καὶ ἦν πολλὴ ἔρις καὶ ἄγροια εἴτε Ἀμπρακιώτης εἰς ἔστω εἴτε Πελοποννησίος. καὶ ἐς διακασίους μὲν τινες αὐτῶν ἀπέπταναν· οἱ δ' ἄλλοι δίστανον ἐς τὴν Ἀργαῖδα ὁμορον οὖσαν, καὶ Σαλόντιος αὐτοὺς ὁ βασιλεὺς τῶν Ἀργαίων φίλος ὢν ὑπεδέξατο.

CXII. Οἱ δ' ἐκ τῆς πόλεως Ἀμπρακιῶται ἀφαινοῦνται ἐπ' Ἰδομένην. ἵστον δὲ δύο λόφους ἡ Ἰδομένη ὑψηλὴ· τοῦτοιον τὸν μὲν μείζων νυκτὸς ἐπιγενομένης οἱ προαπασταλόντες ὑπὸ τοῦ Δημοσθένους ἀπὸ τοῦ στρατοπέδου ἔλαθόν τι καὶ ἐφθασαν προκαταλαμβάνοντες, τὸν δ' ἐλάσσει ἔνυχον οἱ Ἀμπρακιῶται προαπαβάντες, καὶ πῆλίσαντο. 2. ὁ δὲ Δημοσθίνης δειπνήσας ἐχώρει, καὶ τὸ ἄλλο στρατεύματα ἀπὸ ἐσπέρας εὐθύς, αὐτὸς μὲν τὸ ἥμισυ ἔχων ἐπὶ τῆς ἐσβολῆς, τὸ δ' ἄλλο διὰ τῶν Ἀμφιλοχιῶν πορῶν. 3. καὶ ἅμα ἔσθρα ἐπιπίπτει τοῖς Ἀμπρακιώταις ἐπὶ ἐν ταῖς εὐνοαῖς καὶ οὐ προεσθημένους τὰ γεγενημένα, ἀλλὰ πολὺ μᾶλλον νομίσεις τοὺς ἐκείτων εἶναι. 4. καὶ γὰρ τοὺς Μεσσηνίους πρῶτους ἐπίτηδες ὁ Δημοσθίνης προὔταξε, καὶ προσαγορεύει ἐνέλους, Λακίδια τι γλῶσσαν

ἰόντας καὶ τοῖς προφύλαξι πίστιν παρεχομένους, ἅμα δὲ καὶ οὐ  
 καθορευμένους τῇ ὄψει τυκτὸς εἶναι εὐθης. 5. ὥς οὖν ἐπέπεσε πῶ  
 στρατεύματι αὐτῶν, τρέπονται, καὶ τοὺς μὲν πολλοὺς αὐτοῦ διέ-  
 φθειραν, οἱ δὲ λοιποὶ κατὰ τὰ ὄρη εἰς φυγὴν ὤρμησαν. 6. προκα-  
 τελημμένους δὲ τῶν ὁδῶν, καὶ ἅμα τῶν μὲν Ἀμφιλόχων ἐμπείρων  
 δοτῶν τῆς ἑαυτῶν γῆς καὶ ψιλῶν πρὸς ὀπλίτας, τῶν δὲ ἀπείρων  
 καὶ ἀνεπιστημένων ὅσην τράπονται, ἐσπίπτοντες ἑς τε χαράδρας  
 καὶ τὰς προελελογισμένας ἐνὸδρας διεφθείροντο. 7. καὶ ἐς πᾶσαν  
 ἰδέαν χωρήσαντες τῆς φυγῆς ἐτράποντό τινες καὶ εἰς τὴν θάλασ-  
 σαν οὐ πολὺ ἀπέχονταν, καὶ ὥς εἶδον τὰς Ἀττικὰς ναῦς παρα-  
 πλουύσας ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ, προσένυσαν, ἡγησάμενοι ἐν  
 τῷ αὐτίκα φόβῳ κρυῖσθον εἶναι σφίσιν ὑπὸ τῶν ἐν ταῖς ναυσὶν, εἰ  
 δεῖ, διαφθαρεῖν ἢ ὑπὸ τῶν βαρβάρων καὶ ἐχθίστων Ἀμφιλόχων.  
 8. οἱ μὲν οὖν Ἀμπρακιῶται τοιοῦτῃ τρόπῳ κακωθέντες ὀλίγοι  
 ἀπὸ πολλῶν ἐσωθήσαν εἰς τὴν πόλιν· Ἀκαρνᾶνες δὲ συκλεύσαν-  
 τες τοὺς νεκροὺς καὶ τροπαῖα στήσαντες ἀπεχώρησαν εἰς Ἀργεῖς.  
 CXIII. καὶ αὐτοῖς τῇ ὑστεραίᾳ ἦλθε κήρυξ ἀπὸ τῶν εἰς Ἀγραῖ-  
 οὺς καταφυγόντων ἐκ τῆς Ὀλπης Ἀμπρακιωτῶν, ἀναίρεσιν αἰγί-  
 σων τῶν νεκρῶν οὓς ἀπέκτεταν ὕστατον τῆς πρώτης μάχης, ὅτε  
 μετὰ τῶν Μαντινέων καὶ τῶν ὑποσπόνδων ξυνεξήσαν ἀσπορδεῖ.  
 2. ἰδὼν δ' ὁ κήρυξ τὰ ὄπλα τῶν ἀπὸ τῆς πόλεως Ἀμπρακιωτῶν  
 ἐθαύμαζε τὸ πλῆθος· οὐ γὰρ ᾔδει τὸ πάθος, ἀλλ' ᾔετο τῶν μετὰ  
 σφῶν εἶναι. 3. καὶ τις αὐτὸν ἤρετο ὅ,τι θαυμάζοι καὶ ὅποσοι  
 αὐτῶν ἐσθνᾶσι, οἰόμενος αὐτὸν εἶναι τὸν κήρυκα ἀπὸ τῶν  
 ἐν Ἰδομέναις. 4. ὁ δ' ἔφη διακοσίους μάλιστα. ὑπολαβὼν δ' ὁ  
 ἔρωτων εἶπεν, Οὐκ οὖν τὰ ὄπλα ταυτὶ φαίνεται, ἀλλὰ πλὴν ἢ χι-  
 λίων. αὐτὸς δὲ εἶπεν ἐκείνος, Οὐκ ἄρα τῶν μεθ' ἡμῶν μαχομένων  
 ὄσους. ὁ δ' ἀπεκρίνατο, Εἵπερ γε ὑμεῖς ἐν Ἰδομένῃ χθὲς ἐμάχεσθε.  
 Ἀλλ' ἡμεῖς γε οὐδενὶ ἐμαχόμεθα χθὲς, ἀλλὰ πρῶτην ἐν τῇ ἀποχω-  
 ρήσει. Καὶ μὲν δὴ τούτοις γε ἡμεῖς χθὲς ἀπὸ τῆς πόλεως βοή-  
 θησας τῆς Ἀμπρακιωτῶν ἐμαχόμεθα. 5. ὁ δὲ κήρυξ ὥς ἤκουσε  
 καὶ ἔγνω ὅτι ἢ ἀπὸ τῆς πόλεως βοήθεια δειφθεῖται, ἀνοιμά-  
 ξας καὶ ἐκπλαγεὶς τῷ μεγέθει τῶν παρόντων κακῶν ἀπῆλθεν  
 εὐθὺς ἀπρακτος καὶ οὐκέτι ἀπῆγει τοὺς νεκρούς. 6. πάθος γὰρ  
 τοῦτο μὴ πόλει Ἑλληνίδι ἐν ἴσας ἡμέρας μέγιστον δὴ τῶν κατὰ  
 τὸν πόλεμον τότε ἐγένετο. καὶ ἀρεθμὸν οὐκ ἔγραψα τῶν ἀποθνή-

τόντων, διότι ἄπιστον τὸ πλῆθος λέγεται ἀπολίσσθαι ὡς πρὸς τὸ μέγεθος τῆς πόλεως. Ἀμπρακίαν μέντοι οἶδα ὅτι εἰ ἐβουλήθησαν Ἀκαρῶνες καὶ Ἀμφίλοχοι Ἀθηναίοις καὶ Δημοσθένει πειθόμενοι ἐξελθεῖν, αὐτοβοεῖ ἂν εἶλον· τῶν δ' ἔδωκαν μὴ οἱ Ἀθηναῖοι ἔχοντες αὐτῇ χαλεπώτεροι σφίσι πάροικοι εἶσι. CXIV. μετὰ δὲ ταῦτα τρίτον μέρος νείμαντες τῶν σκύλων τοῖς Ἀθηναίοις τὰ ἄλλα κατὰ τὰς πόλεις διείλοντο. καὶ τὰ μὲν τῶν Ἀθηναίων πλεοντα εἶλω, τὰ δὲ τῶν ἀνακείμενα ἐν τοῖς Ἀττικοῖς ἱερῶς Δημοσθένει ἐξηγήθησαν τριακόσιαι πανοπλῖαι, καὶ ἄγων αὐτὰς κατέπλευσε· καὶ ἐγένετο ἅμα αὐτῇ μετὰ τὴν τῆς Αἰτωλίας ξυμφορὰν ἀπὸ ταύτης τῆς πράξεως ἀδευστέρα ἢ κάθοδος. 2. ἀπῆλθον δὲ καὶ οἱ ἐν ταῖς εἴκοσι ναυσὶν Ἀθηναῖοι εἰς Ναύπακτον. Ἀκαρῶνες δὲ καὶ Ἀμφίλοχοι ἀπελθόντων Ἀθηναίων καὶ Δημοσθένους τοῖς ὡς Σαλύνθιον καὶ Ἀγραίους καταφυγεῖν Ἀμπρακιώταις καὶ Πελοποννησίοις ἀναχωρήσων ἐσπείσαντο ἐξ Οἰτιάδων, οἵπερ καὶ μετατέστησαν παρὰ Σαλύνθιον. 3. καὶ ἐς τὸν ἑπείτα χρόνον σπονδὰς καὶ ξυμμάχίαν ἐποιήσαντο ἑκατέρω ἐτῇ Ἀκαρῶνες καὶ Ἀμφίλοχοι πρὸς Ἀμπρακιώτας ἐπὶ τοῖσδε ὥστε μήτε Ἀμπρακιώτας μετὰ Ἀκαρῶνων στρατεύειν ἐπὶ Πελοποννησίους μήτε Ἀκαρῶνας μετὰ Ἀμπρακιωτῶν ἐπ' Ἀθηναίους, βοηθεῖν δὲ τῇ ἀλλήλων, καὶ ἀποδοῦναι Ἀμπρακιώτας ὅποσα ἡ χωρία ἡ ὁμήρους Ἀμφιλόχων ἔχουσι, καὶ ἐπὶ Ἀνακτόριον μὴ βοηθεῖν πολέμιον ὃν Ἀκαρῶσι. 4. ταῦτα ξυμθέμενοι διέλυσαν τὸν πόλεμον. μετὰ δὲ ταῦτα Κορίνθιοι φυλακὴν εἰαυτῶν ἐς τὴν Ἀμπρακίαν ἀπέστειλαν, ἐς τριακοσίους ὀπλίτας, καὶ Ξενοκλείδαν τὸν Εὐθυκλείους ἄρχοντα· οἱ κομιζόμενοι χαλεπῶς διὰ τῆς Ἡπείρου ἀφίκοντο. τὰ μὲν κατ' Ἀμπρακίαν οὕτως ἐγένετο.

CXV. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ αὐτοῦ χειμῶνος ἐς τε τὴν Ἱμεραίαν ἀπόβασιν ἐποιήσαντο ἐκ τῶν νεῶν μετὰ τῶν Σικελιωτῶν ἄνωθεν ἐσβεβληκότων ἐς τὰ ἑσχατα τῆς Ἱμεραίας, καὶ ἐπὶ τὰς Αἰόλου νήσους ἐπλεύσαν. 2. ἀναχωρήσαντες δὲ ἐς Ῥήγιον Πυθόδωρον τὸν Ἰσολόχον, Ἀθηναίων στρατηγόν, καταλαμβάνουσιν ἐπὶ τὰς ναῦς διάδοχον ὣν ὁ Λάχης ἦρχεν. 3. οἱ γὰρ ἐν Σικελίᾳ ξύμμαχοι πλεύσαντες ἔπεισαν τοὺς Ἀθηναίους βοηθεῖν σφίσι πλείοσι ναυσὶ· τῆς μὲν γὰρ γῆς αὐτῶν οἱ Συρακόσιοι ἐκράτουν, τῆς δὲ θαλάσσης ὀλίγαις ναυσὶν εἰργόμενοι παρειαυάζοντο

ναυτικὸν ξυναγείροντες ὡς οὐ περιοφόμενοι. 4. καὶ ἐπλήρουν ταῦς τεσσαράκοντα οἱ Ἀθηναῖοι ὡς ἀποστελοῦντες αὐτοῖς, ἅμα μὲν ἡγοούμενοι θάσσον τὸν ἐκεῖ πόλεμον καταλυθῆσεσθαι, ἅμα δὲ βουλόμενοι μελέτην τοῦ ναυτικοῦ ποιῆσθαι. τὸν μὲν οὖν ἓνα τῶν στρατηγῶν ἀπέστειλαν, Πυθόδωρον, ὀλίγαις ναυσί, Σοφοκλία δὲ τὸν Σωστρατίδου καὶ Εὐρυμέδοντα τὸν Θουκλέους ἐπὶ τῶν πλειόνων νεῶν ἀποπέμψειν ἐμελλον. 5. ὁ δὲ Πυθόδωρος ἤδη ἔχων τὴν τοῦ Λάχης τῶν νεῶν ἀρχὴν ἐπλενσε τελευτῶντος τοῦ χειμῶνος ἐπὶ τὸ Λοκρῶν προύριον, ὃ πρότερον Λάχης εἶλε· καὶ νικηθεὶς μάχῃ ὑπὸ τῶν Λοκρῶν ἀνεχώρησεν.

CXVI. Ἐρῶν δὲ περὶ αὐτὸ τὸ ἔαρ τοῦτο ὁ ῥύαξ τοῦ πυρὸς ἐκ τῆς Αἰτνῆς, ὥσπερ καὶ τὸ πρότερον. καὶ γῆν τινα ἐφθειρε τῶν Καταναίων, οἱ ἐπὶ τῇ Αἰτνῇ τῷ ὄρει οἰκοῦσιν, ὅπερ μέγιστόν ἐστιν ὄρος ἐν τῇ Σικελίᾳ. 2. λέγεται δὲ πεντηκοστῷ ἔτει ῥυῆναι τοῦτο μετὰ τὸ πρότερον ρεῖμα, τὸ δὲ ξύμπαν εἰς γεγενησθαι τὸ ρεῖμα ἀφ' οὗ Σικελία ὑπὸ Ἑλλήνων οἰκεῖται. ταῦτα μὲν κατὰ τὸν χειμῶνα τοῦτον ἐγένετο. καὶ ἔκτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὁ Θουκυδίδης ξυνέγραψεν.

## NOTES.



# NOTES.

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## BOOK I.

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THE Preface of this history, which is supposed to have been written by Thucydides after the termination of the war (see N. on I. 1. § 1), extends to chap. 24, and may be divided into three parts: 1, the reason why the history was composed (chap. 1); 2, the magnitude of the Peloponnesian war, evinced by a comparison of the ancient state and condition of Greece (chaps. 2-19); 3, the nature of Grecian history and especially of the work now in hand (chaps. 20-23). The second of these portions may be subject also to a threefold division: 1, the times which preceded the Trojan war (chaps. 2-8); 2, the Trojan war (chaps. 9-11); 3, the times which succeeded that war (chaps. 12-19). Cf. Poppo ad loc.

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## CHAPTER I.

The historian alleges as the reason why he composed a history of the Peloponnesian war, that it was greater and more memorable than any war in Greece which had preceded it (§ 1); it is impossible to arrive at any certain knowledge of the nature and importance of the preceding wars, yet the probability is strong that they were not very great (§ 2).

1. *Θουκυδίδης*. This is the form of a patronymic without the signification, as *Μιλτιάδης*, *Διοστίδης*, etc. Cf. Mt. § 429, 3. — *Ἀθηναῖος*. Some think that the words τοῦ Ὀλόρου have been left out by copyists, inasmuch as they are found in IV. 104. § 4, and elsewhere. But, as Poppo remarks, our historian so distinguished himself, that there was no danger of his being confounded with others of the same name. There is no need with some critics of supplying the article with *Ἀθηναῖος*, as no emphasis is intended. — *ἐνίργραψε τὸν πόλεμον*, composed a history of the war. The Scholiast says, that *γράφαι* is used of one thing, *ἐγγράφαι*, of several. Hence reference may be had to the documents or narratives upon

which the history was founded. Thucydides is called (κατ' ἐξοχήν) ὁ συγγραφεύς. — ὡς ἐπολέμησαν, *as they carried it on*. Supply αὐτον. Some are disposed to read ὃν instead of ὡς, but without sufficient authority to justify the change. — ἀρξάμενος ἐνθὺς καθίσταμενον (= ἀρξάμενος τοῦ συγγράφαι ἐνθὺς ὅτε καθίσταται ὁ πόλεμος), *having commenced it immediately at the beginning of the war*, i. e. he commenced the collection and arrangement of the materials at the first breaking out of the war. The history was not written out until the war had closed. Cf. V. 26. § 1, where he speaks of the war as finished, and II. 13. § 7, where the Long Walls are spoken of as a past affair. — καί. Unless this connective suggests the mental repetition of ἐξενέγραψε, I am at loss to conjecture its use, since ἐλπίσας, *expecting, supposing* (cf. Lat. sperare), denotes the cause of the preceding proposition. Cf. K. § 312, b. — ἀξιολογώτατον τῶν προγεγενημένων, *more remarkable than any which had preceded*. This use of the superlative for the comparative, is of frequent occurrence in Thucydides. — ἀκμαῖζοντες—ἦσαν (= ἤμμεζον), *were in the highest state of preparation*. — ἐς αὐτόν, i. e. *for the war*. “ἀκμαῖζεν ἔς τι eodem modo dictum, ut ἔφθωντο ἐς τὸν πόλεμον, II. 8. § 1, qua voce illam explicat Zon. p. 984.” Krüg. — τὸ ἄλλο Ἑλληνικόν = τοῖς ἄλλοις Ἕλληνας. — καὶ—ὁρῶν = καὶ ὅτι τῷρκα, the construction having been changed from ὅτι with the verb to the participle. καὶ here refers to τὴ after ἀκμαῖζοντες, and introduces another reason for the conjecture expressed in τεκμαιρόμενος. — τὸ μὲν—τὸ δέ, *partly—and partly*. — διαρροούμενον, (sc. ἐνδυστασθαι from the preceding clause). “*Id in animo habens, id moliens*.” Bothe.

2. κίνησις . . . βαρβάρων, *for this was the greatest commotion which ever took place among the Greeks, and a considerable portion of the barbarians*. κίνησις does not take the article, because it is the predicate, and the pronoun αὕτη the subject. Cf. K. § 246, R. 1; Kr. § 61. 7. δὴ strengthens μεγίστη, *by far the greatest*. Some confine μεγίστη δὴ to τοῖς Ἕλλησιν, but it evidently is to be extended to μέρος τινὲ τῶν βαρβάρων, “*a large portion of the barbarians*.” Arnold. Reference is had to the Persians, Thracians, Sicilians, etc., who participated with the Greeks to a greater or less extent in the Peloponnesian war. — ὡς δὲ εἰπὼν = *and I had well nigh said, not, and so to speak*, as this phrase is more commonly to be rendered. καὶ in the next clause is *even, also*. — ἐπὶ πλείστον ἀνθρώπων = πλείστοις ἀνθρώποις. — τὰ γὰρ πρὸ αὐτῶν. “The plural pronoun refers to some such expression as τὰ τοῦ πολέμου, or τὰ Πελοποννησιακά, as we often find the Persian was called τὰ Μηδικά.” Arnold. By τὰ γὰρ πρὸ αὐτῶν is meant the Persian, and by τὰ ἔτι παλαιότερα, the Trojan



war. Some, however, understand by the former of these expressions both the Persian and Trojan wars, and by the latter, those still more remote, viz. in the heroic ages. — *διὰ χρόνου πλῆθος*, on account of the length of time which had elapsed since they were carried on. This use of *πλῆθος*, in the sense of *μήκος*, is quite rare. — *ἀδύνατα* = *ἀδύνατον*. K. § 241. 3. — *ὧν*. Some supply *ἐκ* from the preceding *ἐκ*, but it is better to make it stand for *αὐτῶν* after *σκοποῦντι*, the genitive resulting from the attraction of the pronoun with its antecedent *τακμηρίων*. Poppo in his Suppl. Adnot. says “per schema κατὰ ποινοῦ explicanda verba.” — *μακρότατον σκοποῦντι*. Poppo after the Scholiast explains these words, *diutissime spectare*. I prefer with Goel., Arnold, and Bloomf., to render it, *going back as far as possible in my inquiry*. — *πιστεῦσαι*, “intelligendum ὡς, ita ut fidem habeam testimoniiis.” Bothe. — *μεγάλα* refers to the *τὰ* which precedes. — *ἐς τὰ ἄλλα*, as it respects other things, i. e. civil affairs. For this use of *ἐς* (old Attic for *εἰς*), cf. K. § 290. 2. c.

## CHAPTER II.

The inhabitants of Greece in its earliest state were for several reasons migratory (§§ 1, 2); the richest districts were most subject to this change of inhabitants (§§ 3, 4); while Attica from its sterility was more permanently inhabited (§ 5); for which reason it excelled in population the other states of Greece, furnished a refuge for such as were driven from their homes, and planted colonies in Ionia (§ 6).

1. *φαίνεται*—*οἰκονμένη*. With the participle, *φαίνοσθαι* signifies to appear, to show one's self; with the infinitive, to seem, *videri*. K. § 311. 8; S. § 225. 8. — *γὰρ* here introduces a confirmation of what was said in the preceding chapter, that neither the civil nor military affairs of Greece, in its earliest ages, were very considerable. — *ἡ τὴν Ἑλλάδα καλονμένη*, what is now called Greece. S. § 225. 1. — *βεβαίως*, “modo firmo ac stabili.” Betant. — *μεταναστεύσεις* (migrations) *οὖσαι*. Supply *φαίνονται* from the preceding context. — *τὴν αὐτῶν*, their own country. — *βιαζόμενοι . . . πλείονων*, “coacti ab iis, quicunque majore numero ipsos invaderent.” Haack. *ἀπὸ τῆς*, from time to time. When it has this meaning, *ἀπὸ* is usually placed between the article and the adjective or participle. Cf. I. 11. §§ 1, 2; 22. § 1, et saepe al.

2. *νεμόμενοι . . . ἀποζῆν*, each one holding as his own possession as much (only) as he could live on = just enough for subsistence. On

ὅσον, cf. K. § 332. R. 8; S. § 222. 6, ἀποζῆν, "*vitam tolerare*." Betant. — χρημάτων is well rendered by Bloomf. *goods, moveables, property*, not money only. — οἷδ' ἔην φυτεύοντες, *not planting the earth*, as with vines, olives, etc., since the enjoyment of the fruit of their labor would be so precarious. For the construction of ἀδελον ὄν (*it being uncertain*), cf. K. § 312. 5; S. § 226. h. — ὁπότ'. The idiom of our language would have required εἰ μὴ after ἀδελον ὄν. — καί, *also, too*. — ἀτειχίστων—ὑντων, sc. αὐτῶν. When the subject of the genitive absolute is a pronoun, which can easily be supplied from the context, it is often omitted. Reference is had in ἀτειχίστων properly to abodes and dwellings. The construction is varied; for ἀτειχίστους ὄντας ἀφαιρέσεται (sc. τὴν γῆν πεφυτισμένην). — ὅμα, *moreover, withal*. — καθ' ἡμέραν (*daily*) is frequently found with verbs denoting *to live, to obtain a livelihood*. — ἀναγκαῖον τροφῆς, *necessary subsistence*. — οὐ χαλεπῶς, *without difficulty, readily*. — δι' αὐτό, i. e. on account of the little difficulty they made in emigrating. — παρασκευῇ refers to military apparatus.

3. τῆς γῆς ἡ ἀρίστη (= τῆς γῆς τὸ πλεῖστον. Cf. K. § 264. 2. c), *the richest country*, literally, *the best of the land*. — τὴν Θεσσαλίαν καλουμένην. Thessaly was in more ancient times called Emathia, Pelasgia, Pyrrha, etc. — Ἀρκαδίας. The Arcadian country was mountainous, and hence as their lands were uninhabited, the ancient settlers were suffered to remain unmolested, and they were, therefore, called by Herodotus ἀντόχορες (cf. I. 6. § 3). — ἄλλης ὅσα ἦν κρᾶτιστα, *and whatever other parts were most fertile*.

4. ἀρετὴν γῆς, *fertility of soil*. τισὶ—ἐγγιγνόμεναι = γιγνόμεναι ἐν τισί. — ἐφθείροντο refers to the persons who stirred up factions. — ὅμα. See N. on § 2, supra. — ἄλλοφύλων, *strangers, foreigners*, probably, for the most part, Greeks belonging to other tribes.

5. γοῦν, *for instance*. — ἐκ τοῦ ἐπὶ πλεῖστον—οὖσαν. This is explained by the Scholiast and some commentators, by making οὖσαν stand for εἶναι, thus blending two modes of expression, ἐκ τοῦ ἐπὶ πλεῖστον—εἶναι, and Ἀττικὴν ἐπὶ πλεῖστον—οὖσαν. They then take ἐκ τοῦ with οὖσαν (= εἶναι), and translate ἐπὶ πλεῖστον, *for the most part*. But I prefer with Poppo, Arnold, and Bloomf. (in his last edition) to regard ἐκ τοῦ ἐπὶ πλεῖστον as a single expression = ἐξ ἀρχῆς, *from the beginning*. — λεπτόγων, *thinness of soil, sterility*. A great part of Attica was bare rock, where nothing could be sown. But in the portions capable of cultivation, barley, and even wheat were produced, and every sort of plant and animals thrived in spite of the poverty of the soil. Cf. Bæckh's Pub. Econ. Athens, p. 40. Agriculture was held in great estimation by the Athenians. Cf. Xen. Econ. 4;

Aristot. Polit. VI. 4. — οἱ αὐτοὶ (*the same*. S. § 160. 5) αἱ. See N. on II. 36. § 1.

6. καὶ παράδειγμα . . . αὐξηθῆναι, *and this is no small proof of my statement* (viz.) *that on account of the migrations, Greece, in its other parts* (ἐς τὰ ἄλλα), *did not increase in like manner* (ὁμόως) *with Athens*. After much examination, I am led to prefer this mode of translation, which connects διὰ τὰς μετακίτας . . . αὐξηθῆναι with τοῦ λόγου, to the one adopted by Bloomfield, which unites it with παράδειγμα τόδε. The παράδειγμα (*proof*) is contained in the clause beginning with ἐκ γὰρ τῆς ἄλλης. Goel. and others would erase ἐς, and make τὰ ἄλλα (= τὰ ἄλλα τῆς Ἑλλάδος) the subject of αὐξηθῆναι. This gives the same sense with the subaudition of τὴν Ἑλλάδα as the subject. The λόγος or statement to which Thucydides refers, as Arnold observes, is contained in the words οὐ χαλεπῶς . . . παρασκευῇ, § 2, *supra*. The interpretation of Haack after Poppo, I cannot but regard as very wide of the mark: *On account of the immigrations into Attica, that country did not increase in other respects* (i. e. in riches and military resources), *in an equal degree* with the number of its inhabitants. Nothing is said in the previous context about the comparative increase of the population and resources of Attica; therefore to introduce it here would be foreign to the design of the author, which seems to have been, to show how their migratory habits retarded the growth of many of the Grecian states. This he does by comparing them with Attica, where the population was stable and on the increase. — οἱ πολέμῳ = ἐκπύπτοντες (*being banished, expelled*) — οἱ δυνατώτατοι = τῶν πολέμῳ ἐκπιπτόντων οἱ δυνατώτατοι. Melanthus and the Heraclidæ are supposed to be especially referred to in οἱ δυνατώτατοι. — ὥς βέβαιον ὄν is an accusative absolute. Cf. S. § 226. a; M. § 568. 3. “Male Haack. χωρὶον intelligit; debebat saltem τί, *tanquam aliquid firmum*.” Poppo. In abbreviated adjectival sentences, the predicate adjective stands in the neuter singular, when the subject to which it refers, expresses not any particular individual of a class, but merely the general notion. Cf. Jell’s Kühn. § 381. — πολῖται γιγνόμενοι. In later times, it was with extreme difficulty that one, who came from another state into Athens, could obtain the *jus civitatis*. — ἀπὸ παλαιοῦ, *of old, long ago*. — μείζων ἔτι, *yet greater*. — ἐς Ἰωνίαν. This is a *prolepsis*, inasmuch as Ionia received its name from the Ionian colonists, who being expelled from Peloponnesus, had taken refuge some sixty years before in Athens. A similar *prolepsis* is found in the use of Σιλενοῦντα, VI. 4. § 2. — ὥς . . . Ἀττικῆς. Cf. S. § 226. a. Bloomf. supplies χωρεῖν αὐτοὺς with οὐχ ἰκανῆς οὔσης.

## CHAPTER III.

Evidence of the weakness of Greece in its more early times, is furnished in the fact, that, before the Trojan war, no enterprise was undertaken by the states in combination, and that they had not yet any name in common (§1); they gradually received the appellation *Hellenes* from Hellen and his sons, who had become powerful in Phthiotis, and were called in by the other cities to their aid (§2); of which Homer is a witness, who, though living at a far later age, nowhere calls them Hellenes, but restricts that name to those who came with Achilles from Phthiotis (§2); nor in contradistinction from them does Homer call any *Barbarians*, inasmuch as the Greeks had yet no general name to which this appellation could be opposed (§4); the Trojan expedition was undertaken by them, only because at that time they began to turn their attention more particularly to naval affairs (§5).

1. *δὲ* resumes the main subject, which was broken off by the parenthesis, *μάλιστα δὲ τῆς γῆς κ. τ. λ.* in § 3, of the preceding chapter. — *τόδε* refers forward to the sentence commencing with *πρὸ γὰρ τῶν Τρωικῶν*. — *οὐχ ἥκιστα* = *μάλιστα*. Thucydides is fond of the *litotes*. — *τῶν Τρωικῶν*, the Trojan war. Cf. Mt. § 445. 6. d. — *φαίνεται—ἐργασμένη*. See N. on I. 2. § 1. — *δοκεῖ δέ μοι—εἶχεν*. By the omission of *ὅτι*, the dependent clause here assumes the form of a principal clause. Great vivacity and strength is imparted in such cases, by the omission of the word denoting the dependent relation. Cf. Jelf's Kühn. § 798. 1. a; Kr. § 55. 4. N. 8. — In *τὰ μὲν πρὸ Ἑλληνος* (in the times before Hellen), the article is joined in the same manner as in the phrases *τὸ ἀπὸ τοῦδε*, *τὸ πρὸ τούτου*, etc. Some prefer, however, to make *τὰ μὲν—δὲ* = *τὰ μὲν—τὰ δέ*, *partim—et partim*. — *καὶ πάνυ οὐδέ*, not at all. *καὶ* increases the force of *πάνυ*, as our word *very*, in the phrases *very much*, *very little*, etc. Cf. Kr. § 69. 32. N. 18. — *εἶναι ἢ ἐπικλησις*. Notice the change of construction from *εἶχεν*, the nominative being here used with the infinitive, which construction is varied again by the accusative with the infinitive in *καλεῖσθαι Ἑλλήνας*. The reason for this last change, seems to be the employment of the preceding accusatives with prepositions, *κατὰ ἔθνη*, and *καθ' ἑκάστους*, which are really subjects of *παρέχσθαι* and *καλεῖσθαι*. Cf. Mt. § 427. 4. Obs. 2; Jelf's Kühn. 372. Obs. 2. — *ἄλλα τε καὶ*, and especially. — *ἀφ' ἑαυτῶν*, from themselves, i. e. they themselves gave the name to their respective districts.

2. *Ἑλληνος*, Hellen was the king of Phthia in Thessaly, and was the mythical ancestor of the Greeks, in contradistinction from the more ancient Pelasgians. Cf. Smith's Dict. Gr. and Rom. Mythol. p. 378. — *ισχυσάντων*, having become powerful. Cf. I. 9. § 2. — *ἐπαγομένων* (middle), sc. ἀνθρώπων elicited from *ἐς τὰς ἄλλας πόλεις* which

follows. — αὐτοῖς refers to Hellen and his sons. — ἐκ' ὠφελείᾳ, *for aid*, i. e. of the cities which invited them. — καθ' ἑκάστους, *one by one, singly*. — τῇ ὁμίλῃ μᾶλλον, *more by intercourse* than by any conventional arrangement. Poppo suggests that μᾶλλον may signify, *magis magisque, in dies saepius*. — οὐ belongs to ἡδύνατο (sc. τὸ καλεῖσθαι Ἕλληνας). — ἅπασιν ἐκτεῖναι, *to come into use among all*; literally, *to prevail, to get the upper hand*. Bothe takes ἅπασι in the sense of πάντας.

3. πολλῷ—ὑστερον. Homer is supposed to have lived after the Ionian migration, which was 100 years subsequent to the Trojan war. No less diversity than 500 years is assigned to the various dates of his birth. The most probable supposition is, that he lived about 300 years after the Trojan war. — καὶ (before τῶν Τρωικῶν), *even*.

4. οὐδὲ βαρβάρους εἶρηξε. "Non negat Thucydides, vocem βάρβαρος Homeri ætate et fuisse et peregrini quid indicasse (Il. 2. 867, κατῶν βαρβαροφώνων); negat, eam omnes exteros, tamquam Hellenibus oppositos, complexam esse. Cf. Odys. 8. 294." Haack. — διὰ τὸ μηδὲ Ἑλληνῆς πο—ἀποικισθῆναι, *because the Greeks were not yet distinguished*.

5. οἱ . . . κληθέντες, *these several* (ἑκαστοὶ) *Hellenistic communities, having been first called Hellenists by separate cities, (i. e.) such as understood one another's language, and afterwards all being called by that general appellation*. There are other ways of translating this passage which for the sake of brevity I must omit. Some verbal explanations, however, are needful. οἱ δ' is put for οὗτοι δέ. οὖν is resumptive, and takes up the assertion made at the beginning of the chapter, πρὸ τῶν Τρωικῶν . . . Ἑλλάς. As Arnold well remarks, what is there ἡ Ἑλλάς, is now οἱ ὡς ἑκαστοὶ Ἕλληνες, and the following words are a sort of explanation of the term, which properly speaking is an anachronism. ὅσοι, in the parenthetical clause ὅσοι ἀλλήλων ξυνέσαν, takes the gender implied in πόλεις, ξυνέσαν is the imperf. 3 plur. of ξυνίημι. For its construction with the genitive, of K. § 273. 5. e. — ἀμείβαν ἀλλήλων, *want of intercourse with one another*. — ἐπραξαν refers to Ἕλληνες for its subject. — ἀλλὰ . . . ξυνήλθον, *nay, it was only because* (K. § 312. 3. b.) *they were better acquainted with nautical affairs* (literally, *the sea*), *that they united in that expedition*. This sentence introduces the remarks, which Thucydides now proceeds to make, on the origin of maritime affairs and the practice of piracy. It is unnecessary with Haack to supply ἐς or κατὰ before στρατίαν, as it is the cognate accusative after ξυνήλθον (K. § 278).

## CHAPTER IV.

Minos was the most ancient possessor of a navy, and having brought the Cyclades under his dominion and expelled the Carians, began to clear the sea of pirates (§ 1).

1. γὰρ is here inchoative and explanatory. In such instances it may be rendered *now*. "The Schol. remarks, that, by three comparisons Thucydides shows the slender power of the times which preceded the Peloponnesian war; (1) by comparison with the period before Minos, (2) with that from his age up to the Trojan war, (3) from thence to his own times." Bloomf. — παλαιτατος—ναυτικόν ἐκτίσαστο, *was the most ancient possessor of a navy*. Similar to this use of the superlative is the Latin *primus hoc facit* = *primus fuit, qui faceret*. — ὢν = ἐκείνων ὢν. — νῦν Ἑλληνικῆς θαλάσσης. "πρότερον γὰρ Καρικὴ ἐκαλεῖτο." Schol. It is now called the Archipelago. — Κυκλάδων. These islands received this name, because they formed a kind of circle around Delos. — οἰκιστής, *colonizer*. — Κᾶρας ἐξελάσας. Herodotus (I. 171) says that the Carians were expelled by the Athenians. It is probable, that the Dorian and Ionian colonies wholly extirpated those old Carian inhabitants, many of whom, doubtless, had been suffered to remain and enjoy equal privileges with the colony of Cretan settlers planted there by Minos. In this way, the apparently conflicting accounts of Herodotus and our author may be reconciled. — ἐφ' ὅσον ἡδύνατο, *as far as he was able*. — τοῦ—ἵνα (S. § 222. 2; K. § 308. 2. b), *in order that greater revenues might accrue to him*.

## CHAPTER V.

The Greeks and Barbarians anciently were much addicted to piracy, which, so far from being deemed unlawful or dishonourable, was regarded as in some measure conferring glory upon those who engaged in it (§ 1); this is seen in the traces of the custom still remaining in certain parts of the continent, and from the testimony of the old poets (§ 2); robbery by land was also practised, which custom still prevails in some of the Grecian states (§ 3).

1. γὰρ serves here to introduce the origin and cause of the piracy, which was referred to in the close of the preceding chapter. — οὐ τῶν ἀδυνατωτάτων. A litotes for, *the most powerful*. See N. on I. 3.

§ 1. — *κέρδους . . . τροφῆς*, both for their own gain and to supply food to their poor. *τοῖς ἀσθενέσι* literally signifies, the weak, infirm, but as these persons are generally possessed of slender means of subsistence, we may render it as above. *τοῖς ἀσθενέσι τροφῆς* is put for *ἐνeca τροφῆς τῆς τῶν ἀσθενέων*. By attending to such passages the reader will see, in a manner, how Thucydides compressed his style. — *κατὰ πόμας οἰκουμέναις*, being inhabited like villages, i. e. in a scattering manner like Sparta, Mantinea, Tegea, etc. — *τὸν πλεῖστον . . . ἐποιούντο*, derived thence the greatest part of their livelihood. *τὸν πλεῖστον τοῦ βίου* = *τὸ πλεῖστον τοῦ βίου*. See N. on I. 2. § 3. — *οἶπ—παι*, not yet. — *φέροντος . . . μᾶλλον*, but rather bringing something (τι) of glory even.

2. *οἷς . . . δρᾶν*, to whom it is an honour to do this cleverly, in good style. *κόσμος* = an adjective in the predicate. Some take *καλῶς* in the sense of *humanely*, but this is a signification wholly unsuitable to the passage. As Bloomf. remarks, there is no word which better expresses the exact idea, than our English word *handsomely*, in the acceptation *dexterously*. *οἱ παλαιοὶ τῶν ποιητῶν* = *οἱ παλαιοὶ ποιηταί*. Bloomf. I prefer, however, with Bothe, to refer *οἱ παλαιοὶ* to the persons spoken of by the poets, inasmuch as it was not the poets themselves who asked the questions here referred to. Thus also it may be opposed to *τινὲς ἔτι νῦν*. — *τὰς πύστις—ἐρωτῶντες*, “i. e. *interrogati autenas ab hospitibus facientes*, nam non ipsi poetæ percontari poterant.” Goeller. *πύστις* depends upon *ἐρωτῶντες* as its cognate accusative. Cf. K. § 278. 1; S. § 182. 2. — *ὧν πυνθάνονται* = *ἐκείνων ὧν* (S. § 192. n. 3) *πυνθάνονται*. Cf. II. 57. § 1. — *ἀπαξιούντων*, *disowning, holding unworthy*. — *οἷς . . . ὀνειδιζόντων*. The order is: *οὔτε οἷς* (= *ἐκείνων οἷς*) *ἐπιμελὲς εἶη εἰδέναι ὀνειδιζόντων*. The particles *τὲ—οὐκ* respond to *οὔτε* in the first member. The freedom from reproach here referred to is illustrated in *Odys.* 3. 71.

3. *κατ’ ἡπειρον*, by land. *ἡπειρος* signifies the mainland of Greece as opposed to its islands. — *τῷ παλαιῷ τρόπῳ* refers to the practice of piracy and robbery by land, just spoken of, and not, as Huds. and some others think, to the dispersed and defenceless condition of the people who inhabited the cities. — *Λοκροὺς . . . Ἀκαρνανας*. Grote well remarks (*Hist. of Greece*, II. p. 388), that the Ozolian Locrians, the Ætolians, and the Acarnanians were the most backward members of the Hellenic aggregate. It was not until near the time of the Peloponnesian war, that much information is given respecting them. — *τό τε σιδηροφορεῖσθαι*, the wearing of armor (literally, the being clad in iron), is the subject of *ἐμμεμένηκε*, continued, remained as a custom. — *ἀπὸ τῆς παλαιᾶς ληστείας*. Arms would be worn necessarily by

the pirates and robbers, and also by those who would defend themselves from their attacks— *ἀπὸ* here denotes the cause or occasion, *by reason of*.

## CHAPTER VI.

In the early times, all the Greeks wore arms even while pursuing their ordinary avocations (§ 1); a custom which is now prevalent in some parts of Greece (§ 2); and which was first laid aside by the Athenians, who adopted a more refined mode of life, although it was but recently, that the more elderly dispensed with the ornaments of a less civilized age and adopted the simple apparel now in use (§ 3); in this adoption of a more simple costume the Lacedæmonians took the lead (§ 4); and were the first also who practised gymnastic exercises naked, girdles having been before worn around the loins after the manner of the barbarians (§ 5); in many other respects, there was a similarity between the old Grecian mode of living, and that of the barbarians at the present time (§ 6).

1. *ἐσιδηγοφόροι*. See N. on I. 5. § 3. — *διὰ . . . οἰκίσεις*, on account of their unprotected dwellings. Cf. *πόλεις ἀτειχίστοις*, I. 5. § 1. Bloomf. would render *ἀφράκτους οἰκήσεις*, open villages or scattered hamlets. — *ἐννήθη* = *ἐννήθως*. — *διαίταν* refers here to the habits and modes of daily life ("*vita genus et institutio*." Betant), and may be rendered, *ordinary pursuits*. — *μεθ' ὅπλων* = *ἐνοπλος*.

2. *ταῦτα τῆς Ἑλλάδος*, i. e. the Ozolian Locrians, Ætolians, and Acarnanians. Cf. I. 5. § 3. — *ἐτι οὕτω νεμόμενα*, retaining now this habit; literally, *living yet in this manner*. — *τῶν ποτε* (S. § 169. 1) — *διαιτημάτων* depends on *σημείον*. — *ἐς* = *extending to*.

3. *ἐν τοῖς πρώτοις*, first of all (K. § 239. R. 2). Some render the phrase, *among the first*. But cf. Mt. § 290. 3; Jell's Kühn. §§ 137. 4; 444. 5. a. See also N. on III. 17. § 1. — *ἀνεμίγη τῇ διαίτῃ*, by a relaxation of manners, i. e. by adopting customs less severe. — *οἱ πρεσβύτεροι* — *τῶν εὐδαιμόνων* = *the older men of the opulent class*. — *αὐτοῖς* (= *ἐξ αὐτῶν*), of them, among them. Mt. § 387; Crosby, 616. 1. — *διὰ τὸ ὑβροδίατον*, on account of their luxurious habits, as Arnold well remarks, explains why they wore the linen dress, not why they took it off. Hence these words are to be taken with *φοροῦντες* and not with *ἐπαύσαντο*. The structure of the sentence is quite confused. In respect to the wearing of linen garments, Goel. thinks that the luxury consisted, not only in their being of linen material, but oftentimes richly embroidered. — *χρυσῶν . . . τριχῶν*, arranging the hair on their head in rolls by the fastening of golden grasshoppers. "The χρυσοὶ τέττιγες served (like the ornamented combs of modern times) to



keep the top-knot (κροβίλον) in order." Bloomf. Their shape bore a resemblance to the form of grasshoppers, a device which the Athenians seem to have adopted, to show that they were natives of the soil (αὐτόχθονες), as the grasshopper, which was produced from the land itself. Aristoph. Equit. 1331, alludes to these grasshopper-combs. The student is referred to Smith's Dict. Gr. and Rom. Antiq. p. 268, for an interesting sketch of the various ways in which the Greeks arranged their hair, with appropriate illustrations. ἀναδούμενοι depends on ἐπαύσαντο (S. § 225. 7), and τῶν τριχῶν limits κροβύλον. — ἀπ' οὗ, from which custom of the Athenians. — ἡ σκευὴ κατέσχε (the fashion prevailed) is a hypallage for οἱ πρεσβύτεροι τῶν Ἰώνων κατέσχον τὴν σκευὴν ταύτην. Bauer.

4. μετρία, simple, modest. — ἐς (before τὸν νῦν), conformed to. K. § 290. 2. (3) b. — ἐς τὰ ἄλλα, in other respects. — πρὸς τοῖς πολλοῖς is to be construed after ἰσοδίατοι, which the Schol. explains, ὁμοδίατοι. — οἱ τὰ μείζω κεκτημένοι. This shows that in the estimation of Thucydides, equality of property was not a feature of the Lacedæmonian institutions. Grote (Hist. Greece II. pp. 520-525) exposes most admirably the dreams of Plutarch, in respect to the alleged redivision of landed property by Lycurgus, and his banishment of gold and silver from Sparta.

5. ἐγυμνώθησαν. The practice of contending naked in the Olympic games, which, as we are here informed, arose from the Spartans, was adopted in the 14th Olympiad, as it appears from an epigram on Orsippus the Megarean. Gottl. says that πρῶτοι is not to be pressed too far, since the Lacedæmonians derived this custom from the Cretans. Cf. Plat. Repub. V. p. 452. A reference, however, to this passage in Plato, will show that the ἀγῶνες are not referred to, but the games themselves. — ἐς τὸ φανερόν. There seems to be an ellipse of προελθόντες, exulis vestibis in conspectum progressi. So Bauer, Goeller, and Poppo. Haack makes ἐς τὸ φανερόν = ἐν τῷ φανερῷ or φανερώς. Arnold's and Bloomfield's translation, for all to see, making ἐς denote either the designed or natural result of the action, is inadmissible, since the former was not true, and to notice the latter, as though the reader would need to be informed, that a combatant who exercised naked would be seen by all, does not comport with the brevity of Thucydides, who never turns aside to inform his reader of any thing, which he may be supposed to know. — λίπα is an abridged dative for λίπαϊ, λίπα, from τὸ λίπα. K. § 68. 9. — ἤλειπαντο, i. e. πρῶτοι. — τοῖς βαρβάροις ἔστιν οἷς = τῶν βαρβάρων ἔστιν οἷς (= ἐνίοις. K. § 331. R. 4). — νῦν is to be constructed immediately after εἰ δὲ καί. — Krüg. remarks with reason that ἅδ' αὖ τίθεται should

properly have been ἀθλῶν τιθεμένων, and the following καὶ omitted, since the difference between the Greeks and Barbarians, in the time of Thucydides, was not in the institution of prizes for wrestling and pugilism, but in the barbarian custom of contending with girdles around the loins. — τοῦτο refers to τὸ πυγμαχεῖν καὶ παλαεῖν, elicited from the preceding substantives πυγμῆς and πάλης.

6. Krüg. constructs πολλὰ with ὁμοιότροπα, but Bloomf. supplies κατὰ with πολλὰ and takes ὁμοιότροπα adverbially.

## CHAPTER VII.

For the sake of security against the pirates, the more ancient towns were built some distance from the sea, while such as were more recently founded were built on the very sea-coast, or on isthmuses for the more convenient pursuits of commerce (§ 1).

1. ἤδη πλωϊμωτέρων ὄντων, *navigation being now more advanced*, "when things began to admit more of navigation." Arnold. πλωϊμωτέρων is found in the editions of Goel., Haack, Poppo, and Bloomf. The plural is here used for the singular. — ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς, *upon the very sea-coast*. S. § 160. 4. a. — ἀπελάμβανον, *occupied*. In other places, as IV. 45. § 2; 102. § 4, it is more fully written ἰσθμὸν ἀπολαβόντι τειχίζειν, *τειχεῖσιν ἀπολαμβάνειν*. The verb therefore may be safely rendered, *they walled off, enclosed with walls*. Cf. Betant *sub voce*. Bloomf. illustrates the choice of commanding positions as the site of these towns, by referring to Corinth and Potidæa. — ἐπὶ πολὺ ἀντισχοῦσαν, *for a long time prevalent*, "diu obdurantem = diuturnam." Bothe. Cf. II. 64. § 5. — ἀπὸ in ἀπὸ θαλάσσης denotes distance from a place, the verb of the proposition being one of rest. K. § 288. 1. b. Reference is had to such cities as Sparta, Thebes, Delphi, Argos, etc. — ἔφερον, *they (i. e. the pirates) laid waste, ravaged*. φέρω in this sense is usually joined with ἄγω. — τῶν . . . ἔκουν, *as many of the others as lived on the coast* (πάντες ἔκουν), *although unacquainted with maritime affairs*. Haack supplies ἐκείνους before ὅσοι, on account of the preceding ἀλλήλους. The participle ὄντες is here concessive, and may be translated as a verb preceded by *although*. Cf. K. § 312. 4. d; S. § 225. 6; οὐ θαλάσσιοι = οὐκ ἔμπειροι τῆς θαλάσσης. — καὶ μέχρι τοῦδε κ. τ. λ. resumes the narration, which was interrupted by the parenthesis ἔφερον . . . ἔκουν. — ἀντικείμενοι εἰσὶ (= ἄνω οἰκοῦσι), *are built at a distance from the coast*. The gender by *constructio ad sensum* is put in the masculine, although the verb properly refers to cities. See N. on I. § 136. 1.

CHAPTER VIII.

Piracy was also practised by the islanders, whom the purification of Delos showed to have been mostly Carians and Phœnicians (§ 1); but when Minoes expelled the pirates from the islands, the sea became more open to navigation (§ 2); for which reason, the resources and power of those who dwelt on the sea-coast increased, and their mode of life becoming more settled, they surrounded their cities with walls, some of which cities obtaining the pre-eminence over smaller ones, attained to considerable consequence, and thus the way was prepared for the Trojan expedition (§§ 3, 4).

1. Poppo thinks that this section belongs to the preceding chapter, inasmuch as it illustrates the subject matter of that chapter. οὐχ ἥσσον = μᾶλλον. — ὄντες, *who were*. The participle may sometimes be rendered by the relative and verb. Cf. K. § 309. 3. b; S. § 225. 2. — οὗτοι . . . ἥκισαν (*colonized*). Cf. Herodot. I. 171; IV. 147; VI. 44. — μαρτίριον δέ. See παράδειγμα, I. 2. § 5. The full form is found in Herodot. II. 58. τεκμήριον δέ μοι τούτου τόδε (έστι). Cf. Mt. § 628. 2. f; Butt. § 151, 6. — καθαιρομένης. After this purification of Delos by the Athenians on the advice of an oracle, they suffered no person to die on the island, but carried those whose end was approaching over into Rhœnæa. — τῷδε τῷ πολέμῳ. Delos was purified at the end of the sixth year of the Peloponnesian war. — ὑπὲρ ἡμισυ, *above one half*. — σκευὴ τῶν ὀπλίων = ὀπλοῖς according to the opinion of some, but it is better to render σκευὴ, *fashion, make*. — ξυντεθαμμένη. Goel. edits ξυντεθαμμένου, which yields the same sense.

2. The discussion of events seems here to be resumed from chap. 4, at which place the historian digressed, to speak of the existence of piracy and robbery, and their effect upon the condition and habits of the various states of Greece. δέ may therefore be rendered, *however*. — καταστάς, *having been established*. — πλοῦμώτερα = πλοῦμώτερον. Cf. N. on I. 7. § 1. — οἱ ἐκ τῶν νήσων κακοῦργοι ἀνίστησαν = οἱ ἐν ταῖς νήσοις κακοῦργοι (*the pirates*) ἀνίστησαν (*were expelled*) ἐξ αὐτῶν. K. § 300. 4. α. περ gives a shade of indefiniteness to ὅτε = *about the time when*.

3. οἱ παρὰ θάλασσαν ἄνθρωποι, i. e. the men who inhabited the sea-coasts. — μᾶλλον . . . ποιοῦμενοι, *having now obtained possession of greater wealth*. — βεβαιοῦτερον has reference to a more permanent mode of living. — τείχη περιβάλλοντο (sc. ταῖς πόλεσιν) = τὰς πόλεις τείχεσιν ἐκύνουν. — πλουσιώτεροι ἑαυτῶν = *richer than they were before*. — γὰρ "causam reddit verborum βαιοῦτερον ἥκουν et τείχη περιβάλλοντο." Poppo. — κερδᾶν depends on ἐπιμένει. K. § 273. 2. b. — οἱ-ἥσσους, *the poorer*. S. § 65. — προεπεισύντο

.... πόλεις, *they won over and made obedient to them the smaller cities.* Two phrases are here blended into one.

4. μᾶλλον ἤδη ὄντες, *being now in a better state than formerly*, i. e. having now become powerful and rich. Bauer interprets this passage: *magis est, ut tali conditione jam fuerint, quam ut in illa prisca.* — ὕστερον χρόνῳ = ὑστέρω χρόνῳ, a former reading, but now considered a gloss.

## CHAPTER IX.

The expedition against Troy was set on foot, not so much by the suitor's oath to Tyndarus, as the superior power and influence which Agamemnon had to any of the princes of his time (§ 1); for Pelops, by the wealth which he brought from Asia, became powerful in Peloponnesus (which took its name from him), which power was increased by Atreus, who obtained the sovereignty of Mycenæ and some other states on the death of Eurystheus (§ 2); all which wealth and power Agamemnon possessing, he drew together the armament against Troy, more through the influence of fear than attachment (§ 3); for he fitted out the greatest number of ships for that expedition, according to Homer, who also speaks of his extensive sway (§ 4); from this expedition may be conjectured the nature and importance of those which preceded it (§ 5).

1. τῶν τότε δυνάμει προὔχων, *by being superior in power to the princes of that time.* The genitive depends on προὔχων (S. § 198. 2), which participle denotes *means* (K. § 312. 4. e; S. § 225. 3), and is opposed to τοῖς ὅρκοις in the next clause. These clauses are inverted, the natural order being: δοκεῖ οὐ τοσοῦτον—ἄγων (ὄσον) τῶν τότε δυνάμει προὔχων. — κατεκλημμένους (*obstrictos*). The oaths referred to are those which, at the advice of Ulysses, were imposed upon the suitors of Helen by Tyndarus, to approve of the choice which she might make, and defend her from any violence which might subsequently be offered to her. Cf. Apollod. III. 10. § 9.

2. οἱ τὰ σαφέστατα κ. τ. λ. The order is: οἱ διδευγμένοι (cf. I. 20. § 1) τὰ σαφέστατα Πελοποννησίων, *those of the Peloponnesians who have received the clearest accounts.* I prefer this to the interpretation which makes Πελοποννησίων depend on τὰ σαφέστατα: *those who have received the clearest accounts of the affairs of Peloponnesus*, inasmuch as we should have expected it, in such a case, to have been written τὰ Πελοποννησιακῶν. — ἃ... ἔχων, *which he brought with him from Asia.* ἃ depends on ἔχων. — τὴν ἐπωνυμίαν—σχεῖν, *furnished the name; literally, had the naming*, i. e. had it named after himself. — ὅμως belongs to ἐπηλύτην ὄντα, *although he was a foreigner.* — τοῖς... ξυνερχθῆναι. Haack, Poppo, and others render: *to his posterity still greater power accrued*, taking μέλλω for a neuter plural, or supplying

*δύναμιν* from the preceding context. Bloomf. translates: *with posterity attained unto still greater estimation*. In this case the construction would be: καὶ (λέγουσιν) ὕστερον εἰ μείζω ξυνεγενθῆναι (γίνεσθαι) τοῖς ἐχθροῖς. I prefer this rendering, because it seems to harmonize better with the context, it being the design of the author to exalt in this place the fame of Pelops, and to give his posterity (i. e. Atreus and Agamemnon) their meed of praise in the subsequent context. — ὑπὸ Ἱφρακλειδῶν. Eurystheus was slain by Hyllus and Iolaus, assisted by Theseus. — κατὰ τὸ οἰκτίον, on account of his relationship. — τυγχάνειν depends on λέγουσι at the commencement of the section. — αὐτόν, i. e. Atreus. The clause τυγχάνειν αὐτόν would have followed μητρός . . . αὐτῇ far more naturally as a genitive absolute: καὶ φεύγοντες τὸν πατέρα κ. τ. λ. The structure of the sentence, as Krüger remarks, would have been improved, had ὄντος been a primary verb. — διὰ τὸν Χρυσίππου θάνατον. The Schol. says that Pelops killed Chryseippus, and Atreus fearing the same treatment fled from home. According to another tradition, his step-mother Hippodameia hated him, and prevailed on her sons Atreus and Thyestes to kill him, on which account Atreus fled away from the anger of his father. — δοκοῦντα εἶναι, by appearing to be (see N. on προύχων, I. 9. § 1), is connected to φόβῳ by καὶ ἅμα. — Μυκηναίων and ὄσων depend on τὴν βασιλείαν. — παραλαβεῖν and καταστήναι have the same construction as τυγχάνειν. — τῶν Περσειδῶν depends on μείζους. Sthenelus the father of Eurystheus was the son of Perseus.

3. ἃ = *which wealth and power*. Similar to this is the use of ταῦτα, Xen. Anab. I. 6. § 9. Cf. I. 18. § 2. — καὶ ναυτικῶς τε, and in naval power also. On καὶ—τέ, cf. S. § 236. N. 3. — ἐπὶ πλείον = μᾶλλον. — ἰσχύσας. See N. on I. 3. § 2. — οὐ . . . φόβῳ, not so much by affection as by fear; literally, not by affection more (τὸ πλείον = μᾶλλον) than by fear.

4. φαίνεται—ἀφικόμενος. See N. on I. 2. § 1. — εἰ τῷ ἱκανὸς τεκμηριώσαι, if his testimony be regarded valid. It is here meant, not that the testimony of Homer is to be distrusted, but that some allowance is to be made for poetical exaggeration. — ἐν . . . τῇ παραδόσει. Cf. II. 2. 108. — τοῦ σκήπτρου. This sceptre was a lance, which the Cheroneans venerated as a god. Cf. Pausan. 9. 40, p. 795 cited by Gottl. — νήσων depends on ἐκράτει. — ἔξω = χωρὶς, præter. — ἡπαιρώτης ὢν, inasmuch as he was an inhabitant of the continent. See N. on I. 5. § 3. The participle here denotes the reason or cause. Cf. K. § 312. 4. b; S. § 225. 4. See also N. on I. 20. § 2.

5. οἷα ἦν τὰ πρὸ αὐτῆς = *how powerful were the armaments before it*.

## CHAPTER X.

It is no reason why the poetic account of the greatness of the armament against Troy should be discredited, because Mycenæ was apparently a small city (§ 1); this will appear evident, if, Lacedæmon being overturned, any one should attempt to ascertain its power from its ruins (§ 2); the Trojan expedition ought therefore to be regarded as greater than any which preceded it, but inferior to those of the present age (§ 3); for Homer makes the number of the ships 1200, the largest containing 120, and the smallest 50 men (§ 4); which number cannot be considered great, when regarded as the combined force of the whole of Greece (§ 5).

1. ὅτι.... ἦν, *'because Mycenæ was a small city.* See N. on ὡς βίβασιν ὄν, I. 2. § 5. Haack and Poppo supply πόλισμα from the following clause. Mycenæ was destroyed by the Argives, in the 78th Olympiad, A. C. 468, thirty-seven years before the Peloponnesian war. — ἡ εἴ τι.... εἶναι, *or if any of the cities of those times, etc.* Bloomf. makes this clause parenthetical, and renders: *and which of the cities of those times does not now appear inconsiderable?* But I think this to be unnecessary, as the commonly received signification makes apposite sense, ἀξιόχρεον, *worthy of notice.* — οὐκ.... ἀρήκασιν, *no one using this* (i. e. ὅτι Μυκῆναι μικρὸν κ. τ. λ.) *as a certain proof, should disbelieve that this armament was as great as the poets represent.* αὖν belongs to χροῖμένος and gives the sense *no one using etc. (if any one should peradventure use it as a proof).* μὴ is added to the infinitive because preceded by ἀπιστοίη, a verb of denial. Cf. Mt. § 534. Obs. 4; K. § 318. 8; S. § 230. 3. Sometimes ὅτι οὐ and ὡς οὐ are used in this construction with the indicative or optative. — κατέχει, *prevails, obtains.*

2. Sparta and Athens are now brought forward as illustrative of what has just been said. γὰρ (*illustrantis*) may therefore be rendered, *for example.* — τῆς κατασκευῆς τὰ ἐδύφη, *the foundations of the edifices.* κατασκευὴ signifies *fixed or permanent furniture*, and hence, as here, is put for *buildings*, especially public edifices and large mansions. — πολλὴν—ἀπιστίαν τῆς δυνάμεως—πρὸς τὸ κλέος αὐτῶν, *much doubt of their power in comparison with (πρὸς) their fame, i. e. with what their fame represented it to be.* — προελθόντος πολλοῦ χρόνου, *in a long lapse of time.* — τοῖς ἔπειτα, *to posterity* (S. § 169. 1), limits εἶναι, which has for its subject, ἀπιστίαν. — Ἡελοποννήσου.... μοίρας. The five divisions of Peloponnesus were, Laconia, Messenia (which was subject to Lacedæmon), Argolis, Achaia, and Arcadia (which included Elis). In Argolis were included the Epidaurians, Træzenians, Corinthians, and Sycionians. — τῶν ἔξω

ἐνυμμάχων πολλῶν. This was true after the Peloponnesian war, when Thucydides composed the history. Before the war, the Spartans had few if any subject states out of Peloponnesus. — οὕτως ἐν-  
σκησθελοῦς, "not compactly built." Bloomf. — πόλεις. For the omission of the article, cf. K. § 244. R. 3. — κατὰ κώμας, in villages. Müller (Dorians, II. p. 46-50) says, that the names of these hamlets or villages were Pitana, Messoa, Limnæ, and Cynosura, which lay on all sides around the city (πόλις) properly so called, and were divided from one another by intervals, until at a later period (in the time of the Macedonian power), they were enclosed with walls and united and incorporated together. Niebuhr supposes that such was the early state of Rome, to which Arnold adds the Borghi of Florence, and some of the Italian towns. — φαίνοιτ', sc. πόλις from the preceding πόλεις. A Schol. supplies δύναμις from the foregoing τῆς δυναμίας. — Ἀθηναίων . . . παθόντων is put for εἰ δὲ οἱ Ἀθηναῖοι πάθειον, and responds to the preceding members, εἰ ἐρημωθείη, ληφθεῖη δέ. — εἰκάσθαι depends on οἶμαι, the words καίτοι . . . ὑποδειστέρα being parenthetical. — ἣ ἔστιν, instead of a noun in the regimen, is uncommon after words implying the idea of comparison, like διπλασίαν.

3. οἶκον ἀπιστεῖν εἰκός, hence it is not proper to doubt = we ought not to doubt. — τὴν στρατείαν, i. e. the armament fitted out against Troy. — τῶν in τῶν πρὸ αὐτῆς depends on μεγίστην. — λιπομένην δὲ τῶν νῦν, but falling short of those at the present time. — κἀνταῦθα (i. e. καὶ ἐνταῦθα) "has the same sense as if Thucydides had written καὶ περὶ ταύτης τῆς στρατείας λέγοντι. Therefore the relative ἥν is in the feminine gender." Arnold. — ἐπὶ τὸ μῆζον — κοσμήσαι, to exaggerate for the sake of embellishment, "in majus celebrare." Poppo. — καὶ οὕτως, i. e. even with all the embellishment of Homer.

4. χιλίων . . . νεῶν The Schol. says that Homer's number of the ships was 1166. Eustathius finds in the catalogue the number of 1186. Thucydides may be supposed to have used a round number. — ἀνδρῶν depends upon τὰς μὲν (i. e. ναῦς) as the genitive denoting the contents, or that with which a thing is filled; ships of (= holding, carrying) 120 men. In the same manner we find πλοῖα σίτου and ἄμαξαι σίτου. Cf. Kr. § 47. S. N. 4. Krug, in his note on this passage remarks that, as we can say αἱ νῆες ἦσαν (νῆες) ἑκατὸν ἀνδρῶν, so also we may say πεποίηκε τὰς ναῦς (ναῦς) ἑκατὸν ἀνδρῶν. — ἄλλων γοῦν . . . παρεσκευασμένα is generally regarded as parenthetical, the main subject being resumed by οὖν in πρὸς τὰς μεγίστας οὖν. — αὐτερέται (sc. νεῶν, cf. III. 18. § 5), themselves rowers. — I have put a comma after πάντες, because ἐν ταῖς Φιλοκτήτων ναυσὶ is by no means to be joined

with ἤσαν, but is to be taken in the sense of, *in what he has said of the ships of Philoctetes*. — περίπλους, *supernumeraries*, i. e. those who are merely passengers, and take no part in the management of the ship. — τῶν . . . τέλει, *those particularly in office = the chiefs*. Cf. τὰ τέλη, I. 56. § 1. — μέλλοντας should properly be μελλόντων, but as in that case it would have referred to βασιλέων, and not as it does to the whole armament of the Greeks, the accusative was adopted, the subject being partly contained in the subject of the primary verb, περίπλους πολλοὺς ἐμπλεῖν, as Arnold remarks, having exactly the same meaning, as if Thucydides had written περίπλους πολλοὺς μετὰ σφῶν ἄγειν. The subject of μέλλοντας is therefore Ἕλληνας to be supplied. — κατάφρακτα, *decked, with decks*. Their ships were covered only in the prow and stern, which covering Homer calls ἱκρία νηὸς (cf. Odys. 12. 229). Even in the time of the Persian war, the ships were not entirely covered (cf. I. 14. § 3, αὐταί . . . καταστρώματα). Cf. Smith's Dict. Gr. and Rom. Antiq. p. 58. — ληστικώτερον, *rather after the piratical fashion*.

5. πρὸς . . . σκοποῦντε, *in reference to the greatest and the smallest ships, if we look at the medium = if we look at the medium between the greatest and smallest ships*. πρὸς here denotes *fitness, conformity to*. Cf. K. § 293. III 3. b.) οὖν = *I say then, or accordingly*. σκοποῦντε limits φαίνονται. — ὡς—πεμπόμενοι, *being regarded as sent*. K. § 312. 6.

## CHAPTER XI.

The want of means to support an army, was a reason why the armament against Troy was no larger; and so limited were they in their resources, that they were obliged to engage in expeditions into the surrounding regions, in order to obtain subsistence for the army, which fact shows why the siege was so long protracted (§ 1); for if they had pressed the siege vigorously with their whole force, they might easily have taken the place (§ 2); but want of pecuniary resources made the military operations prior to this expedition feeble, and even this was inferior to its fame as celebrated by the poets (§ 3).

1. αἴτιον, *the reason* of this paucity. — ἄρχηματία, *want of money*. — τῆς γὰρ τροφῆς. The article, as Bloomf. well remarks, refers to something to be mentally supplied, as *the food*, sc. necessary for their sustenance. — αὐτόθεν, *from the place itself*, i. e. from the Trojan country. — πολεμοῦντα denotes the means. See N. on I. 9. § 1. — τὲ in ἐπειδὴ τε responds to τὲ in τὸν τε στρατιῶν. — δῆλον . . .



*ἐτειχίσαντο* is a parenthetic clause, confirmatory of *ἐπειδὴ τε... ἐκράτησαν*. The proof of *δῆλον δὲ* is introduced by *γάρ*. — *οὐκ ἂν ἐτειχίσαντο*. Supply mentally *εἰ μὴ μάχῃ ἐκράτησαν*. — *δὲ* in *δ' οὐδ'* is resumptive. It is often found after particles of time in the apodosis. — *ἐνταῦθα*, i. e. when they had gained the first battle. — *πρὸς γιωργίαν*. Eustath. (ad. Il. p. 387) says that Diomedes ploughed the Thracian fields, and was not present at the theatre of the war. — *ληστείαν*. Under the conduct of Achilles, the Greeks made excursions into the surrounding country and pillaged many cities. *ληστεία*, although a word denoting piracy, is here to be taken in a modified sense, of *pillaging expeditions, excursions for plunder*, as Bloomf. remarks, bearing some resemblance to the *privateering* of modern times. — *ἦ*, "*hoc igitur modo seu quam ob causam*." Poppo. Cf. I. 25. § 4; II. 2. § 3; III. 13. § 2. — *αὐτῶν διεσπαρμένων* refers to the Greeks. — *τὰ δέκα ἔτη*. The time of the siege was well known, and hence the article is prefixed to *δέκα ἔτη*. Cf. Kr. § 50. 2. N. 1. — *βίᾳ* is to be taken with *ἀντεῖχον*, and not with *ἀντίπαλοι* (= *ἀντάξια*) as Bauer supposes, since it has the sense of *impetu*, *vi*, and not *viribus*. It is singular that Hier. Müller should connect *βίᾳ* with *αὐτῶν διεσπαρμένων*. The idea is that, in consequence of the dispersion of the Greek forces in quest of the means of subsistence, the Trojans were enabled to make successful resistance in the open field, against those of their enemies who were left to carry on the siege. — *ἀεὶ*, *for the time being*. See N. on I. 2. § 1.

2. *ἔχοντες*, *with*. K. § 312. R. 10. — *ἄθροοι*, *being collected together*. — *ἐννιχῶς τὸν πόλεμον διέφερον*, *had carried the war through* (i. e. to a successful termination) *without any interruption*. — *μάχῃ* belongs to *κρατοῦντες* and not to *εἶλον*.<sup>2</sup> — *οἳ γε*. K. § 317. 2. — *ἀεὶ*. See N. on the previous section. — *πολιορκίᾳ δ' ἂν προσκαθεζόμενοι*, *but had they applied themselves to the siege*; literally, *sat down to the siege*. Poppo connects *ἂν* with *εἶλον*.

3. *τούτων*, i. e. the expedition against Troy. — *αὐτὰ γε δὴ ταῦτα*, *indeed this itself* (K. § 303. 3). The plural is here used also, although referring to the Trojan expedition, the idea of *events* in the expedition being prominent in the writer's mind. — *γενόμενα* is here concessive. See N. on I. 7. § 1. — *δηλοῦται—ὄντα*, *is shown to have been*. *δηλοῦν* with a participle signifies, *to disclose, reveal*, with an infinitive, *to say, to announce*, etc. K. §. 311. 12. — *καὶ τοῦ... κατευχκότος*, *even the report which, through the medium of the poets, is now current respecting it*. See N. on I. 10. § 1 (end).

## CHAPTER XII.

The Greeks still remained in an unsettled condition after the Trojan war, and therefore made no great improvement (§ 1); this resulted, among other things, from the factions which had arisen during that war, and through which, those who returned were banished from their respective countries (§ 2); the Boeotians and Dorians changed their abodes (§ 3); the country at length becoming tranquil and the population no longer migratory, colonies were sent out to Ionia, Italy, Sicily, and other regions (§ 4).

1. ἐπεὶ καὶ, *then also, and even*. Cf. I. 69. § 5. — εἶτι.... μετακίετο, *was still moving from place to place and changing abodes*. Every edition before me, except Dindorf's, has κατοικίετο, instead of μετακίετο, which Arnold renders, *was settling itself*, i. e. *was not yet settled*. — ὥστε.... αὐξηθῆναι = ὥστε μὴ ἡσυχάσασα καὶ μὴ αὐξηθῆναι, inasmuch as the negative belongs to the whole clause. Cf. K. § 318. R. 5. Poppo, however, resolves the clause into, ὥστε μὴ ἡσυχάσασα καὶ οὕτως αὐξηθῆναι which makes no material difference in the sense, since οὕτως refers to a state of rest, which is denied in μὴ ἡσυχάσασα. Not much different from this is the translation of Bloomfield: *so as to enjoy too little quiet to make any progress in power*. ἡσυχάσασα is put in the nominative (for ἡσυχάσασαν) by attraction with ἡ Ἑλλάς, the subject of the principal verb. Cf. Jelf's Kühn. § 863. Obs. 5; Kr. § 55. 2. Na. 1, 4. Goeller commences the apodosis to ἐπεὶ.... αὐξηθῆναι, with μόλις τε ἐν πολλῷ κ. τ. λ., § 4 infra. All the intervening words, both he and Bloomf. enclose in a parenthesis.

2. χρονία γενομένη, *taking place after so long a time*. Cf. Odys. 17. 112. — πολλὰ belongs to ἐπεόχμωσε, *made many changes*. — στάσεις, *factions*. — ὡς ἐπὶ πολὺ, *for the most part, generally*. — ἀφ' ὧν, *by which* (see N. on ἀπὸ πολέμου, I. 24. § 4), *sc. στάσεων*, and not πόλεων, which would either be without the preposition or else take ἐκ. — ἐκπλιπτοίτες—ἐκτιζόν. The subject is οἱ πολλοὶ elicited from the preceding πόλεσι. — τὰς πόλεις. The use of the article Poppo (Proleg. I. p. 200) thus gives: "*claras urbes, quas inde novimus extitisse*." See N. on τὰ δέκα ἔτη, I. 11. § 1. The chiefs who are here spoken of as being expelled from their country, were Teucer, Philoctetes, Diomedes, Menestheus, Pyrrhus, Idomeneus, etc.

3. Ἀρνης. The Thessalian Arne is here intended. The Boeotian Arne which was thus colonized was afterwards called Cheronæa (Coroneia, Leake). — ἀναστάντες, *being expelled*. The aorist active has here a passive sense. S. § 207. N. 3. — ὧν in ἀφ' ὧν is plural

because ἀποδασμός, to which it refers, has a collective idea. Müller says, that the writer added this through deference to the authority of Homer. But in the catalogue of the ships, the Bœotians are represented as possessing the whole of what was afterwards called Bœotia, and could not therefore have been a portion only of its inhabitants. Grote (Hist. of Greece, II. p. 22.) says that Thucydides has not removed the discrepancy between himself and Homer by this statement, but only made it less strikingly obvious. The subject is involved in difficulty. — Δωριῆς . . . ἔσχορον. During their exile from Peloponnesus, the Heraclidæ took up their abode in Doris, Ægimius having bequeathed to Hyllus his dominions, in gratitude to Hercules for having reinstated him in his government which he had lost. It was thus that eighty years after the capture of Troy, they planned the recovery of their ancient possessions, the traditionary name of which expedition is "*the return of the descendants of Hercules*." Cf. Cramer's Greece, Vol. II. p. 101; Müller's Dorians, I. p. 50 seq. The invasion was successful, and all Peloponnesus, except Arcadia and Achaia, fell into their power. Grote (Hist. of Greece, II. p. 18) thinks that Thucydides or some previous author, computed this epoch of eighty years by the generations in the line of Hercules, the first generation after Hercules commencing with the siege of Troy, which, reckoning thirty years for a generation, would bring the fourth generation to coincide with the ninetieth year after that period, or the eightieth year after the city was taken. This would agree with the distance in which Tlepolemus, Temenus, Cresphontes, and Aristodemus stand removed from Hercules. ὁδοηχοσιῶ ἔτι. Repeat μετὰ ἑλίου ἄλωσιν.

4. μόλις, scarcely, not at length, as that idea is contained in ἐν πολλῷ χρόνῳ. — ἀνισταμένη, being unsettled, migratory. See the use of this word in the previous section and in I. 8. § 2. — ἐξέπεμψε, I prefer with Haack, Goeller, Poppe, and others, the imperfect ἐξέπεμπε, because the writer is here speaking of colonization in general and not of any specific colonies. — Ἰταλίας, i. e. the southern part of Italy, in which were many Grecian colonies, and which was called by later writers Magna Græcia. — ἔστιν ἡ χώρα (= ἐντα χώρα). See N. on I. 65. §. 3.

## CHAPTER XIII.

As Greece increased in power and wealth, tyrannies began to be established, and increasing attention was given to maritime affairs (§ 1); in which Corinth led the way, triremes being said to have been built first there (§ 2); and at the same time Aminocles the Corinthian constructed four for the Samians (§ 3); the earliest sea fight took place between the Corinthians and the Corcyreans (§ 4); Corinth, by its favorable position for the land trade between Peloponnesus and the rest of Greece, and also for its maritime advantages, after the suppression of piracy, became a double emporium and arose to great opulence (§ 5); the Ionians also, in the times of Cyrus and Cambyses, possessed a considerable navy, as did also Polycrates and the Phocæans (§ 6).

1. τὴν κτῆσιν—ποιουμένης, *having obtained the possession of*. — μᾶλλον is here employed as an adjective. — τὰ πολλὰ is to be taken adverbially (= ἐπὶ τὸ πολὺ), *for the most part, very generally* (K. § 279. R. 8), i. e. in most of the states. — τυραννίδες, *absolute sovereignties*. Reference is had in this term to the mode, in which absolute power was obtained, rather than the manner in which it was exercised. As opposed to the *kingship* spoken of below, it signified power usurped and unlimited, in distinction from that which was legitimate, hereditary, and limited by constitutional restrictions. — ἐπὶ ὅποις γένοιτο, *with defined prerogatives*, i. e. such as had been long established by usage and common consent. ἐπὶ here denotes *condition*, K. § 296. II. 3. b. — πατρικαὶ, *ancestral, hereditary*. Goeller thinks that πατρικαὶ βασιλείαι does not signify, *dominion received from one's father*, but rather τὸ πατρικὸν et τὸ κατὰ νόμον εἶναι πάτριον, and that the word πατρικαὶ is used, because it includes the signification of *paterni et patrum ex institutis administrati regiminis*. But his reasoning in support of this is by no means satisfactory. — ναυτικά τε ἐξηρτύετο, *began to fit out for himself navies*. — ἀντελχοντο (sc. οἱ Ἕλληνες from ἡ Ἑλλάς in the previous clause), *began to apply themselves*. So Betant in hoc loco.

2. τρόπου depends on ἐγγύτητα. S. § 195. 1. — μεταχειρίσθαι, *to change in the structure*. A Schol. says that the alteration consisted in converting vessels of fifty oars into triremes. Thucydides uses μεταχειρίσθαι here in the sense of the middle μεταχειρίσασθαι. A similar usage may be found in δουλοῦν, I. 16. § 1; III. 37. § 4, and καταλύσαι, III. 46. § 1. — τὰ περὶ τὰς ναῦς = *the structure of ships*; literally, *those things pertaining to ships*. K. § 295. III. 3. — τῆς Ἑλλάδος is added, says Poppo, because triremes had before this been in use among the Phœnicians.

3. Σαμίοις, *for the Samians*, depends on ποιήσας. For the con-

circumference of φαίνεται—ποιήσας, see N. on I. 2. § 1. — *μάλιστα*, about, in round numbers. Goeller prefers the sense of *ferme* instead of *circiter*. — τοῦ πολέμου, i. e. the Peloponnesian war. This shows that Thucydides wrote the preface of his work at least, after the war had terminated.

4. ὧν = ἐκείνων ὧς, of which equivalent, the antecedent depends on παλαιτάτη, and the relative is governed by ἴσμεν. — Κορινθίων πρὸς Κερκυραίων. Between the Corinthians and Corcyreans there existed the most inveterate enmity, although the latter people were a colony of the former. The expedition here referred to was the one conducted by Periander to avenge the death of his son Lycophron, whom he had driven from his home and banished to Corcyra, but afterwards recalled in his old age, and whom through fear of Periander, who was to take the place of his son, the Corcyreans murdered. Cf. Herodot. III. 50–53. — ταύτη (sc. μάχη), from the time of that battle. For this use of the dative, cf. Mt. § 388. c. — μέχρι τοῦ αὐτοῦ χρόνου, i. e. the close of the Peloponnesian war.

5. γὰρ, now. See N. on I. 4. § 1. — αἰεὶ is strengthened by δὴ ποτε = *always at all times*. — ἐμπόριον, a place of traffic, a commercial town. This name was generally applied to maritime places, where articles of merchandise were imported and exported. — Ἑλλήνων is in the genitive absolute with ἐπιμισγόντων. — τὸ πάλαι, in olden time. — τὰ πλείω, more. — διὰ . . . ἐπιμισγόντων, having intercourse with one another through their territory. — τοῖς παλαιοῖς ποιηταῖς. Reference is had to Homer, who says (II. 2. 570):

Οἱ δὲ Μυκήνας ἔχον ἑυκτίμενον πολιέθρον,  
Ἄφνειόν τε Κόρινθον.

— μάλλον ἐπλώϊζον, began to attend more to navigation; literally, began to sail more. ἐπλώϊζον is a poetic word. — καθήρουν. I concur with Poppo, Goeller, and others, in referring this verb to the Corinthians, inasmuch as τὰς ναῦς evidently means, *the ships just mentioned* (i. e. the Corinthian ships), and the following context shows a change of subject. Poppo notes a similar variation of the subject in II. 3. § 4; III. 16 (init.); 52 (init.). Such abrupt changes are not wonderful in a writer, like Thucydides, who makes every thing subordinate to brevity. — ἀμφότερα, both ways, i. e. Corinth became an emporium for traffic by sea as well as by land (K. § 279. R. 10; Butt. § 115. 5). It is remarked by critics that ἀμφότερα may be taken in three senses, 1, by sea and by land; 2, to the Greeks both within and without the isthmus; 3, to the two ports of Corinth, viz. Cenchrea and Lechæum. The first is the only interpretation which has claims to be considered as the true one. — χρημάτων depends on προσόδῳ.

6. *Ἰωσὶν* limits *γίγνεται*, of which *ναυτικὸν* (navy) is the subject. — *ἐπὶ Κύρου*, in the time of Cyrus. K. § 296. II. 2. — *τῆς—καθ' αὐτοὺς θαλάσσης*, their own sea; literally, the sea over against them. For the construction of *θαλάσσης* in dependence on *ἐκράτησαν*, cf. S. § 189. — *Κύρῳ πολεμοῦντες*. Cf. Herodot. I. 161 et seq. The participle here denotes time, *while they were carrying on war*. K. § 312. 4. a; S. § 225. 2. — *Πολυκράτης*. See Herodot. III. 39, 120. — *ἐπὶ Καμβύσου*. See N. on *ἐπὶ Κύρου* supra. — *Ῥήνιας*, *Rhenea*, one of the Cyclades (see N. on I. 4. § 1) so near Delos, that Polycrates is said (III. 104. § 2) to have connected them with a chain. — *ἀνέθης* (consecrated).... *Ἀγίῳ*. The way in which this was done is mentioned in III. 104. § 2, and Herodot. III. 34, 122. — *Μασσαλίων οἰκίζοντες*. Arnold remarks that this is not to be understood as referring to the sea-fight mentioned by Herodot. I. 166. He understands Massalia as being settled by a colony, sent out fifty-five years earlier than the flight of the main body from the arms of Cyrus, and therefore founded long before the subjugation of the parent state to the Persians. If this be true, the sea-fight here referred to must have been fought with the Carthaginians some time previous to the one spoken of by Herodotus.

## CHAPTER XIV.

Many generations after the Trojan war, the Greeks possessed but four triremes, the most common ships being fifty-oared vessels and long barks (§ 1); and it was only just before the Persian war that the tyrants of Sicily and the Corinthians possessed any considerable number of triremes (§ 2); the Æginetæ and the Athenians had but few ships, and those mostly of an inferior class, until Themistocles incited the latter people to the construction of better ones, although, even then, not decked throughout (§ 3).

1. Poppe and Haack disconnect this chapter from the preceding one, by placing a period instead of a colon after *ναυμαχοῦντες*. Bloomf. closes the preceding chapter with the words *ναυτικῶν ἦν*. — *γάρ*, then, now, an inchoative use of this connective, which is so frequent, that, unless in special cases, it requires no further notice. — *ταῦτα*, i. e. the navies just mentioned. — *γενεαῖς* is the dative of time *when*. A generation was reckoned at thirty years (see N. on I. 12. § 3). — *γενόμενα*, although being. See N. on I. 7. § 1. — *χρόμιστα* depends on *φαίνεται*. See N. on I. 2. § 1. — *πεντηκοντόροις*. These fifty-oared ships were of that class called *μονῆρες*, because the rowers sat in one rank, twenty-five on each side. These ships were first introduced

by the Phocæans. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 877. — δ' ἔτι, *but still*. — ἐξηγνύμενα, *provided with*, or perhaps *consisted of* would be a signification more appropriate in this passage. — ὥσπερ ἐκείνα (sc. τῶν Τρωικῶν), *as those in the Trojan war*.

2. ὀλίγον τε (sc. μόνον), *and only a short time*. — τῶν Μηδικῶν refers to the first invasion of Greece by Darius. — μετὰ, *after*. — περὶ τῆς Σικελίας, *around Sicily* (K. § 295. III. 1. b), i. e. on the Sicilian coasts. If however περὶ Σικελίας = Σικελικοῖς, the order should be: τοῖς τυράννοις περὶ Σικελίας. — ἐς πλῆθος, *in a considerable number*. K. § 290. 2. 1. b. — The context demands the subaudition of μόνον after ἀξιόλογα, in the sense of *the only navies worthy of note*.

3. εἰ τινες ἄλλοι, sc. ναυτικά ἐκέκνητο. A shade of doubt is communicated by εἰ to the clause: *such others (if there were any) as had navies*. For this species of brachylogy, cf. K. § 346. 4. — βραχέα (= μικρά. Cf. I. 74. § 3; 117. § 3; 140. § 1), *inconsiderable, small* as to numbers, although there may be a reference also to magnitude. Haack supplies πλοῖα, but ναυτιχά is to be preferred. — ὀψέ τε, sc. ἦν. Krüg. whom Poppo follows, supplies ἐκέκνητο. But this is less apposite and natural than the common rendering: *and it was not till late that Themistocles, etc.* — ἀφ' οὗ = ἐπει, which is found in one MS. — τοῦ βαρβάρου is put for τῶν βαρβάρων, as in Latin, *Romanus* is put for *Romani*. Reference is had to the second Persian invasion, which had been threatening Greece ever since the battle at Marathon and did not therefore come unexpectedly. — διὰ πάσης (sc. νέως), *throughout the ship*. Poppo understands διὰ πάσης to mean, *in every ship*, i. e. nondum omnes tectas fuisse. Some reject as harsh the ellipsis of νέως, and take διὰ πάσης in the adverbial sense *omnino*, as διὰ παντός (Athen. 442. a), *frustra*, and ἀπὸ τῆς ἰσῆς, L. 15. § 3. But see N. on that passage.

## CHAPTER XV.

The states which gave their attention to the formation of a navy, greatly increased their power (§ 1); for no wars by land, except border hostilities, were yet carried on, nor were any distant enterprises undertaken (§ 2); combinations of smaller with greater cities were not formed for common expeditions, except in the war between the Chalcidians and Eretrians, when the rest of the states separated into parties on the one or the other side (§ 3).

1. δέ—ἤμως, *however*. — οὐκ ἐλαχίστην = *very great*. A litotes. See N. on I. 3. § 1. — οἱ προσχόντες αὐτοῖς (sc. τοῖς ναυτικοῖς), *those paying attention to their navies*, i. e. making it an object to form and

establish a navy. — *προσόδῳ* and *ἀρχῇ* are datives of *means*. — *καὶ μάλιστα ὅσοι* (= *ἐκείνοι ὅσοι*) *μὴ διαρκῆ εἶχον χώραν*, and especially as many as had a territory insufficient for their sustenance. Bloomf. refers this especially to the Athenians. It was also true of the Corinthians.

2. *ὅθεν*, whence, refers to *πόλεμος*. — *καὶ* in *τὶς καὶ* appears to us to be pleonastic, but the Attics employ it frequently after *τίς*, to connect the thought more closely. — *παρεγένετο*, accrued (= *might accrue*). This use of the moods in adverbial sentences of place (K. § 336), is the same as in adjective sentences (K. § 333), the indicative being used when the attributive qualification is to be represented as *actual* or *real*. — *πάντες . . . ἐκάστοις*. The order is: *πάντες δὲ* (sc. *πόλεμοι*) *ὅσοι καὶ* (even) *ἐγένοντο ἥσαν ἐκάστοις πρὸς ὁμόρους* (*borderers*) *τοὺς σφετέρους*. — *στρατίας*—*ἐξέβησαν*. K. § 278. 1. — *πολὺ ἀπὸ τῆς ἑαυτῶν* is bracketed by Poppo and Goeller, on the ground that the idea contained in *ἐκδήμους* is repeated. But, as Bloomf. well observes, *ἐκδήμους* merely signifies, *abroad, foreign*, without defining the distance, and hence the clause in question is by no means superfluous. Cf. II. 10. § 1. — *ἐπ' ἄλλων καταστροφῇ*, for the subjugation of others.

3. *οὐ γὰρ ξυνεστίχουσιν*—*πόλεις ὑπήκοοι*. The Schol. says, that the lesser cities did not associate in war with the larger cities, as subject to them, *οὐ γὰρ ὑπήκοοι*. Hence Poppo makes *ὑπήκοοι* = *ὡς ὑπήκοοι*, and with it supplies *οἱ Ἕλληνες* instead of *πόλεις*. — *ἀν*, on the other hand. Bothe reads *ἄν*. — *αὐτοὶ* does not refer to *ὑπήκοοι*, but to all the Greeks, especially to those implied in *μέγισται πόλεις*. — *ἀπὸ τῆς ἰσῆς* (sc. *μοίρας*), on equal terms, i. e. the expenses being justly apportioned. The Schol. supplies *συντελείας*. But cf. III. 40. § 6. — *ἐποιοῦντο*, "*solebant suscipere*." — *ὡς ἕκαστοι οἱ ἀστυγείτονες*, as they severally happened to border on each other. The general idea is, that neighboring states went to war with one another, but no general combination was formed against any distant enemy. — *μάλιστα . . . διότι*, especially in the war, which anciently occurred between the Chalcidians and Eretrians (it was that), the rest of the Greeks ranged themselves on different sides, and thus were engaged in general hostilities. *καὶ* has here the force of *also, likewise*. The sentence is exceedingly compressed, but its general sense cannot well be mistaken.



## CHAPTER XVI.

Various obstacles were in the way of the prosperity of the other states, and especially were the Ionians weakened by the Persian power under Cyrus, as were their islands at a subsequent period by Darius (§ 1).

1. ἄλλοθι, *from other quarters, in other ways.* — μὴ ἀνέξηθῆναι, i. e. τοῦ μὴ ἀνέξηθῆναι. Cf. K. § 308. 2. b. κωλύματα contains a negative idea and is therefore followed by μὴ with the infinitive. See N. on I. 10. § 1 (end). — καί, *especially*, serves here to introduce a particular instance of the obstacles to their advancement. — Bloomfield makes Ἰῶσι to depend on ἐπιγίνετο understood, the subject of which is Κύρος καὶ ἡ Περσικὴ βασιλεῖα (a hendiadys), and in order to furnish a subject to ἐπισιτράττεισι, he supplies ἡ referring to βασιλεῖα. But why not with the Schol. construct Ἰῶσι after ἐπισιτράττεισι, and make Κύρος and βασιλεῖα the subject of the verb? This expedition of the Persians, of course would be a κώλυμα to the Ionians, and it is unnecessary, therefore, that this idea should be formally repeated by supplying ἐπιγίνετο κώλυμα. — προχωρησάντων ἐπὶ μέγα τῶν πραγμάτων is referred by the Schol. to the Persians, but is evidently to be taken with Ἰῶσι. — Ἄλυος. The river Halys separated Lydia from the Persian dominions. The ancient Greeks designated what was called subsequently Asia Minor, by ἡ παραθαλάσσιος, or ἡ ἐντὸς Ταύρου, or ἡ ἐντὸς Ἄλυος. — πόλεις, i. e. the Ionian cities. — ἰδοῦλῳσι. See N. on I. 13. § 2. — Λαρεῖος. Repeat ἰδοῦλῳσι. — τῷ ναυτικῷ is the instrumental dative, K. § 608. The reduction of the Ionian states took place on their revolt, at which time (A. C. 498) Miletus was destroyed.

## CHAPTER XVII.

The tyrants, with the exception of those in Sicily, looking only to their own interests and security, did nothing memorable (§ 1); so that Greece, impeded on every hand, for a long time made little advancement (§ 2).

1. τύραννοι belongs to ὅσοι (i. e. ὅσοι τύραννοι), and is therefore without the article, the whole proposition forming the subject of ᾤκουν. — τὸ . . . προοφάμενοι, *providing only for their own interests.* Kühner

(Jelf's edit. § 633. 3. e) explains τὸ ἐφ' αὐτῶν, *something depending on themselves*, i.e. having no reference to any body else. Cf. το αὐτοῦ μόνον σκοπῶν, VI. 12. § 2. — ἐς τὸ σῶμα = "as it regarded their personal security and gratification." Bloomf. Notice this use of σῶμα in the sense of *person*. The fact here spoken of is illustrated by a reference to Periander, who is said to have had a body-guard of three hundred men. — δι' ἀσφαλείας ὅσον ἐδύνατο, *as safely as possible*, i. e. with as much safety to themselves as possible. διὰ with its case is here taken adverbially. — μάλιστα (= ὑπερβῶς, Schol.) belongs to ὅσον ἐδύνατο. — ὥκουν (= διοίκουν), *managed, guided the affairs of*. The cautious and timid policy here spoken of, had reference to foreign wars, as is seen from the context. — ἀπ' αὐτῶν. "There is a mixed meaning in the word ἀπό, partly expressive of derivation and partly of agency: nothing great proceeded *from* them; nothing great was done *by* them." Arnold. Cf. Mt. § 573; K. § 288. 1. 3. c. — εἰ μὴ εἴ τι, *except something*. We are not to understand τὶ as referring to any memorable deed, but as simply signifying *any deed whatever*. "When εἰ μὴ has the meaning *except*, another εἰ is sometimes joined, like *nisi si*, while the predicate of εἰ μὴ is omitted." K. § 340. 5. — ἐκύστοις is to be constructed with ἐπράχθη (mentally supplied from the preceding sentence), there being a sort of apposition between it and ἀπ' αὐτῶν. — γὰρ in οἱ γὰρ implies an ellipsis: I refer especially to the tyrants of Greece, *for those in Sicily*, etc. "Tyraunorum Siculorum magna potentia inertie Græcorum opponitur." Bothe. — ἐπὶ πλείστον—δυνάμεως, *to a very great height of power*. The scope of the argument shows that the power here spoken of, referred to the ability of the tyrants of Sicily to carry on distant wars.

2. κατείχετο, *was held in, impeded*. κοινῇ, *in common, by joint undertaking*. — κατεργάζεσθαι = ὥστε κατεργάζεσθαι. Poppo makes τὰ in πόλεις τε respond to μήτε going before. The clause κατὰ . . . εἶναι may be rendered: *and by single cities it was still less adventurous*.

## CHAPTER XVIII.

Soon after the tyrants had been expelled by the Lacedæmonians, who, enjoying good laws from the most ancient times, had not been subject to these usurpers, the Persians invaded Greece and engaged with the Athenians at Marathon (§ 1); on their second invasion the Greeks combined for defence, the Lacedæmonians being at the head, and the Athenians doing all in their power by sea for the common safety; but soon after the close of the war the confederation was dissolved, and parties were formed under Athens and Lacedæmon as the leading states (§ 2); from that time to the present war, they were continually engaged in making truces or in carrying on hostilities, and thus acquired no small skill in warlike affairs (§ 3).

1. οἱ τῆς Ἀθηναίων τύραννοι. Reference is had to Hippias and Hipparchus, who succeeded their father Pisistratus in the government of Athens. — οἱ ἐκ τῆς ἄλλης Ἑλλάδος is put for ἐν τῇ ἄλλῃ Ἑλλάδι, the preposition being attracted by κατελύθησαν, which denotes the direction whence, cf. K. 300. 4. See N. on I. 112. § 4. — ἐπὶ πολὺ καὶ πρὶν τυραννεύεσθαι. Haack, whom Arnold cites approvingly, interprets this clause: "*magnam partem ante, quam Athenienses, subactæ a tyrannis*" = *a great part of Greece had been subject to tyrants before Athens was*. I concur, however, with Bloomf., who translates it indefinitely: *generally and even of old under tyrannical government*. — οἱ πλεῖστοι . . . κατελύθησαν, *the greater part had been put down, the last, except those in Sicily, by the Lacedæmonians*. Cf. I. 122. § 3. τελευταῖοι is to be connected with ἐπὶ Λακεδαιμονίᾳ. — ἡ γὰρ Λακεδαίμων begins a parenthesis which closes with πόλεσι καθίστασαν, the design of which parenthesis being to show, why Lacedæmon took so prominent a part in expelling the tyrants from the other Grecian states, viz. because it had enjoyed so long a well-regulated government and had been free from tyrants (ἀτυραννευτός). The second γὰρ introduces a parenthesis within this parenthesis, the object of which is to expand and illustrate the idea contained in the preceding words ἀεὶ ἀτυραννευτός. By keeping in view these divisions of this long and apparently confused sentence, the student will have far less difficulty in explaining the words and clauses of which it is composed. — μετὰ τὴν κτίσιν τῶν Δωριέων, *after its occupancy by the Dorians*. The Heraclidæ did not found Lacedæmon, but took possession of it when it had been long founded. Hence κτίσιν here and κτιζόντες in V. 16. § 3, are to be taken in a modified sense of *founding anew*, inasmuch as Sparta had comparatively little importance before the Doric invasion. Cf. Müll. Dor. I. p. 102. In respect to the order of the clauses in this connection, ἐπὶ . . . στασιάζουσα is to be constructed immediately after ἡ γὰρ Λακεδαί-

μων, and μετὰ . . . Λωρίων may be rendered after ὅμως. — ἐπὶ . . . στασιάζουσα, *having been distracted by factions the longest of any we know of.* ὧν (= ἐκείνων ᾧ). Some refer this relative to πόλειον, but Poppo would supply χρόνων, which on the whole I prefer, reference being had to the various times during which the other states were harassed. The period in the Lacedæmonian history referred to in this place, is the one preceding the return of the Heraclidæ. — ἐκ παλαιάτου, *for a very long time.* Lycurgus gave laws to Sparta, according to Aristotle, about A. C. 884, and upwards of four hundred years before the Peloponnesian war. Xenophon (Rep. Lac. X. 8) places the Spartan law-giver more than two hundred years earlier, that is, at the time of the Heracleids (Cf. Smith's Dict. Gr. and Rom. Biog. and Mythol. Vol. II. p. 850). Grote (Hist. Greece, II. p. 454) thinks that Lycurgus introduced his discipline and constitution about A. C. 830–820. Mr. Clinton (Fasti Hellen. III. p. 141), with his eye on this passage of Thucydides, fixes the legislation of Lycurgus at about A. C. 817, and his regency at A. C. 852. The chronology is very confused and diverse, from the uncertainty which rests over the time when Lycurgus flourished. — ὀλίγη πλείω, *somewhat more.* — τοῦ πολέμου, i. e. the Peloponnesian war. — Bloomf. says that ἀπ' οὗ is put for ἀπ' οὗ χρόνου and δι' οὗ, etc. — πολιτεία, i. e. the oligarchy, the council of elders established by Lycurgus. — δι' αὐτά, i. e. by continuing in the same polity. — δυνάμεινοι = δυνατόι ὄντες. — τὰ καθίστασαν. The Lacedæmonians arranged the affairs of other states after their own model, abolishing both tyrannies and democracies. τὰ refers to political institutions, modes of government, etc. — μετὰ δὲ τὴν resumes the subject, which had been interrupted by the parenthesis beginning at ἡ γὰρ Λακεδαιμων, but it will be seen that, in the resumption, the words are somewhat changed: ἐπειδὴ δὲ οἱ τύραννοι κατελύθησαν—μετὰ δὲ τὴν τῶν τυράννων κατάλυσιν. When δὲ is found in the first clause, it is usually repeated in the resumptive clause (cf. Cyrop. II. 3. § 19), which here embraces the apodosis. — ἡ μάχη—ἐγένετο. Cf. N. on I. 11. § 1. — πρὸς, *against.* K. § 298. III. 1. b.

2. δεκάτῃ δὲ ἔτα. This refers to the commencement of the expedition of Xerxes, and not to the battle of Salamis, which is shown by Scaliger, whose opinion Duker supports, to have been fought eleven years after the battle of Marathon. Poppo, Goeller, Haack, and Bloomfield adopt the same view. Petav. on the other hand (of whom Poppo remarks: recentiores tamen magno consensu Petavium sequuntur) says: Marathonica pugna commissæ est decimo anno ante Salaminiam auctore Thucydide. But ἐπὶ τὴν Ἑλλάδα ἦλθε harmonizes better with the former view, since it refers rather to the going upon

an expedition than fighting a battle. — δουλωσόμενος denotes the purpose of ἡλθς, S. § 225. 5. — συμπολεμησάντων. "Aoristi participium offensionis est, quum scriptor non qui communiter bellum gesserant, sed qui—gerebant vel gesturi erant dicere velit." Poppo. Goeller thinks that the aorist was employed, because the Greeks had already united in the first Persian war. — ἀνασκευασόμενοι, *collecting together their movables*. "Colligere vasa." Betant. In Liddell and Scott's Lex. this passage is cited under the definition, *to dismantle one's house, city, etc.* This meaning is unsuitable to the passage. — ἐς τὰς ναῦς belongs to ἐμβάντες. — διακρίθωσαν πρὸς = διακρίθωντας ἐχθροὺν πρὸς. This species of constructio prægriana, by which a verb of rest is followed by a preposition of motion, is quite common. Cf. K. § 300. 3. b; S. § 235. — οἱ συμπολεμήσαντες. It is singular that Müller should supply αὐτοῖς (i. e. τοῖς βασιλεῖς), since the use of τῶν συμπολεμησάντων supra, shows that it is here to be referred to those who united against the king. Two classes of Greeks are here spoken of, viz. those who had revolted from the king, and those who from the beginning had united to oppose him. — ταῦτα. See N. on I. 9. § 3. — οἱ μὲν refers to the Lacedæmonians, οἱ δὲ to the Athenians.

3. ἡ ὀμνηχμία, *the defensive alliance, confederacy* against the Persians. It was not until the destruction of the Persian fleet on the Eurymedon, by Cimon, that the Persian war was terminated. Until that time the alliance, to which the invasion of Xerxes had given birth, remained unbroken. — Ἕλληνας limits τινές. — εἴ τινές ποιν διασταίεν, *whoever any where were at variance* = *when differences arose among any of them*. — ἐς τόνδε αἰὲ κ. τ. λ. The order is: ἐς τόνδε τὸν πόλεμον αἰὲ τα μὲν σπενδόμενοι τὰ δὲ πολεμοῦντες (*sometimes making treaties and sometimes fighting*). — ἀλλήλοις depends on πολεμοῦντες. S. § 202. 1. — τὰ πολέμια, *in whatever pertains to war*. — μετὰ . . . ποιούμενοι, *inasmuch as their practice was in the midst of dangers*, i. e. (as Arnold observes) "their field of exercise was not the parade, but the field of battle." μελέτας ποιούμενοι = μελετῶντες.

## CHAPTER XIX.

The Lacedæmonians levied no tribute from their allies, but took care by conciliatory measures to establish oligarchical forms of government among them; the Athenians, on the contrary, deprived their allies of their ships and made them tributaries, by which means they became highly prepared for war (§ 1).

1. Here begins an account of the respective policy of the two leading states of Greece, which is given more at length in the process of the history. — οὐχ . . . ἡγοῦντο is opposed to χρήματα . . . φέρειν, which is said below of the Athenians. — ὑποτελεῖς—φόρου, *subject to pay taxes*; literally, *payers of tribute*. — τοὺς ξυμμάχους depends on ἔχοντες (by *possessing*. See N. on I. 9. § 1), and not on ἡγοῦντο as the Scholiast directs, which verb in the signification *to rule, govern*, is followed by the genitive. K. § 275. R. 1. — κατ' ὀλιγαρχίαν κ. τ. λ. The order is: θεραπεύοντες (sc. ξυμμάχους) μόνον ὅπως πολιτεύσων ἐπιτηδείως σφίσι αὐτοῖς (i. e. the Lacedæmonians) κατ' ὀλιγαρχίαν. Arnold cites I. 76, 144, as illustrative of this passage. Bekker and Arnold from a single MS. edit. πολιτεύουσιν. But notwithstanding the usage of Thucydides (πρὸ ὁμμάτων ποιεῖν), the MS. authority is too feeble to admit this reading as genuine. — θεραπεύοντες has the same construction as ἔχοντες, to which it is opposed. — Ἀθηναῖοι, sc. ἡγοῦντο from the preceding context. The vulgar edition has ἔρχον after παραλαβόντες. But although this might express more specifically the idea of *ruling* as opposed to ἡγοῦντο, which, in reference to the Lacedæmonians, does not so much imply the exercise of dominion, as the leading or general oversight of states otherwise represented as free, yet I find that modern critics with great unanimity have rejected the word as spurious. The context will give to ἡγοῦντο the shade of signification, required by its reference to the Athenians. — τῷ χρόνῳ, "*sensim paulatim*." Haack. — πλὴν Χίω καὶ Λεσβίων. In process of time the Lesbians became subject to the Athenians. — ἐς τόνδε τὸν πόλεμον refers to the Peloponnesian war. — μείζων in respect to revenue. — ὥς, *when*. So the Latins use *ut* for *quando*. — τὰ κράτιστα—ἦρθσαν, *they had been most flourishing* (K. § 278. R. 1). Reference is had to the period a little before the expiration of the thirty years' treaty, when the Athenians not only had subjected the islands of the Greek colonies of Asia Minor, but had united to their confederacy Phocia, Argos, Bœotia, and Achaia. Cf. I. 102–105; 108, 111, 115. — τῆς ξυμμαχίας against foreign invasion. See N. on ἡ ὀμαιχμία, I. 18. § 3.

## CHAPTERS XX—XXIII.

These chapters contain the third division of the preface, the subject of which is the nature of Grecian history, together with some preliminary remarks on the work now in hand. This portion of the preface should be read with great care and attention, as in it the historian unfolds the plan of his work, the principles which regulated its composition, and gives the ground of his claim to accuracy and impartiality. The style and arrangement of this part of the preface is almost faultless. The easy and natural transition which it forms to the main history, the clear and magnificent view which it gives of the subject, and its adaptation to win for the writer the sympathy and confidence of his reader, render it one of the most finished specimens of the kind to be found in any language.

## CHAPTER XX.

Such was the state of affairs in Greece, although, perhaps, it will be hard to be credited, from the presence of men to catch at flying reports of past events without due examination (§ 1); thus the Athenians in general believe that Hipparchus was slain by Harmodius and Aristogiton, because he was the tyrant, whereas Hippias, who by right of primogeniture held the government, was the object of their conspiracy, and Hipparchus was slain as the result of a disarrangement in their plan (§ 2); thus also the opinion of the rest of Greece, in respect to the suffrage of the Lacedæmonian kings and the existence of the Pitanæan band, is incorrect (§ 3).

1. τὰ μὲν οὖν. The corresponding particle to μὲν is δὲ in the beginning of the next chapter, all between being properly a parenthesis. — χαλεπὰ . . . πιστεῦσαι is difficult of interpretation on account of its great brevity. Bloomf. with Bauer makes πιστεῦσαι = πιστεῦσθηναι and translates: *however hardly it may find credit, even when established by a regular chain of proofs.* παντὰ τεκμηρίω, every argument necessary to proof. "Omni (i. e. omnis temporis) testimonio ex ordine confirmata." Bothe. Goeller by a sort of grammatical attraction makes the passage = τοιαῦτα εὔρον, ὥστε πᾶν ἐξῆς τεκμήριον αὐτῶν χαλεπὸν εἶναι πιστεῦσαι, and remarks: "non solum παντὶ τεκμηρίω dixit, sed παντὶ ἐξῆς τεκμηρίω, quia in tanta vetustatis obscuritate non simplex argumentum sufficit, sed modo aliam rem ex alia colligendo et longiorem demum post conclusionem ad sententiam probabilem perveniri potest." Of this explanation Poppo remarks: "hunc sensum nos

e verbis elicimus." These interpretations agree in the main point, viz., that *παραί ἐξῆς τεκμηρίω* signifies, *established on the most thorough and protracted investigation*. I am less pleased with Arnold's interpretation: *being hard for believing every argument one after another*; i. e. the general statement might not be questioned, but each particular argument which he has used, might not equally obtain credit. The word *τεκμήριον*, I apprehend, cannot be made to refer to *particular facts or arguments*, and the ground which Arnold gives for this rendering, viz., that the parenthesis contains the reason why the specific details of the narration may lie open to suspicion, applies equally as well to the interpretation of Bloomf., or Goeller. The facts of the history may have been based on the most incontrovertible evidence, and yet those who remember how readily reports of past actions are caught up and circulated, may be disposed after all to doubt whether the true picture of affairs in times so remote is given. Such I believe to be the sense of this much disputed passage. — γὰρ introduces the reason for what has just been stated. — καὶ ἤν, *even if*. — ὁμοίως = *just as if they were events in the history of another country*. ὁμοίως is often used elliptically. — ἀβασανίστως, *without question*, "*sine disquisitione*." Betant.

2. τὸ πλῆθος—ὄντας. The verb is put in the plural, because reference is had to the individuals implied in the subject (K. § 241. 1). — τύραννον ὄντα, *as being the tyrant*. The participle here denotes an assumed cause. Cf. K. § 312. 6; S. § 225. 4. See also N. on I. 9. § 4. It was in respect to the supposition of his being the tyrant, that Thucydides says the Athenians were mistaken. — πρεσβύτατος ὢν ἦρχε κ. τ. λ. The order is: *πρεσβύτατος ὢν τῶν Πεισιστράτου νίσσον ἦρχε* (sc. τῶν Ἀθηναίων). — Ἰππαρχος . . . αὐτοῦ is parenthetic and does not depend on the preceding ὅτι. — ἐκίλη τῇ ἡμέρᾳ fixed upon to slay Hippia. — καὶ παραχρήμα, *even at the very time*, i. e. just as they were about to perpetrate the deed. — ὡς προειδότες, *as from one forewarned and therefore prepared*. Bloomf. cites the proverb: "*forewarned, forearmed*." — δράσαντές τι καὶ κινδυνεύσαι, *to encounter* (=meet death) *after having done something worthy of note*; or, *to even* (καὶ) *encounter death, provided they could* (first) *do something* worth dying for. I prefer the former interpretation. The participle denotes time. See N. on I. 13. § 6. — τὸ Λεωκόριον, *the Leocorium*, or monument of the daughters of Leos, stood in the midst of the Cerameicus within the walls, and was one of the most renowned of the ancient monuments of Athens. Cf. Leake's Athens, I. p. 162. — τὴν Παναθηναϊκὴν. Cf. Smith's Dict. Greek and Rom. Antiq. p. 704. This story of the Pisistratidæ, introduced again with much enlargement and for no very obvious reason in VI. 54-59, as well as the de-



claration of his personal knowledge of the family (VI. 55. § 1), has induced some (after the Schol. on I. 20) to think that Thucydides was connected to them by relationship. But this is mere conjecture. — ἀπίκτιναι, sc. τοῦτον.

3. οὐ χρόνῳ ἀμνηστούμενα, *not obliterated from the memory by time the memory of which is not lost by length of time.* — οἱ ἄλλοι Ἕλληνες i. e. other than the Athenians. Of course the Lacedæmonians are also to be excepted, since they would certainly be acquainted with the things here mentioned. — μὴ μίᾳ ψήφῳ . . . δυοῖν. It is thought by some that Herodotus is hinted at, who speaks (VI. 57) of the 'two votes of each king. Mæller (Dorians, II. p. 105. N. a) thinks that Thucydides refers to Hellenicus rather than Herodotus, whose work he could scarcely have read. But although reference may have been had to Hellenicus and other early writers, whom Herodotus perhaps carelessly followed, yet I can scarcely be persuaded that the history of Herodotus was unknown to Thucydides. The story first related by Lucian and repeated by many others, that Herodotus read his work to the assembled Greeks at Olympia, and that the young Thucydides was present at the recitation and moved to tears, is undoubtedly a mere invention, as Dahlmann has most ably and conclusively shown. Yet that is no proof that Thucydides was a stranger to the writings of Herodotus, when he composed the history of the Peloponnesian war. In respect to the grammatical structure of ψήφῳ προστίθεσθαι, there is no difficulty, if we give to the verb the signification, *to assent to, to accede to one's opinion* (ψήφῳ) *with a vote*; i. e. to give a vote. — Πιτανάτην λόχον. Here again it is thought by some that a blow is aimed at Herodotus (IX. 53; III. 55). It is said that Caracalla in imitation of antiquity composed a λόχος Πιτανάτης of Spartans. So the Tarentines, in order to retain the local names of their mother city, had a division of their army which was called Pitantes; also upon a coin of Tarentum the περὶπολοι Πιτανᾶτοι are mentioned. All this seems to favor the truth of the statement of Herodotus. Cf. Müll. Dorians, II. p. 49. N. t. Schweig. ad Herodot. l. c. conciliates the statement of these two great historians, by supposing that there was such a band commanded by Amompharetus in the battle at Plataea which not being perpetual, ceased to exist in the time of Thucydides. — τὰ ἐστοῖμα ("ea, quæ in promptu sunt." Poppo), i. e. those things which can be learnt from hearsay without the labor of investigation.

## CHAPTER XXI.

Although it is to be feared that these accounts will be approved by few readers (of I. 20. § 1), yet the historian avers, that they will not err who place greater confidence in him than in the poets and logographers, who shape their narratives so as to be pleasing to the ear rather than agreeable to the truth (§ 1); and though men fancy ancient wars to be the greatest, yet to those who judge from the facts, this war will appear greater than any preceding one (§ 2).

1. *ἐκ δὲ τῶν εἰρημένων* resumes the subject from *τὰ μὲν οὖν* at the beginning of the previous chapter. This is clearly indicated among other things by *ὅμως*, which implies *εἰ καὶ τὰ παλαιὰ χαλεπά ἐστι πιστεῦσαι*. — *τοιαῦτα . . . ἁμαρτάνοι*, no one would err in the belief (*νομίζων*, in thinking. See N. on I. 9. § 1), that these things which I have narrated, are for the most part such as I have represented them to be. *οἷα διήλθον* may be supplied after *τοιαῦτα* from *ᾧ διήλθον*. The words *ἄν—ἁμαρτάνοι* belong not only to *νομίζων*, but also to *πιστεύων* and *ἡγησάμενος*. It may assist to the right understanding of the chapter, to regard *καὶ οὕτως ὥς ποιηταὶ . . . ἐκνευικηκότα* as a parenthesis, containing another and subordinate parenthetical clause, *ὄντα ἀνεξέλεγκτα . . . ἐκνευικηκότα*. In this second parenthesis *ὄντα* refers to *ᾧ* (= *ἐκείνῳ ᾧ*) in *ᾧ διήλθον*, or it may be referred, as Goel. suggests, to *ὥς* (= *οἷα*) *ποιηταὶ ὑμνήκασιν*. — *ἐπὶ τὸ μᾶλλον κοσμοῦντες*. See N. on I. 10. § 3. — *λογογράφοι*, i. e. writers of prose as opposed to *ποιηταί*, which seems here to designate those early chroniclers who wrote in verse. The name *logographers*, which Thucydides here applies to his predecessors, is now given by scholars to the historians who preceded Herodotus, and whose histories were composed of myths and traditionary stories, although doubtless containing much that was true. Cf. Müll. Lit. of Greece, p. 265. — *ἐπὶ . . . ἀληθέστερον*, with a view to their being alluring to (literally, leading to) the ear rather than consistent with truth. "When two adjectives are compared with each other, so as to signify that the property or quality is found in a higher degree in one than in the other, both of them are put in the comparative." Mt. § 456. Cf. K. § 323. 4; S. § 159. 2. — *ἀνεξέλεγκτα*, impossible to be convicted or refuted. Liddell and Scott. "Which can neither be proved nor disproved for want of evidence on either side." Arnold. — *αὐτῶν* depends on *τὰ πολλὰ—ἀπίστως ἐπὶ τὸ μυθώδες ἐκνευικηκότα*, have encroached upon (literally, won their way to. Arnold) the fabulous, so as to be entitled to no credit (*ἀπίστως*, "ita ut nulla fides iis habeatur." Goeller). — *εὐφροδαι—ἀποφροδαι*, to be sufficiently well made out. The subject of this in-

finite is easily elicited from ἃ διήλθον *supra*. — ὥς παλαιὰ εἶναι, *for things so ancient*; i. e. considering their great antiquity (Cf. K. § 341. R. 3; S. § 223. 2). This clause, which Poppo makes = ὥς παλαιὰ ἐν ἐπιφανῇ εἶναι, *quantum testimonia de rebus priscis clara esse possunt*, qualifies ἀποχρώντως.

2. ὁ πόλεμος is the subject of δηλώσει (*will appear*). — ἐν ᾧ, *sc. χρόνῳ*. — ἀπὸ. See N. on I. 11. § 1 (end). — πανσαμένων = αὐτῶν πανσαμένων ἀπὸ τοῦ πολεμεῖν (from πολεμῶσι). — αὐτῶν (*sc. τῶν ἀρχαίων*) depends on μείζων.

## CHAPTER XXII.

While the exact words of the speeches uttered in this war are not pretended to have been given, yet the orations have been made to conform as nearly as possible to the general sense of what was really spoken (§ 1); as to the deeds, such only are narrated as fell under the observation of the historian, or were received on good authority from others (§ 2); this, however, was a task of extreme difficulty, from the conflicting accounts often given by those who were eye-witnesses of the same affair (§ 3); severe adherence to truth to the neglect of all mere embellishment may be less agreeable, but cannot but be more useful to the reader, and will render the history worthy of being an everlasting possession (§ 4).

1. καὶ . . . ἕκαστοι, *and as to the several* (ἕκαστοι. See N. on I. 3. § 5) *speeches which were made*. λόγῳ is antithetic to τὰ δ' ἔργα τῶν πραχθέντων, § 2 *infra*. — Bothe edits ὅσα λογῶν = ὅσους λόγους. — ἐν αὐτῷ, i. e. ἐν τῷ πολεμεῖν. — τὴν ἀκρίβειαν αὐτῇ τῶν λεχθέντων (a changed construction for τοῦτων τὴν ἀκρίβειαν) = ταῦτα τὰ λεχθέντα ἀκριβῶς. — ἐμοὶ limits χαλεπόν. — ὧν = ἐκείνων ᾧ, of which equivalent, the antecedent (referring to τῶν λεχθέντων) depends on τὴν ἀκρίβειαν, to be supplied from the preceding clause. — τοῖς ἄλλοθεν ποθεῖν = ἀπαγγέλλουσιν is opposed to ἐμοὶ . . . ἤκουσα. — ᾧ belongs to εἰπεῖν. — τὰ δεόντα μάλιστα, *those things most especially needed* = *most to the purpose*. — ἐχομένῳ . . . λεχθέντων, *keeping as close as possible to the general* (ἐνμπάσης) *sense of what was actually spoken*. On the construction of γνώμης, cf. K. § 273. R. 5. b; S. § 192. 1. — οὕτως responds to ὥς in ὥς δ' ἂν ἰδούκουν. "It thus appears that the speeches recorded by Thucydides are genuine as to their substance, although the style, the arrangement, and many of the particular arguments are altogether his own. They are like the speeches written by Johnson for the parliamentary debates in the Gentleman's Magazine; the substance of the debate was reported

to him, and he then enlarged and embellished it, in order to set it off to the best advantage." Arnold.

2. τὰ δ' . . . πολέμῳ, *but as to the deeds which were actually performed in the war*. In order to avoid a pleonasm, Goeller, on the suggestion of Krüger, connects τῶν πραχθέντων with ἐν τῷ πολέμῳ. But this is unnecessary, since the manifest design of the author was to give emphasis to the *actuality* of the deeds spoken of, and hence he departed from the usual mode of expression τὰ ἔργα τὰ πραχθέντα. Haack remarks: ad τὰ ἐν τῷ πολέμῳ πραχθέντα non solum τὰ ἔργα pertinent sed etiam τὰ λεχθέντα. — οὐκ . . . ἐπεξελθὼν. Construct (as Poppo directs): οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος, οὐδ' ὡς ἐμοὶ ἰδόκει, ἀλλ' (ἡξίωσα γράφειν) ἐπεξελθὼν οἷς τε αὐτὸς παρῆν καὶ παρὰ τῶν ἄλλων (πυνθανόμενος). The words ἐκ τοῦ παρατυχόντος = *from any one whom it chanced, from every chance comer*. — ὡς ἐμοὶ ἰδόκει = *according to any mere impressions of my own*. — αὐτὸς παρῆν. It is supposed that Thucydides served in the first seven years of the war, for in the eighth, he was appointed to the command of the Athenian fleet off the coast of Thrace. From what he says, he must have been an eye-witness and an ear-witness of many things, which were done and said in this war. ἐπεξελθὼν conforms rather to οἷς (= ἐκείνα οἷς) τε αὐτὸς παρῆν than to παρὰ τῶν ἄλλων, and hence πυνθανόμενος may be easily supplied from the preceding context. ἐπεξελθὼν implies great thoroughness of investigation, and hence with ὅσον δυνατόν ἀκριβείᾳ (= ἀκριβέστατα Mt. § 461, Obs.) is highly emphatic.

3. οὐ . . . ἔλεγον, *did not give the same account of the same actions*. — ἀλλ' ὡς . . . ἔχοι, literally, *as any one might be in respect of good will to either party, or of his memory = as any one was inclined to be partial to either party, or as his memory served him*. To the phrase ὡς ἔχει the genitive is added, to show in what respect the sense of the verb is to be taken. K. § 274. 3. b. ἐκατέρων depends on εἰνοίας, as expressive of the cause whence the feeling of good will or partiality arose (K. § 274; Kr. § 47. 7. N. 5). εὖνοιά τινος = εὖνοια πρὸς τινα.

4. μὲν refers forward to δὲ in ὅσοι δὲ βουλίσονται. In this way ἀτερεπίστετον is opposed to ὀφέλιμα infra. — τὸ μὴ μυθῶδες αὐτῶν, *their being free from myths*. The negative μὴ is used, because the clause may be resolved into: *quia nullæ in iis exstent fabulæ* instead of *exstant*, which would express actuality without reference to any supposition, and would therefore demand τὸ οὐ μυθῶδες. Cf. Jelf's Kühn. § 475. Obs. 3. — τῶν τε . . . ἔσεσθαι. Construct: σκοπεῖν τὸ σαφές (the truth) τῶν γενομένων (καὶ τὸ σαφές) τῶν μελλόντων ποτε αὐτίς κ.τ.λ. On κατὰ τὸ ἀνθρώπιον, *according to the course of human affairs, in all human probability* (ἀνθρωπικῶς), cf.

K. § 292. II. 3. b. — *κρίνειν* (sc. *τούτους* referring to *ὄσοι*), for them to judge, is the subject of *ἔξει* (S. § 159. 2). The pronoun to be supplied here refers probably to political men, who endeavor to acquire a knowledge of the future by the study of the past, and to whom such a history as this would be preëminently useful. — After *ἀρχούτως ἔξει*, Poppo with several other critics, supplies *τούτοις* or *αὐτοῖς* referring to *ὄσοι*. But it is far better with Wolf, Haack, Arnold, and Bloomf., to supply *ἐμοί*, which is omitted *dignitatis vel modestiæ gratia*. — *πῆμά τε—ξύγκειται* = *ξύγκειται ὡς πῆμά τε ἐς αἰετ*, this (i. e. his history) is composed as an EVERLASTING POSSESSION. *ἐς αἰετ* = to our old for aye. Bloomf. — *ἀγώνισμα*, prize composition, a trial of literary skill. Reference is here supposed to be had also to Herodotus, but the doubt, which now hangs over the statement of Lucian in respect to the recitation at Olympia (see N. on I. 20. § 3), makes such a reference in this place to an equal extent uncertain. Besides, those critics, who are continually spying out references to Herodotus of the kind here and previously referred to, should remember that it does not add to the praise of Thucydides, to represent him as indulging in these covert and petty allusions, the designed object of which, must have been to disparage the credibility, and thus undermine the reputation of his great predecessor and rival for coming ages. — *ἐς τὸ παρὰ χρῆμα* denotes the object or purpose of *ἀγώνισμα* (K. § 290. 2. 3. a). — *ἀκούειν*, sc. *τινά*. Cf. S. 222. 6. The sentiment of this passage is noble, and worthy of the man, who by common consent is justly styled *PRINCEPS HISTORICUM*. — The subject of *ξύγκειται* is properly *αὐτά* to be supplied from *ᾠφέλιμα αὐτά*.

## CHAPTER XXIII.

The importance of the Peloponnesian war is again insisted on, by a brief comparison of it with the Persian war, which was shown to have been brought to a termination in two sea-fights and as many engagements by land, but this war was lasting (§ 1); and in the amount of blood shed, the capture of cities, the change of inhabitants by the war and the accompanying seditions, was never equalled (§ 2); to which things were added what before had only been heard of, viz. earthquakes, eclipses of the sun, droughts, famines, pestilence, and the like (§ 3); the causes of the war are introduced as next claiming attention, among which the veritable cause was the fear with which the Lacedæmonians regarded the growing power of the Athenians, but the ostensible one is detailed in the narration which follows (§ 4, 6).

1. *Τῶν δὲ πρότερον*. This chapter, although belonging to the preface, is more immediately introductory to the history which commences

in the next chapter. — *δυεῖν ναυμαχίαν*, i. e. the sea-fights at Artemisium and Salamis. The land engagements were those at Pyke and Platea. *δυεῖν* is in the genitive (K. § 99. 5) and depends on *κρίσιν*, *had its decision of two sea-fights = found its decision in two sea-fights*. Poppo, Haack, and Goeller read *δυοῖν*, but the reading of Dindorf is supported by that of Bekker, Arnold, etc. and by the authority also of almost all the MSS. — *τούτου . . . προὔβη*. A varied form of expression for *ὁ πόλεμος* (i. e. the Peloponnesian war) *προὔβη ἐς μέγα μῆκος*, or (with Bloomf.) *τούτου δὲ τοῦ πολέμου (τὸ) μῆκος (ἐς) μέγα προὔβη*. — *ἐξηγήθη γενέσθαι*, *happened to be = befell*. — *ἔτι* refers to *παθήματα* to be mentally supplied from the preceding member. — *ἐν ἵσφ χρόνῳ*, i. e. in twenty-seven years.

2. *οὔτε γὰρ . . . ἡρημώθησαν*. The sentiment is as though it had been written: *πλεῖσται γὰρ πόλεις ἐν τῷδε τῷ πολέμῳ ληφθεῖσαι ἡρημώθησαν* (*were taken and made desolate*. Butt. § 144. N. 7 end), since the construction is continued with *αἱ μὲν—αἱ δὲ—εἰς δὲ αἱ*, whereas the words as they now stand would require to be followed by *οὔτε ὑπὸ βαρβάρων, οὐδὲ ὑπὸ σφῶν*, etc. The negative form given by *οὔτε γὰρ πόλεις τοσαύτας*, adds much to the vivacity and strength of the passage. With *ἡρημώθησαν* we may mentally supply *πρότερον ἐν ἵσφ χρόνῳ*. — *ὑπὸ βαρβάρων*. Reference is had to Mycalessus. Cf. VII. 30. — *ὑπὸ σφῶν αὐτῶν ἀντιπολιμούντων*. Platæa (III. 68) and Thyrea (IV. 57) are supposed here to be meant. Haack includes with these Mytilene, but a reference to III. 50, will show that the walls only of that city were demolished, the city being saved from destruction by the reconsideration and rejection of a vote to destroy it, which had been passed by the Athenian assembly on the preceding day (cf. III. 49): — *καὶ οἰκήτορας μετέβυλον* (sc. *ἐν τούτῳ τῷ πολέμῳ*), *changed inhabitants even*, i. e. had their inhabitants driven away to make room for others. The cities here referred to are Ægina (II. 27), Potidæa (II. 70), Scio (V. 32), and Melus (V. 118). — *φυγαί*, *banishments*. — *ὁ μὲν—ὁ δέ*, *partly—partly*. — *διὰ τὸ στασιάζειν*, *on account of sedition*. Haack thinks that reference is had in this place most especially to the Corecyæans. Poppo in his notes on the Scholia adds the Argives (V. 82), the Samians (VIII. 21. 73), et alii.

3. *ἀκοῇ*, *by report*, is here opposed to *ἔργῳ*, *in fact*. — *οὐκ ἄπιστα κατίστη*, *became not incredible = ceased to be incredible*. — *σεισμῶν τε περί*, *both as it respects* (K. § 295. 3. I. 2. a) *earthquakes*. — *ἅμα—καί*, *at once—and*. — *γῆς* does not here mean the habitable globe, for, as Bloomf. justly remarks, that sense would require the article, but it signifies *land, territory*, and *ἐπὶ πλείστον μέρος γῆς—ἐπίσχον*, *occupied a very extensive territory = were very extensively prevalent*.

— ἐκλείπεις, sc. κατέστησαν from κατέστη supra. Strictness of construction would have required ἐκλείπειν, but it is varied as though σιτισμοί τε had preceded. — πυκνότεραι . . . μνημονεύμενα, *more frequent than what had been remembered from former times*. παρὰ here denotes *in comparison with* (K. § 298. III. 3. d), and παρὰ τὰ μνημονεύμενα = τῶν μνημονευομένων (in dependence on πυκνότεραι) only much more intensive. — ἐκ = ἀπό. — αὐχμοί. Repeat ξυνέβησαν. — ἔστι παρ' οἷς = παρ' ἐνός. K. § 331. R. 4. Rarely is a word placed between ἔστιν in this use and its relative, and then it is a preposition. — ἀπ' αὐτῶν, i. e. αὐχμῶν. The connection between drought and famine is very obvious. So on the footsteps of famine follows pestilence, and hence the connection of λιμός and λοιμός so common as to be almost proverbial. Cf. Matt. 24: 7. — καὶ ἡ . . . νόσος, *and that which produced the most* (οὐχ ἥκιστα, a litotes. See N. on I. 3. § 1) *damage and destroyed a considerable part* (μέρος τι), *the pestilential disease*. Some critics refer μέρος to territory and supply γῆς, i. e. Ἀττικῆς. Others translate: *did its share of destruction*. I concur in the following note of Arnold, in which he substantially follows Goeller: "The word μέρος seems to imply more than *a part*, for all the other visitations had destroyed a part of the people. It appears to signify so large a part as sensibly to affect the whole by its absence; *a proportion or substantive part of the whole nation*. Thus also it is used VII. 30." ἡ λοιμώδης νόσος (stronger than ὁ λοιμός) takes the article because it is expegetical of ἡ . . . φθίρασα, where the article could not be dispensed with. — μετὰ, ἅμα, and ξυν- are not pleonastic but highly intensive.

4. The historian now begins to detail the causes of the war. ἤρξαντο—αὐτοῦ. S. § 189. — λύσαντες, *when they had broken*. See N. on πολεμοῦντες, I. 13. § 6. — Εὐβοίας ἄλωσιν by the Athenians under Pericles.

5. διότι, *why, wherefore*. — προέγραψα πρῶτον is apparently pleonastic, but in truth highly emphatic. — τὰς διαφορὰς which led to the war. — τοῦ μή τινα ζητῆσαι ποτα, *in order that* (S. §§ 222. 2; 194. 1) *no one may ever inquire*.

6. πρόφασιν, *cause, occasion*, opposed to αἰτίαι, *apparent causes, ostensible reasons*. These words might well have changed places, as both are employed out of their usual signification. πρόφασιν is the subject of εἶναι understood, the predicate of which is τοὺς Ἀθηναίους—ἀναγκάσαι (= τὸ τοὺς Ἀθηναίους ἀναγκάσαι. Cf. Mt. § 542. Obs. 1. a). — γιγρομένους, *because they had become*. See N. on ὤν, I. 9. § 4. — ἐς τὸ φανερὸν λεγόμεναι—ἐκατέρωθεν, *openly alleged by each party*. For the genitive, cf. Jelf's Kühn. § 483. Obs. 4. — ἀφ' ὧν, *on account of which*.

## CHAPTERS XXIV—LXVI.

We are now to enter upon the history of the war, which Thucydides shows to have avowedly risen out of the contest between the Corinthians and Corcyraeans (chaps. 24–55), and the affair at Potidæa (chaps. 56–66). This portion may be regarded, therefore, in its relation to the main history, as a detail of the pretended causes of this long and ruinous war. It is well worth the perusal of the student, as laying open in a most lucid manner, the genius and policy of the states representing the two great forms of government, aristocratical and democratical, which were about to engage in a mighty and final struggle for the mastery. It should be regarded as a beacon light of the past, serving to warn against the most distant approach towards civil war, and showing to what extent the passions of men will carry them, and how ruinous their measures, when, overlooking the welfare of the whole, they seek to aggrandize and make powerful one state upon the ruins of others. The reader will find much that is reprehensible in the Athenian line of conduct, yet not more than in that of the Lacedæmonians, who, with a cold and selfish policy, were aiming at power not less eagerly than their more active and excitable rivals. A grasping and overbearing spirit had taken possession of both states, under different forms, it is true, but equally pernicious to their own best interests and those of Greece in general.

## CHAPTER XXIV.

Epidamnus, the situation (§ 1), and founders (§ 2), and growth (§ 3) of which are described, had become agitated by internal dissensions (§ 4); the result of which was, that the common people banished those in higher life, who uniting with the Barbarians, carried on war by land and by sea against the party which had expelled them (§ 5); in consequence of which, the citizens sent to Corcyra their parent city for aid (§ 6); but failed in obtaining it (§ 7).

1. *Ἐπιδάμνος*. *Epidamnus*, afterwards called Dyrrachium and now Durazzo, is said by Euseb. Chron. to have been founded 188 years before this. — *ἐν δεξιᾷ . . . κόλπον*, on the right to one sailing (K. § 284. 10. a; S. § 201. 4) into the Ionian gulf. By *Ἰόνιος κόλπος* is not meant the Ionian sea, but the southern part of that portion of it, which was afterwards called the Adriatic. — *πρὸς οὐκ οὔσι*, bordered on, dwell near to. The accusative which follows this verb, depends on the preposition. — *Ταυλάντιοι*. Müller places the Taulantii north



of Epidamnus, but Bloomf. contends that their country lay between Epidamnus and Apollonia.

2. τῶν ἀφ' Ἡρακλείους, of the posterity of Hercules. It was usual to select the *oekisti*, when new colonies were planted, from the distinguished Heracleid families, which were found in all the Dorian cities. Cf. Grote's Hist. Greece II. p. 479. — ἐκ τῆς μητροπόλεως, i. e. from Corinth which was the mother city of Corcyra. — κατακληθείς, being called to this office.

4. στασιάζοντες δὲ ἐν ἀλλήλοις κ. τ. λ. There are two modes of translating this passage, according as ἐφθάρησαν is taken with στασιάζοντες δὲ ἐν ἀλλήλοις (they were weakened by intestine discord), or with ἀπὸ πολέμου τινός (by a certain war). The former translation, which makes ἀπὸ (= ἐξ) πολέμου the source or occasion of the intestine troubles, is defended by Häack, Goeller, and Arnold; the latter, which regards ἀπὸ (= ὑπὸ) πολέμου as the immediate cause of their being reduced in numbers, is adopted by Poppo, Bekker, Krüg., Bloomf. etc. A comma is placed after βαρβάρων by those who maintain the former interpretation. I am inclined to adopt the second translation, as according better with the signification of ἀπό, which stands much more commonly for ὑπὸ than for ἐξ, after, and with the general sense of the passage, since intestine broils would be likely to take place without the occasion of a barbarian war, especially as this colony was composed of settlers from two states that had long disagreed. But after being weakened by these internal feuds, what more natural than that the Barbarians (i. e. the Taulantii) should attack them, and that too with success? — ὡς λέγεται is to be taken with the preceding words.

5. τὰ δὲ τελευταῖα, at last. K. § 278. R. 1. Some critics (as Goeller in his first edition) interpret, as though it were written τὰ δὲ τελευταῖα ἦν, ὅτι πρὸ τοῦδε τοῦ πολέμου (i. e. the Peloponnesian) ὁ δῆμος αὐτῶν. — τοὺς δυνατοὺς, "optimates." Betant. "There was here it seems, as well as elsewhere, that contest between the οἱ ἔχοντες and the οἱ οὐκ ἔχοντες, the have-somethings and the have-nothings, which has harassed, more or less, every nation that has arrived at any height of civilization, and seems particularly to infest old and thickly inhabited countries." Bloomf. — ἀπειθόντες from Epidamnus to the Barbarians. — τοὺς ἐν τῇ πόλει, those in the city = the citizens of Epidamnus.

6. The events here spoken of took place A. C. 435. Olymp. 86. 1. — οἱ . . . ὄντες, those who were (see N. on ὄντες, I. 8. § 1) in the city, in contradistinction to those who had been expelled. — ὡς μητρόπολιν οὖσαν, inasmuch as it was (see N. on I. 9. § 4 end) their parent city. — μὴ σφᾶς περιορᾶν φθειρομένους, not to look on and see them come to ruin. Cf. Liddell and Scott ad verb. περιορᾶν. See also Mt. § 550.

— τοὺς—φειγόντας, *the exiles*, or perhaps better *the persons accused*, and who had avoided trial by flight. — ταῦτα—ἐδίοντο. In the sense of *to request*, διῆσθαι takes the accusative of the thing. Cf. Jelf's Kühn. § 529. Obs. 1. — καθιζόμενοι ἐς τὸ Ἡφαῖον (*in the temple of Jtno*) by constructio prægnaus (see N. on I. 18. § 2) for ἐλθόντες ἐς τὸ Ἡφαῖον καθιζόντο ἐν αὐτῷ. — Ἰκετεῖαν οὐκ ἐδέξαντο probably because the government of Epidamnus was now democratical, while that of the Corcyreans was aristocratical.

## CHAPTER XXV.

The Epidamnians in their perplexity consult the Delphic oracle, whether they shall deliver up their city to the Corinthians, and having received an affirmative response (§ 1), depart to Corinth and entreat aid (§ 2); this the Corinthians promise to grant, both on the score of justice and through hatred to the Corcyreans (§ 3); which hatred arose from the insolent treatment they had experienced from them in their colonial relations, the Corcyreans being puffed up by their naval superiority, and because their isle had once been inhabited by the Phœacians (§ 4).

1. γνόντες—οὖσαν, *knowing that he was*. With the infinitive, γιγνώσκειν signifies *to learn, to judge*, etc. K. § 311. 4. — τιμωρίαν = βοήθειαν. — ἐν . . . παρόν, *were in a state of perplexity what to do in the present exigency*; literally, *were held in a strait* etc. θίσθαι, i. e. ὥστε θίσθαι, or ἐς τὸ θίσθαι. — πέμπαντες ἐν Δελφοῖς. "The usual resource of desponding states." Mitford. — εἰ παραδοῖεν. The optative (after an Historical tense) is used in indirect interrogative sentences, when the question is to be represented as proceeding from the mind of another. Cf. K. § 344. 6. — τιμωρίαν ποιεῖσθαι = τιμωρίαν λαβεῖν. — ὁ δ', i. e. the oracle. — ἀνέκτα, *responded*. — ἡγεμόνας (i. e. τοὺς Κορινθίους), *leaders, heads of the colony*. They had been the founders of Epidamnus through the medium of Corcyra, now they were constituted the *immediate* founders, and received as such the allegiance of the Epidamnians.

2. τὸ μαντεῖον = τὸ μάντευμα. — τὸν . . . ὄντα, *showing clearly that their founder was from Corinth*. With the infinitive, δεικνυμι signifies *to teach*. K. § 311. 11. Krüg. says that the use of σφῶν for ἐαυτῶν is mostly Ionic and Thucydidean. — ἐδίοντό τε. Hermann on Eurip. Med. (Opusc. III. p. 156) defines these words, *prætereaque orabunt*. He lays down also the rule, that τε is not employed to connect a main circumstance, but one inferior in importance. But I cannot see why the entreating, etc. in this place, is not to be regarded as

an important circumstance, inasmuch as it was the burden of the message which had been previously sent to the Corcyreans, and that to which the delivering up of the colony to the Corinthians was an indispensable step, a *sine qua non*. — διαφθειρομένων is more intensive than φθειρομένων (I. 24. § 6), utterly (δια-) perishing.

3. δὲ in Κορίνθιοι δὲ is a general connective. — τὲ after κατὰ is responded to by δὲ in ἅμα δέ, serving thus to connect the reasons why the Corinthians acceded to the request of the Epidamnians. — ἑαυτῶν εἶναι, *was theirs*. K. § 273. 2. a. — ὅντις, *although they were*. See N. on I. 7. § 1.

4. οὗτε γὰρ—διδόντες. The construction may be made regular by writing οὗτε δίδοντες, or οὗτε γὰρ ἐδίδουσαν, or still better, by repeating παρημέλουν (K. § 313. R. 1). The existence of γὰρ shows, that the writer intended to have repeated a verb of similar meaning to παρημέλουν. This, as Arnold remarks, he either forgot, or supposed that παρημέλουν itself could serve as the verb, notwithstanding by the insertion of γὰρ he had rendered it grammatically impossible. — πανηγύρεσι, *festive assemblies*. The Schol. refers this to the Olympic and Nemean games, but it is better to understand by it the public festivals in each city. — γέρα τὰ νομιζόμενα includes probably the προσεδρία. — οὗτε . . . ἱερῶν has afforded commentators much trouble. Bloomf. translates: *nor committed the leading part of the sacrificial rites to a Corinthian*; literally, *not beginning the sacrificial rites with a Corinthian*. Goeller, whom Arnold quotes approvingly, makes Κορινθίῳ ἀνδρὶ depend on δίδοντες, and προκαταρχόμενοι = ἐν προκαταρχῇ, and then translates οὗτε γὰρ . . . ἱερῶν: *neque in publicis solennitatibus consuetos honores tribuentes, neque solita munia viro Corinthio in sacris*. By *munia*, Goeller (whose interpretation is substantially that of Bloomf. and Haack) means the rites with which the sacrifice commenced, such as pouring wine upon the head of the victim, sprinkling the barley (οὐλοχυσίας), and casting into the fire the hair cut from the head of the victim. But, as Poppo remarks, if Κορινθίῳ ἀνδρὶ pertains to δίδοντες γέρα, and with these words, to both members of the sentence, it could not have well been placed after the second οὗτε. I prefer, as most natural, the translation which is in substance that of Poppo: *nor serving a Corinthian with the first (= best) portion of the victims*. It is obvious that Κορινθίῳ ἀνδρὶ admits of this interpretation as readily as though it had the plural form Κορινθίοις ἀνδράσι, which Bloomf. thinks in that case would have been required. In respect to this signification of προκατάρχω, cf. Butt. Lexil. No. 29; Liddell and Scott *sub voce*. The reader is also referred to some valuable remarks in Grote's Hist. Greece (IV. p. 73), on this custom of honoring the citizens of the metro-

polis with a privileged seat at festivals, and with the first taste of the sacrificial victim. — χρημάτων δυνάμει is opposed to τῇ ἐς πόλεμον παρασκευῇ (*infra*), and shows in what respect ὁμοῖα is to be taken. The καὶ before χρημάτων has reference to καὶ before τῇ ἐς πόλεμον. — ὁμοῖα . . . πλουσιωτάτοις, *equal to the richest of the Grecian states*. On ὁμοῖα with the superlative, cf. K. § 239. R. 2.; S. § 159. 5. According to Mt. § 290. 6, the use of ὁμοῖα is seen in the equivalent, ὄντας πλούσιοι ὁμοῖα τοῖς μάλιστα (πλουσίοις) τῶν Ἑλλήνων. Cf. Bloomfield's note. — δυνατώτεροι *than the Corinthians*. — ναυτικῷ . . . ἐπαιρόμενοι, *sometimes* (ἔστιν ὅτι, *occasionally*. Bloomf.) *being puffed up on account of their great naval superiority*. For the use of προέχειν denoting the ground of ἐπαιρόμενοι, cf. Mt. § 534. II. b; K. § 285. 1 (1). ναυτικῷ denotes the respect in which προέχειν is to be taken. — καὶ κατὰ . . . ναῦς, *and because the Phæacians, renowned in naval affairs, dwell formerly in Corcyra*; literally, *being elated* (ἐπαιρόμενοι repeated) *on account of the previous dwelling of the Phæacians in Corcyra*. For the double genitive after προσνοίκησιν, cf. K. § 275. R. 6; S. § 187. N. 2. κατὰ τὴν—προσνοίκησιν (a varied construction from προέχειν ἐπαιρόμενοι) is interpreted by the Schol., ὁμοίως τῇ προσνοικήσει τῶν Φαιάκων = *in a manner befitting the preoccupation of Corcyra by the Phæacians*, i. e. as became the successors of the Phæacians. It must not be supposed from this, that Thucydides himself placed much if any confidence in the fabulous account of the Phæacians. He speaks here of the subject, as it was considered by the Coreyreans. — ἥ, *for this reason* (cf. I. 11. § 1), refers to the fact just before alluded to, that the Phæacians formerly had occupied their island. — οἱ ἀδύνατοι, *very powerful*, “quite powerful.” Schol.

## CHAPTER XXVI.

For the reasons just given, the Corinthians send out colonists and troops to assist the Epidamnians (§ 1); these go by land to Apollonia (§ 2); the Coreyreans hearing this, sail with a fleet to Epidamnus, and order the citizens to receive the exiles (cf. I. 24. § 5), and to send back the colonists and troops that had come to their assistance (§ 3); on their refusal to do this, the Coreyreans proceed against them with forty ships, taking with them the exiles and some Illyrian auxiliaries (§ 4), and lay siege to the place, having first made proclamation, that any Epidamnian or stranger who wished, might depart unmolested (§ 5).

1. ἐγκλήματα ἔχοντες = κατηγοροῦντες. Phav. — οἰκήτορα . . . κελενόντες, *making proclamation that any one who chose might go as a*

*colonist.* — Ἀμπρακινωτῶν depends on φρουροίς, Ambracia, in the southern part of Epirus, was founded by a Corinthian colony, as was also Leucadia, an island on the western coast of Acarnania. — φρουροίς depends on κελύοντες, which in this connection signifies *commanding*. ἵνα must of course be repeated.

2. πεζῇ, *by land*. Although it is not said expressly, that they went to Epidamnus, yet it is implied in the emphasis which must be given to πεζῇ = they went by *land* to Apollonia, and afterwards proceeded to Epidamnus by *water*. Apollonia, the ruins of which are now called Pollina, was situated near the mouth of the Æas or Aous (now Voioussa), about fifteen miles south of the Apsus. It was at this time dependent upon Corinth. Bloomf. suggests that they went by water from Apollonia, in order to avoid the danger of passing through the territory of the Taulantii. — δίσσι, *through fear*. — κωλύονται. The subjunctive here depends on a verb (ἐπορεύθησαν) denoting time past, in order to impart vivacity to the discourse, by narrating past events as though they were present. Cf. K. § 330. R. 1; 345. 5; S. § 212. N. — περαιούμενοι, *while passing, on their passage*. (See N. on πολεμοῦντες, I. 13. § 6); or, perhaps, it is better (with Mt. § 555. Obs. 2) to construe this participle as an infinitive after κωλύονται, *should hinder from passing*.

3. ᾗσαντο—ᾗκοντας. With the participle, αἰσθάνεσθαι signifies *to perceive, to observe*; with the infinitive, *to think, to imagine*. K. § 311. 5; S. § 225. 7. — ναυοὶ is the dative of accompaniment. S. § 206. 5. — εἴσφω στόλω consisting of fifteen ships, as we learn by a comparison of § 4 *infra*, where the fleet of the Corcyreans is said to consist of forty sail. — καὶ ἐπείθειαν, *insultingly, with insolent threats*. The haughty demand made here by the Corcyreans, arose less from a desire to aid the exiles, than from hatred to the Epidamnians, increased probably by the intelligence, that they had applied to Corinth for assistance. — γὰρ in ἤλθον γὰρ introduces the reason for the demand made by the Corcyreans in behalf of the exiles. The parenthetic clause extends to κατέγειν, after which the demand made by the Corcyreans is resumed, the τὲ in τοῖς τε φρουροῖς corresponding to the τὲ in τοὺς τε φεύγοντας, and ἀποπέμπειν depending on ἐκίλεον κατ' ἐπείθειαν at the beginning of the section. — τάφους . . . ξυγγένειαν, *pointing to the sepulchres (of their ancestors) and showing their (= claiming) relationship*. For the *dilogia* in ἀποδεικνύντες, cf. K. 346. 3. — ἢ προῖσχύμενοι, *holding out which, alleging which as an argument or ground of request*. — ἀποπέμπειν from Epidamnus. — οὐδέν, i. e. κατ' οὐδέν, stronger than οὐκ. Bloomf. — αὐτῶν is neuter. Cf. I. 29. § 1; 140 § 4.

4. The Schol. interprets *ἀλλὰ* by *καὶ*, but the abruptness of *ἀλλὰ* is quite in keeping with the style of Thucydides. An ellipsis may be easily supplied, such as: *the Corcyraeans* [made no more verbal demands,] *but proceeded against them* etc. — *ὡς κατὰζοντες* (sc. *αὐτοῖς*), *under pretence of restoring them*. *ὡς* is here used *de re pre-textu*. — *καὶ* (also) connects *προσλαβόντες* with *μετὰ τῶν φυγάδων*. — *προσλαβόντες*, as *auxiliaries*. This participle is to be construed with *στρατεύουσιν*.

5. *προσκαθεζόμενοι*, *blockading*, not strictly *besieging*; since, as Bloomf. and Poppo observe, it was not until after the Epidamnians would listen to no proposal, that it is said the Corcyraeans *ἐπολιόρχουν τὴν πόλιν*. The accusative is rarely found after *προσκαθεῖσθαι*, and only in the general meaning which it has in this place. — *προῖπον—τὸν βουλόμενον—ἀπιέναι*. The object of verbs which take the genitive or dative, is frequently put in the accusative with the following infinitive. Cf. K. § 307. N. 3; S. § 222. 3. a. — *εἰ . . . χρήσεσθαι*, but *otherwise they would treat them as enemies*. Poppo and Goeller edit *χρήσασθαι*, but the future form is adopted by Bekker (in his last edition), Haack, and Arnold, which is undoubtedly correct, since the time of the action is essentially future. Cf. K. § 257. R. 2; Jelf's Kühn. § 405. Obs. 2. There is no need with Bloomf. to repeat *προῖπον* per dilogiam (see N. on § 3 supra), in the sense of *order, declare openly*, since such brevity of expression is continually occurring in every language. — *ἐπείθοnton* refers to the Epidamnians. — *ἔστι δ' ἰσθμὸς τὸ χωρίον* is a parenthesis, and is so marked in most of the editions before me. *ἰσθμὸς* (= *ἄμφιθαλάσσιος*. Schol.) means here a *peninsula*, or an *isthmus on a peninsula*. Notice the position of *ἰσθμὸς* between the subject and the verb.

## CHAPTER XXVII.

The Corinthians prepare to send out a fleet for the relief of Epidamnus (§ 1); ships, money, and troops are furnished at their request by their allies (§ 2).

*πολιορκοῦνται*, sc. *οἱ Ἐπιδάμνιοι*. The indicative is here employed because the statement is given in the messenger's own words, *ὅτι* in such cases serving as a mark of quotation = (announcing) "*the Epidamnians are besieged*." Cf. K. § 329. R. 3; S. § 213. 1. Some may prefer, however, in this and similar cases, to regard the indicative

as supplying the place of the optative (S. § 213. N. 1) for the sake of vivacity: (announcing) *that the Epidamnians, etc.* — ἀπούσαν . . . ἐκήρυσσον = *proclaimed that a colony was about to be sent to Epidamnus.* (See N. on διακηρύσσειν πρὸς, I. 18. § 2). ἐς in its use here is much like our *for*, in such expressions as, *the expedition is for Oregon.* So here: *proclaimed a colony for Epidamnus.* — ἐπὶ τῇ ἰσῇ καὶ ὁμοίᾳ (sc. μολῇ or τιμῇ), *having equal and similar rank and privileges with the old colonists and with one another.* Not, as Goeller supposes, equal to the citizens of the parent state, but equal to one another, whatever distinctions may have existed among them at Corinth. — Haack supplies ὥστε before ἰέναι. Cf. K. § 306. R. 3; S. § 223. 1. — μὴ ἐθέλοι—βούλεται. A shade of uncertainty is given to the first verb by the optative = *should perhaps be unwilling—and yet wished* (as a matter of fact). For this intermingling of the optative and indicative, cf. Mt. § 529. 5; Rost, § 122. I. 7; Jelf's Kuhn. § 855. Obs. 4. The apodosis is contained in μένιν, which is constructed like the preceding ἰέναι. — πενήκοντα δραχμας καταθέντα Κορινθίαις, *by paying fifty Corinthian drachmæ*, towards defraying the expenses of sending out the colony. The Corinthian drachma was equal in value to the Æginetan, which was worth ten oboli. Fifty of these would amount, therefore, to something more than eighty-three Attic drachmæ (see N. on III. 17. § 3). Some translate Κορινθίαις, *at Corinth*, but are divided in opinion, whether it is to be taken with καταθέντα or with μένιν. Many of the MSS. have Κορινθίοις — μένιν depends on ἐκήρυσσον.

2. τῶν Μεγαρέων. Megara, with the states here named, formed a part of the ancient Peloponnesian confederacy, and were bound to Corinth by the ties of consanguinity, amity, and unity of political views. The aid which Megara received from Corinth, when it revolted from Athens, is spoken of, I. 114. § 1. — συμπροσπίμπειν, *to convoy, to attend for the sake of defence.* — εἰ ἄρα, *if perchance.* — κωλύοντο—πλεῖν. K. § 306. 1. a. — Παλῆς (Att. for Παλις. S. § 48. N. 2. b), *the inhabitants of Pale*, one of the four cities of Cephallenia, and as some think, a Corinthian colony. But cf. Müll. Doriana, I. p. 130, N. m. — Ἐπιδαυρίων. The Epidaurus here spoken of, was a city of Argolis, on the western coast of the Saronic Gulf, over against Ægina. — Ἑρμιονίς, *the inhabitants of Hermione*, which was also a city of Argolis, south of Epidaurus and opposite Hydrea. — Τροιζήνιοι. Træzen lay about midway between Epidaurus and Hermione, somewhat east of a direct line between the two cities. — Θηβαίους . . . Φλιασίους. These being wealthy, but not maritime states, furnished money doubtless in the way of a loan. The Eleans, in addition to money, furnished empty ships, not having seamen to man them.

## CHAPTER XXVIII.

The Corcyraeans hearing of this extensive armament, send ambassadors to Corinth, charging them to withdraw their garrison and colonists from Epidamnus (§ 2); professing their willingness to submit the whole affair to the arbitration, either of other states, or of the oracle at Delphi (§ 2); but if war was resolved upon, they should look for aid from some powerful quarter (§ 3); to this the Corinthians reply, that they would consider their proposals, whenever they should withdraw their fleet and barbarian auxiliaries from Epidamnus (§ 4); the Corcyraeans consent to do this, provided the Corinthians will take upon themselves the same conditions (§ 5).

1. οὓς παρίλαβον to be witnesses (says the Schol.), or to ensure to the Corcyraeans more respect from the Corinthians. It is probable that the Corcyraeans began to be alarmed at the powerful confederacy, which was formed against them, and had recourse to the mediation of the Lacedaemonians and the Sycionians. — ὥς . . . Ἐπιδάμνον, *as they had no concern with Epidamnus*. For the construction of ὥς—μυτὸν (from μέτεμι), cf. K. § 312. 6. c; S. § 226. a. αὐτοῖς may be referred to S. § 201. 3; and Ἐπιδάμνον to S. § 191. 2.

2. εἰ δέ τι ἀντιποιοῦνται (sc. Ἐπιδάμνον), *lay any claim to Epidamnus*. ἀντιποιεῖσθαι, "*vindicare sibi*." Betant. — διακας—δοῦναι, "*to submit the quarrel to a fair discussion*." Arnold. I would rather say, *submit the matter to arbitration, or to a judicial investigation*. The expression is a forensic one. — παρὰ πόλεσιν αἷς, i. e. παρὰ πόλεσιν παρ' αἷς. K. § 300. 5. b. — συμβῶσιν, sc. διακας διδοῦναι. — ὁποῦν depends on εἶναι (to belong). S. § 190. — κρατεῖν is constructed in the same manner as ἰέναι and μένειν, I. 27. § 1. It is worthy of note, that the Corcyraeans did not offer to refer the subject to a congress of the Peloponnesian states, lest, as Müller (Dorians, I. p. 202) justly remarks, by the preponderance of Sparta, their liberty might have been endangered, but it was to be referred to arbitrators chosen by both states, or to the Delphic oracle. This last offer was very generous on the part of the Corcyraeans, inasmuch as the Delphic oracle had countenanced the proposal of the Epidamnians, to put themselves under the protection of Corinth, and might be inclined therefore to favor their interests. — πόλεμον δὲ οὐκ εἶναι ποιεῖν, *but they were unwilling to make war*; literally, *they would not permit etc.* Mt. § 608. 1.

3. εἰ δὲ μή, *but otherwise*, i. e. if the Corinthians would not consent to an amicable adjustment of the difficulties. — αὐτοί, *they themselves* (as the Corinthians had done). — ἐκείνων βιαζομένων (taken transitively), *they compelling, at their compulsion*. — ποιεῖσθαι, *to*



*make for themselves.* — Haack<sup>\*</sup> refers φίλους to the Spartans or Athenians. The latter doubtless are meant. — βούλονται refers to the Corcyreans and not to the Corinthians. The meaning is, that the Corcyreans did not wish to be obliged to pursue the course here spoken of. — ἑτέρους as an expression of difference is followed by the genitive (K. § 271. 3; S. § 198. 2). It is here qualified by μᾶλλον, *far other than*, i. e. of a very different nature than. — τῶν νῦν ὄντων, i. e. the exiles and the Illyrians (cf. I. 26. § 4), who were at this time aiding the Corcyreans, for this state had not yet confederated itself with any Grecian power (cf. I. 31. § 2). The Schol. explains τῶν νῦν ὄντων by τῶν νῦν ἰσχυόντων, and therefore Matthiæ conjectures ἐκατέρους τῶν νῦν ἐχόντων μᾶλλον, taking ἔχειν μᾶλλον in the sense of *potiorem esse*.

4. τὰς τε ναῦς, i. e. the forty ships with which they were now blockading Epidamnus (I. 26. § 4). — τοὺς βαρβάρους, i. e. the Illyrians. — βουλευέσθαι, *they would deliberate upon the thing.* — πρότερον the withdrawal of the ships and Barbarians. — οὐ . . . πολιορκεῖσθαι, *it would not be well for those* (i. e. the Epidamnians) *to be sustaining a siege.* The particles μὲν and δὲ are here employed to connect two propositions, which are strongly contrasted with each other. The οὐ καλῶς ἔχειν was predicated of neither of the actions taken by itself, but of the incongruity of carrying on hostilities while arbitrating for peace. Cf. Batt. § 149. p. 426. — αὐτοῖς refers to both the Corcyreans and Corinthians. Goeller refers it to the Corinthians alone, but as Poppo remarks, why then was it not written σφᾶς? — δικάζεσθαι, *to be litigating, to be at issue in a suit.* —

5. ἀντίλεγον, *replied.* — τοὺς ἐν Ἐπιδάμνῳ, i. e. the colonists and troops sent to Epidamnus by the Corinthians (I. 26. § 1). — ποιήσαιν ταῦτα, i. e. τὰς ναῖς καὶ τοὺς βαρβάρους ἀπάξειν. — ἑτοῖμοι δὲ εἶναι κ. τ. λ. There is some diversity in the translation of this passage. One class of interpreters, among whom are Poppo and Haack, make ποιήσασθαι to depend on ἑτοῖμοι, and construct ὥστε (in the sense of *hac conditione ut*. Mt. § 479. a. S. § 223. 1.) after κατὰ χώραν. The sense then would be: *they were also ready to make a truce on this condition, that both parties should remain as they were* (literally, *in their place*), *until the cause should be decided.* Arnold and Bloomf., on the other hand, construct μένειν (defined more specifically by ὥστε) in direct dependence on ἑτοῖμοι, and retain δὲ after σπορδᾶς (which is omitted or bracketed by all the recent editors), thus connecting ποιήσασθαι with μένειν. This would give the sense: “*they were also ready to agree that both parties should remain where they were, and a truce be made, to continue until the cause should be decided.*” Bloomf. This strikes me as the more natural interpretation, and one, which avoids the harsh

transposition of words upon which the other is based, although the interposition of ὥστε between ἑτοῖμος and μένειν is somewhat troublesome to account for. In respect to the mood which ἕως takes, Kühner lays down the rule (K. § 337. 3. 5), that when the point of time expressed by it is past, and the statement is to be represented as a fact, the indicative is used; when present or future, the subjunctive.

## CHAPTER XXIX.

The Corinthians reject the proposals of the Corcyreans, and sail for Epidamnus with seventy-five ships under Aristeus and other leaders (§§ 1, 2); the Corcyreans send a herald to Actium to forbid their further approach, and meanwhile busy themselves in preparing their fleet for action (§ 3); the mission of the herald proving unsuccessful, they come to action with the Corinthian fleet and destroy fifteen of their ships (§ 4); and on the same day get possession of Epidamnus (§ 5).

1. πλήρεις, i. e. full of sailors, well manned. — πρότερον, i. e. in advance of the armament. — προσιρῶντα. S. § 225. 5. The Schol. regards this act of the Corinthians as done by the way of insult, but it was a ceremony of general usage. — ἄραντες, *having weighed anchor, put to sea*. — διαχιλλοί. Three thousand hoplites are spoken of (I. 27. § 2). There may have been some mistake in the text, or perhaps the whole number could not be got in readiness to embark in season. The Schol. thinks that through contempt of the Corcyreans, one thousand were left behind. But this is very unlikely. — Κερκυραίοις. S. § 202. 1. — ἐναντία is used adverbially (cf. III. 55. § 3) and strengthens πολεμήσοντας, *to fight against*. S. § 225. 5.

2. ἐστρατήγει conforms in number to the first subject which follows it. Cf. K. 242. R. 1. — νεών. S. § 189.

3. ἐν Ἀκτίῳ . . . γῆς, *in Actium in the country of Anactorium*. The genitive denotes the whole, the city or town being a part. See N. on I. 114. § 2. Actium was afterwards celebrated for the naval fight between Augustus and Mark Antony. — ἐν ἀκτιῳ, *in a skiff*. The Schol. says that this was done to show their peaceful intention. — ἀπερῶντα μὴ πλεῖν. See N. on I. 10. § 1 (end). — ἐπλήρου. See N. on πλήρεις, § 1 supra. — ζεύσαντες. There is much doubt in what consisted the repairs, which all commentators agree that this word denotes. The only views which seem capable of justification are, (1) that of Passow, Goeller, and Arnold: *undergirding with ropes*, i. e. passing undergirds under the ship and so binding it together. Arnold says that

the Russian ships taken in the Tagus in 1808, were kept together in this manner, in consequence of their age and unsound condition. He also refers to Acts 29: 19. But Poppo denies that ἵποζώοννμι, which is there found, has the same meaning as ζεύγνυμι, or that the signification of ἵποζώματα in Plato, Repub. X. p. 616. C (cited by Goeller, and Arnold) is parallel; (2) the interpretation adopted by Portus, Haack, and others: *furnishing with benches, oars, etc.*; (3) the interpretation of Bloomf., who refers it to the *inner blocks, beams, and stays*, by which the frame of the ship is held together, and which need to be repaired or renewed whenever it is refitted. I am inclined to adopt this view, although far from being certain as to its correctness. The general definition *repairing* (cf. Betant *sub voce*), is perhaps all that we can give with our present knowledge of the word, and the ancient structure of ships. — ἐπισκευάσαντες refers, probably, to such minor repairs and equipments as all vessels occasionally require.

4. γὰρ in τεσσαράκοντα γὰρ implies an ellipse: the number (i. e. eighty) was all they could oppose to the Corinthians, *for forty*, etc. — ἐλίχσαν. Leake thinks that the action took place between Παρὶ and Cape Varlám. — παρὰ πολὺ, *by far*. Phav. quotes this in the adverbial form παραπολύ. — διέφθειραν, *disabled, put hors de combat*. — αὐτοῖς refers to the Corcyræans. — τοὺς—πολιορκούντας refers to those of the Corcyræans who were besieging Epidamnus. Haack well observes that this is shown by the change of case, since otherwise the construction might have been continued by the dative, τὴν Ἐπίδαμνον πολιορκοῦσι. — παραστήσασθαι ὁμολογίᾳ, *forced to a capitulation, brought to agree to terms of surrender*. This use of παρίστημι is easily derived from its literal signification in the middle: *to cause a person to stand by one's side*, and hence *to compel to be on one's side*. — ὥστε, *on condition that*. See N. on I. 28. § 4. — ἐπήλυδας, *new comers*, the same that were called ξένοι (I. 26. § 5), i. e. the Ambraciots and Leucadians (I. 26. § 5). — ἀποδόσθαι “*est in servitutem vendere*.” Goeller. — Κορινθίους δὲ δέσαντας ἔχειν, *but having bound the Corinthians they should keep them* = should retain the Corinthians in custody.

## CHAPTER XXX.

The Corcyreans having erected a trophy, put the rest of the captives to death, but retain the Corinthians in custody (§ 1); the fleet of the latter retiring homewards, the Corcyreans remain masters of the sea in those parts, ravage the territory of Leucas and burn Cyllene (§ 2); the Corinthians send out a new fleet to sustain the cause of their allies, which takes its station at Actium and about Chimerium (§ 3); the Corcyrean fleet takes its station opposite at Leucimne (§ 4); but neither party attempt to bring on an engagement, and on the approach of winter retire homeward (§ 5).

1. *Λευκίμνη*. Arnold prefers *Λευκίμμη*, as the reading of the best MSS. and confirmed by the name Leukimmo, which the place still bears. Cf. Dodwell's *Class. Tour*. I. p. 39. Col. Leake (*Travels in North. Greece*, I. p. 94) by the name Aléfkeino identifies it with the low cape advancing into the channel at Corfu, eight miles to the northward of Cape Bianco. — τοὺς . . . ἀπέκτειναν. This was done contrary to the terms of surrender, probably in the excitement occasioned by the erection of the trophy, or at the suggestion of the democratical leaders, in order to cut off all hope of accommodation with the aristocracy. — ἄλλους than the Corinthians. They were called ἐπὶ ἡλυσίδες in the preceding chapter.

2. ἡσσημένοι, *worsted*. — ἐπ' οἶκον, *homeward*. ἐπὶ with the genitive marks the aim, object, or direction of the action, as πλεῖν ἐπὶ Σάμῳ, *to sail towards Samos*, but ἐπὶ Σάμῳ, *to Samos*; ἐπ' οἶκον, *to their home*. Cf. K. §§ 273. R. 8; 296. I. b; S. § 231. — ἐκράτουν is the apodosis of ἐπισιδή—ἀνεχώρησαν. — τῆς κατ' ἐκτὶνα τὰ χωρία, i. e. the sea adjacent to Corcyra. — τὴν—ἀποικίαν. This has been mentioned before (I. 27. § 2), and hence the article is attached to it. — τῆς γῆς ἔκτερον, *ravaged a part of the country*. For the genitive, cf. Mt. § 325. 1; K. § 273. 3. a; S. 191. 1. The same expression we find in II. 56. § 4. — ἐπὶ νηυσιν, *naval arsenal, sea-port*, where the navy of the state lay. Such was the Piræus, Nisæa, Glytheum, etc. — παρὶσχος refers to the Eleans. Cf. I. 28. § 2.

3. περιόρτι τῷ θίρει, *when the summer was drawing to a close, about the end of summer*. Poppo and Haack read περιόρτι τῷ θίρει (*æstatis reliqua parte*), which reading is found in almost all the MSS. and also in Bekker's edition. But Arnold shows pretty conclusively, that this would demand the reading τῷ περιόρτι τοῦ θίρους, or τῷ θίρει τῷ περιόρτι. Some render it (as did Bloomf. in his earlier edition), *until the return of (the next) summer*, on the ground that the sea-fight could not have taken place before the last of July, which

would have left too little time for the Corinthians to return home, refit their fleet, which must have been roughly handled in the engagement, and station it at Actium and about Chimerium, in season to make applicable the words which follow (§ 5 *infra*), ἀλλὰ τὸ θέρος τοῦτο ἀντικαθεζόμενοι κ. τ. λ., *after remaining in opposite stations this whole summer*. But may we not assign to the time of the battle, an earlier date in the summer than this interpretation assumes? Goeller thinks that it took place in the beginning of the summer, and perhaps even in the spring. If so, there would remain ample time for the transactions here spoken of. Besides, if ἀλλὰ τὸ θέρος τοῦτο ἀντικαθεζόμενοι κ. τ. λ. refers to the next summer after the battle, it has a very harsh connection, to say the least, with τοῦ τε χρόνου τὸν πλείστον, with which the section commences, especially if τὸν δ' ἐναντιὸν πάντα κ. τ. λ. with which the next chapter begins, be taken also into consideration. The battle took place A. C. 435. The full year after the sea-fight, and the year subsequent to that, would include the winters of A. C. 435-4, and 434-3. But here a difficulty arises from the fact, that the best chronologists unanimously fix the date of the second expedition in 432. What were the contending parties doing the year that is here omitted? Arnold leaps over the difficulty, by assigning the date 433 to the time when the speeches (chaps. 32-43) were delivered, and 432 to the events which are detailed in I. 44. But perhaps the *terminus a quo* of these two years may be the winter of A. C. 435-4, when both parties went into winter quarters; the year after the sea-fight would then be 434-3 and the next year 433-2, so that in the spring of 432 the second expedition might be made. — Ἀκτίω. This station and that at Chimerium were chosen, for the protection of the Leucadians and their other allies in that quarter. — Χειμίριον, Chimerium, according to Leake, the place now called *Arpiza*. Cf. N. on I. 46. § 4.

## CHAPTER XXXI.

The Corinthians spend the next two years in active preparations for war (§ 1); at which being alarmed, the Coreyreans determine to send ambassadors to implore the aid of the Athenians (§ 2); the Corinthians hearing this, send an embassy also to Athens (§ 3); an assembly being convened in that city, the debate is opened by the Coreyreans (§ 4).

1. ὁρῇ φέροντες τὸν—πόλεμον, *carrying on the war with spirit*. The old commentators (whom Bloomf. here follows) interpret it, *being*

*indignant at the war, taking in dudgeon the war* (i. e. the events of it). But cf. τὰ ἄλλα θυμῷ ἔφερον, V. 80. § 2, upon which Poppo remarks: nihil aliud significare possunt quam *reliqua impetu quodam animi administrabant*. — *ἐκτινέοντο*, kept building ships for themselves. — τὰ κράτιστα = *to the utmost of their ability*. — μισθῷ πείθοντες (sc. αὐτούς), *inducing them by wages* (to enter into their service). Bloomf. from III. 31. § 1, would supply *ἐμπολέμειν*, and refers to our expression, *taking them into pay*.

2. ἦσαν γὰρ commences a parenthesis which extends to *Λακεδαιμονίων*. The verb ἔδοξεν which follows, is connected by καὶ (before the parenthesis) to οἱ Κερκυραῖοι . . . ἐφοβοῦντο. — οὐθενός depends on *ἐνσπονδοί*, in alliance with no one. — ὥς, *to*, "is never thus prefixed to a noun denoting an inanimate object." S. § 136. N. — εὐρεσκεισθαι, *to find for themselves*. Cf. Anab. II. 1. § 6. The object is ὠφέλειαν.

3. καὶ αὐτοί, *they also*. — πρεσβευσόμενοι (S. § 225. 5), *to negotiate by ambassadors*. Poppo prefers πρεσβευόμενοι. — σφίσι depends on ἐμπόδιον. — πρὸς—προσγενόμενον. Sometimes the preposition with which a verb is compounded is repeated. — θίσθαι (= ἐς τὸ θίσθαι) denotes the respect in which ἐμπόδιον is to be taken. Cf. I. 25. § 1. Bloomf. takes it in the sense of διαθίσθαι, *disponere*, *order*, i. e. bring to an issue. This verb is usually accompanied by εὖ or καλῶς, which sense is here given by ἡ βούλονται.

4. καταστάσης is intransitive. Cf. Soph. Gr. Verba, p. 165. — τοιαῦτα, *as follows*. The substance of the speech is given. Cf. I. 22. § 1.

## CHAPTERS XXXII—XXXVI.

This oration of the Corcyraeans may be divided into, 1, the exordium (chap. 32); 2, the argumentative portion (chaps. 33–36. § 2); 3, the peroration (chap. 36. § 3). The second part (i. e. the argumentative) may also be subdivided into the τὸ ὠφέλιμον (chap. 33), τὸ δίκαιον (chaps. 34, 35). This last head may be also subdivided into an argument, 1, upon the claims which the Corinthians, as the mother country, might be supposed to have upon the Corcyraeans (chap. 34); and 2, upon the violation of the Peloponnesian treaty with which the Athenians would be chargeable, should they succor the Corcyraeans (chap. 35. § 4). The orator then recurs again to the advantages of the proposed alliance (chaps. 35. § 5, 36. § 2), and closes with the peroration.

The orations and speeches in Thucydides are full of exegetical difficulties,

and require much laborious study, in order to understand them, so as to see and appreciate their beauty and force. The reader should subject every sentence to the most searching grammatical analysis both etymological and syntactical, and having thus explored the meaning, should treasure it carefully in memory, so as to be able to read in connection larger portions, and in the end, the whole oration. This, however, should not be deemed all that is requisite. Repeated perusals are necessary, to secure that ease of translation and freedom from verbal perplexities, which bring the mind into sympathy with the great and glowing ideas of the writer, and cause it to be borne along upon the stream of argument, which flows with such depth and vehemence and grandeur. The editor of this edition would therefore urge upon every reader, the importance of attaining by frequent reviews that facility of translation, which will enable him to read these speeches, without the interruption occasioned by consulting lexicons and other books of reference.

## CHAPTER XXXII.

The exordium commences with an acknowledgment, that those who ask aid, in the circumstances in which the Corcyreans present themselves to the Athenians, should show that an advantage will accrue thereby to those who confer the favor, and that the obligation will be amply repaid by the party assisted (§§ 1, 2); a brief reference is made to the unwise line of conduct previously pursued by the Corcyreans in having abstained from alliance with any of the states (§§ 3, 4); they had indeed defeated the Corinthians in a former battle, yet the extensive forces which their enemies were collecting from Peloponnesus, compelled them to ask aid of the Athenians (§ 5). This exordium has ever been regarded as a master-piece of its kind, and has been closely imitated by subsequent writers, among whom may be mentioned, Procop. in orat. Gepid., and Sallust Bell. Jug. Compare also the oration of the Campanians. Livy, VII. 30.

1. *Δίκαιον . . . ἀναδιδάξαι*. The order is: *δίκαιον τοῖς ἥκοντας παρὰ τοῖς πέλλας, ὡς καὶ ἡμεῖς νῦν, δεησομένους ἐπικουρίας, μήτε εὐεργεσίας — προουφειλομένης* (sc. ὑπ' ἡμῶν Ἀθηναίων) *ἀναδιδάξαι*. Porpo, Goeller, Arnold, and Bloomfield edit. *προουφειλομένης*. — *παρὰ τοῖς πέλλας, ad alios*, i. e. *to those with whom intercourse is had*. — *ὥσπερ καὶ ἡμεῖς, sc. διόμμεθα*. — *δεησομένους* marks the purpose of ἥκοντας. K. § 312. 4. c; S. 225. 5. — *ἀναδιδάξαι, to make it clearly (ἀνα-) appear*. — *πρῶτον — ἔπειτα*. Between these correlative particles, we find two other corresponding conjunctions, *μάλιστα μὲν* and *εἰ δὲ μή*. — *ἐξίμφορα* (sc. *δείγματι*. Jelf's Kühn. §§ 529. Obs. 1; 583, 45) is connected by the preceding *καὶ* to the antithetic clause *ὅτι γὰρ (at least) οὐκ ἐξίμια*. — *ὅτι* belongs to *διόρται* repeated from the preceding clause.

— τὴν χάριν βέβαιον ἔξουσιν, *they shall have the favor secure (to be returned when needed) = shall do a favor not to be forgotten.* There is here a change of subject, which, however, is only rhetorical, since the expression = *they* (i. e. the persons benefited) *will not forget the favor bestowed.* This appears to be the view taken by the Schol., who explains χάριν by ἀντίχαριν. Cf. τὴν χάριν καταθεῖσθαι, I. 33. § 1, with the explanation given in the note. Poppo prefers the common interpretation: (qui societatem petant) *etiam firmam gratiam habituros, will acknowledge their lasting obligation.* This interpretation involves no change of subject, and therefore by some may be preferred to the one above given. — βέβαιος in Thucydides is an adjective of two terminations. — σαφές καταστήσουσι = σαφές (*clear*) ποιήσουσι. — μὴ ὀργίζεσθαι depends on δίκαιον.

2. Κορυναῖοι . . . ἡμᾶς. Construct: Κορυναῖοι ἀπίστευαν ἡμᾶς πιστεύοντες, μετὰ τῆς αἰτήσεως τῆς συμμαχίας παρέξουσιν ταῦτα ἔχοντά ὑμῶν, *the Corcyraeans have sent us, trusting that while we ask the alliance (literally, with the asking of the alliance), we shall establish these points to your satisfaction (literally, shall make these points sure to you).* ἡμῶν is the dat. commodi. K. § 284. 3. R. 4.

— 3. τετύχηκε . . . ἀξύμφορον, *but it has happened (= it is our fortune) that the same custom, (when considered) in relation to (ἐς, K. § 290. 2. 3. c) our present request is irrational in your view (πρὸς ὑμᾶς, K. § 298. III. 3. e), and prejudicial to the present posture of our affairs.* The ἐπιτήδειμα here spoken of, was that of making no allies, and of minding their own interests only. This appears from the following section, introduced by γὰρ (*exegetical*). ὅν is often omitted after τυγχάνω. K. § 311. R. 5; Mt. § 553. δ. Obs. 1. πρὸς ὑμᾶς is to be joined with ἄλογον, and not with ἐς τὴν χρεῖαν ἡμῶν, *when viewed with reference to our interests as it regards you*, as some interpret the passage. χρεῖαν is a request resulting from necessity, ἡμῶν = ἡμῶν, i. e. ἡμετέρων. Some, with Arnold, may prefer to make ἡμῶν depend upon τετύχηκε. The sense would not be altered. — ἐς τὰ ἡμέτερα αὐτῶν, *in reference to our interest.*

4. Σύμμαχοι . . . ἥκομεν explains ἄλογον in the preceding section, and καὶ ἅμα . . . καθίσταμεν is exegetical of ἀξύμφορον. Some refer both clauses to each of the above mentioned adjectives. — ἐν τῷ πρὸ τοῦ, i. e. ἐν τῷ πρὸ τοῦ χρόνου (fully written in II. 58. § 2; 73. § 3), *in the time before this = aforetime.* — ἐκούσιοι, *voluntarily.* — τοῦτο, i. e. σύμμαχοι εἶναι. — ἔρημοι of helpers. — δι' αὐτό, i. e. because they had formed no alliances. — The subject of περιέστηκεν is ἡ . . . σωφροσύνη (*prudent moderation.* Poppo), with which τὸ . . . ἐγκινδυνεύειν is in exegetical apposition (K. § 226. R. 3). — τῇ τοῦ πέ-



λας γνώμη, "aliorum arbitrato". Poppo. — ἀβουλία is thought to refer to ἄλογον, and ἀσθένεια to ἀξύνφορον. — φαινόμενη depends on περιέστηκαν in the sense of εἰς τὸ φαίνεσθαι, has turned out to be manifestly ἀβουλία καὶ ἀσθένεια.

5. οὖν is here resumptive of the thought which was partially interrupted by §§ 3, 4, the orator now proceeding to give the reason why the Corcyreans, although victorious in the former battle, applied to the Athenians for aid. In this use, οὖν = *I say then*. — ναυμαχίαν — ἀπεωσάμεθα Κορινθίους. After the analogy of νικάω (S. § 184. N. 1), ἀπωθεώ is here followed by two accusatives, *we defeated the Corinthians in a sea-fight*. Cf. Mt. §§ 409. 3; 421. N. 3; Bernh. Synt. p. 121. It is strange that this should have been overlooked by such critics as Haack, Goeller, and Bloomfield, and that the old method of supplying a preposition should have been resorted to in constructing ναυμαχίαν. — κατὰ μόνας strengthens αὐτοί, "*alone by ourselves*." δὲ ἢ ἐπειδὴ δὲ responds to μὲν in the preceding proposition. — ἡμεῖς ἀδύνατοι ὡρῶμεν ὄντες, *we saw that we were unable*. The participle after οἶδα, when it refers to the subject of the verb, may be put either in the nominative, or in the accusative to agree with the reflexive pronoun. Cf. S. § 225. N. 2. c; K. § 310. 4. a. — περιγενέσθαι the Corinthians — Portus thinks that ὁ κίνδυνος refers to Greece at large, but Bloomf. thinks that the danger to Athens is hinted at, which in the course of the oration is prominently brought forward. — ὑπ' αὐτοῖς, *under them*, i. e. in their power. — ἐυγγνώμη (sc. ἔντι ἡμῖν), *we are excusable*. — εἰ μὴ . . . . τολμῶμεν. Poppo refers μετὰ κακίας and δόξης . . . . ἁμαρτία to τολμῶμεν, and constructs and explains: εἰ (ὅτι) τῇ πρότερον ἀπραγμοσύνῃ ἐναντία δρῶμεν, (εἴπερ τοῦτο ποιοῦμεν) μὴ μετὰ κακίας (= κακοὶ ὄντες) δόξης δὲ μᾶλλον ἁμαρτία (= ἀλλ' ὅτι δόξης ἡμάρτομεν). On the reference of εἰ and μὴ to different words, cf. Hoog. Gr. Particles, p. 56. IV. I prefer, however, with some of the most able of the recent commentators, to refer μετὰ κακίας . . . . ἁμαρτία to ἀπραγμοσύνη, because the main design of this exordium was to remove unfavorable impressions in respect to the past conduct of the Corcyreans, rather than to apologize for their present temerity in applying to the Athenians for aid. μετὰ κακίας (= κακία), *with evil intention*. δόξης ἁμαρτία, *by an error of judgment*.

## CHAPTER XXXIII.

Having finished his exordium, the orator proceeds to show that it will be for the interest of the Athenians to furnish aid to the Corcyreans, who being the injured party, will be less likely to forget the favor, than those to whom they are opposed, and who besides have a powerful navy (§ 1); the Athenians are reminded, that they now enjoy the rare fortune of receiving, as voluntary allies, the very power whose accession to their interests they would have valued above much treasure (§ 2); and this alliance is rendered timely by the war with the Lacedæmonians which now threatens the Athenians, a sure premonition of which was the Corinthian invasion, designed as it was to break down the Corcyrean power, and thus deprive the Athenians of their aid in the approaching struggle (§ 3); wherefore these plans should be anticipated and frustrated (§ 4).

1. ἡ ξυντυχία—τῆς ἡμετέρας, *the occurrence (der zufall. Poppo after Bredow) of our request.* Baner very strangely connects ξυντυχία, with κατὰ πολλὰ. — πρῶτον . . . ποιήσεσθε. The justice of their cause is here slightly alluded to, but is fully argued in chaps. 34, 35. — Its introduction served to show that the orator was by no means disposed to overlook so important a point, or to place the τὸ σίμφορον before the τὸ δίκαιον, although it was first discussed in the oration. ἔπειτα corresponds to πρῶτον μὲν, and therefore stands for ἔπειτα δέ (K. § 322. R. 4), introducing another reason why the request of the Corcyreans should be granted. — δεξάμενοι, *by receiving* into your alliance. The participle here denotes the means. See N. on I. 9. § 1. — ὡς ἂν μάλιστα—καταθῆσθε = καταθῆσθε ἂν ὡς ἂν μάλιστα καταθῆσθε, or καταθήσεσθε ὡς ἂν μάλιστα καταθῆσθε, if the future indicative be preferred as corresponding better with ποιήσεσθε. Poppo (Suppl. Adnot. p. 116) gives up the reading καταθήσθε, which he previously had adopted and defended. Goeller well remarks that the metaphor in καταθῆσθε is taken from depositing money with some one, from whom it may be received afterwards with interest. — ναυτικὴν τε. A third reason is here introduced why the request of the Corcyreans should be granted, and in order to express it with delicacy, it is made by the connective τε a part of the preceding proposition. — πενήμεθα is here used as a present. — πλὴν τοῦ παρ' ὑμῖν, *except yours.* — πλεῖστον. The article is omitted for the same reason, probably, that τε was employed as a connective instead of ἔπειτα.

2. τίς εὐπραξία σπανιωτέρα (*what more rare good fortune*) = οὐδεμία εὐπραξία σπανιωτέρα = αὕτη ἡ εὐπραξία σπανιωτή. Cf. Mt. § 450. Obs. 2 (end). — Haack would mentally supply ἡ ἐκείνη after λυπηροτέρα, referring forward to εἰ ἦν . . . ἀντεπάγγελτος, which would con-

tain the explanation of the pronoun. Both he and Poppo place a comma after εἰ, to connect it more plainly with αὕτη πάρεστιν αὐτεπάγγελτος. — ἦν—δύναμιν—αὕτη. The relative clause is frequently put before the proposition containing the antecedent, for the sake of emphasis (S. § 173). δύναμιν belongs properly to αὕτη (*this same power*), but is put after the relative by attraction (S. § 175. 2; C. § 535). The design of this attraction, as well as the inversion of the clauses, is to give the adjectival sentences a substantival character, while the substantive clause deprived of its principal word, becomes subordinate to the adjectival sentence. — ἂν πρὸ—εἰμιήσασθε, *would have value beyond*. The object of εἰμιήσασθε is ἦν—δύναμιν ὑμῖν προσγενέσθαι (*to be added*). — αὐτεπάγγελτος, *freely, spontaneously*. — τοὺς πολλοὺς is explained by Poppo, as referring to mankind at large (*vulgus*), but perhaps it is better to refer it to the other states of Greece. — ἀρετήν, *reputation for virtue* (εὐδοξία). The sentiment is, that if the Athenians accepted the alliance thus voluntarily sought by the Corcyreans, they would secure for themselves a high reputation among all the states of Greece. — οἷς = ἐκείνοις οὖς, of which equivalent, the antecedent limits φέρονσα supplied from the preceding clause. — ἅ—ἅμα πάντα, *all which advantages together* (i. e. at the same time). — ἐν τῷ παντί, χρόνῳ, “*est omni tempore quod novinius = ex omnia memoria, quum ἐν παντί χρόνῳ sine articulo esset omni tempore.*” Goeller. Cf. K. § 246. 5. β. — δὴ strengthens ὀλίγοις, *very few*. — οἷς = ἐκείνοις οὖς, the antecedent limiting διδόντες. — ἀσφάλειαν refers back to ἰσχύν, and κόσμον to ἀρετήν. — οὐχ ἥσσον—ἤ, *not less—than = as well as*.

3. τὸν δὲ πόλεμον, *but as to the war*, is properly in apposition with τοῦτον the omitted subject of ἔσσεσθαι. Cf. Jelf's Kühn. § 581. 1. — γνώμης ὑμαρτιάει, *he errs in judgment*. Bloomf. says that the metaphor is taken from archery. — αἰσθάνεται τοὺς Λακεδαιμονίους—πολεμησιέοντας (a desiderative word, S. § 143). See N. on I. 26. § 3 (init.). — παρ' αὐτοῖς, *in their* (i. e. the Lacedæmonian) *estimation* (K. § 297. II. 2). Cf. II. 29. § 1; VI. 59. § 3. We find the varied expressions μεθ' αὐτὸν in II. 101. § 5, and ἐν τοῖς πρώτοις in IV. 105. § 1. — ἐς τὴν ἡμετέραν (S. § 162) ἐπιχείρησιν. “*Port. recte vertit ad vos invadendos.*” Poppo. The object of the orator is to show, that the plan of the Corinthians and their allies is, first to break down the power of the Corcyreans, and then to attack the Athenians, thus preventing them from an union against the encroachments of the common enemy. This will serve to explain ἵνα....στώμεν which follows. — μηδὲ δυοῖν....βεβαιώσασθαι. Various interpretations have been given to this passage, which for brevity's sake I must omit, and content myself with giving the one which, on the whole, appears to me to be encom-

passed with the fewest difficulties. Hermann de Ellip. et Ploea. p. 142 explains it: ἡ τοῦ φθάσαι ἡμᾶς κακῶσαι, ἡ τοῦ σφᾶς αὐτοὺς βεβαιώσασθαι, and supposes that to avoid this repetition, φθάσαι was put once in the preceding clause. This, as I conceive, unfolds the true sense. The construction would then be: μηδὲ δυοῖν ἀμάρτωσι (= *that they may certainly attain to one of the two objects*), φθάσαι (αὐτά), ἡ κακῶσαι—ἡ βεβαιώσασθαι (= ἡ φθάσαι κακῶσαι ἡ φθάσαι βεβαιώσασθαι), *either to be beforehand, in humbling us, or in strengthening their own power.* φθάνειν is usually constructed with a participle.

4. ἡμέτερον δ' αὖ ἔργον προτερῆσαι, *it is our business then to anticipate them.* — τῶν μὲν διδόντων, sc. ἡμῶν referring to the Corcyraeans. — προεπιβουλεύειν and ἀντεπιβουλεύειν, Bloomf. well renders *foreplot* and *counterplot*.

## CHAPTER XXXIV.

The orator now passes from a consideration of the advantages resulting from the proposed alliance, to a discussion of the justice of their suit, against which it is no argument that they were colonists of the Corinthians, since their alienation has resulted from the ill-usage which they have received from the parent state (§ 1); this is tacitly admitted by the Corinthians, in their declining to submit the difficulties to a judicial investigation (§ 2); the conduct of the Corinthians towards those connected to them by the ties of consanguinity, should admonish the Athenians of what they may expect, if they enter into a league with them (§ 3).

1. λέγουσιν refers to the Corinthian deputies. — μαθήτωσαν, *let them learn* from experience. — πάσχουσα, sc. ὑπὸ τῆς μητροπόλεως. This appears from τιμῇ τὴν μητρόπολιν which follows. — ἐπὶ τῇ—εἶναι, *with a view to be.* ἐπὶ here denotes *condition*. Cf. K. § 296. II. 3. h. — δοῦλοι and ὁμοῖοι are in the nominative after εἶναι, because its subject is the same as the principal subject of the sentence. K. § 305. 2; S. § 224. — τοῖς λειπομένοις, i. e. the citizens of the parent state.

2. ὥς δὲ ἡδίκουν, sc. οἱ Κορίνθιοι. The course of reasoning made use of by the speaker, may be reduced to a syllogism: The state which ill-treats its colonies, can make no objection, on the score of justice, to their putting themselves under the protection of another state—the Corinthians have ill-treated us—therefore they can make no objection, etc. The minor term of this syllogism the orator proves, from the virtual confession of ill-doing made by the Corinthians, in their refusal to submit the affair to arbitration. — προκληθέντες γὰρ περὶ Ἐπιδάμου, εἰς κρίσιν. Cf. I. 28. § 2. — ἵνα as opposed to πολέμῳ signifies *fair and peaceful measures.* — μετελθεῖν, *to prosecute.*

3. ὑμῖν is the *dat. commodi*. — τεκμήριον, *sign*, here *warning*. — ὥστε denotes the result of ὑμῖν . . . τεκμήριον. When the effect is to be represented as conceived merely, the infinitive is employed after ὥστε, otherwise the indicative or optative. Cf. Mt. § 531. N. 2; § 341. 2. 3; S. § 217. 3. — ἀπάτη, *fraud, trickery*, here *sophistry*. Opposed to this is ἐκ τοῦ εὐθούς, *in a straight-forward manner, openly*. These last words are to be joined to δομένοις, and not to μὴ ὑπονοεῖν, in the sense of *immediately, at once*, as is done by some interpreters. A little reflection on the passage must convince any one, that the antithesis lies in ἀπάτη and ἐκ τοῦ εὐθούς, and not in the infinitives, which in such a case would be the mere repetition of the same idea varied in words only. — ὁ γὰρ ἐλαχίστος τὰς μεταμελείας — λαμβάνων (= μεταμελεῖται), *for he who repents the seldomest*. The Schol. says that this is put for ὁ μηδ' ὅλως (not at all) λαμβάνων μεταμέλειαν. — ἀσφαλιστάτος, *sc. ὢν*, which is sometimes omitted after διατελεῖν. K. § 311. R. 5.

## CHAPTER XXXV.

An alliance with the Corcyraeans would be no infringement, on the part of the Athenians, of any treaty with the Lacedaemonians (§ 1); for states, which (like Corcyra) have entered into no confederation, may select whomsoever they please as allies (§ 2); and it would be unjust for the Corcyraeans not to have the same privilege as the Corinthians, who were summoning auxiliaries to their aid from all parts of Greece (§§ 3, 4); allusion is again made to the advantages of the proposed alliance, especially to the accession of naval power, which the Athenians would thus obtain (§ 5).

1. λύσεις . . . σπονδὰς. Müller (Dorians I. p. 214) says that the defensive treaty with Corcyra, engaged in a war with its mother country, was, according to ancient Greek principles, wholly unlawful and unjust.

2. ἐν αὐταῖς, i. e. in the thirty years' truce. Cf. I. 115. § 1. — ἥτις = εἴ τις (S. § 215. N. 7), and is therefore accompanied by μηδαμῶ instead of οὐδαμῶ. K. § 318. 3. — εἶναι, Butt. (§ 150. p. 438) remarks that "ἔνεστι refers to the physical possibility, *it is possible*; ἔξεστιν, to the moral, *it is lawful, one may*; ἔσσι stands indefinite between the two, *it may or can be done*." Sometimes these meanings are interchanged for rhetorical purposes. — παρ' . . . ἔλθῃν. Fully written it would be: ἐλθεῖν παρ' ἐκείνου παρ' ὁποτέρου (ἐλθεῖν) ἂν ἀρίσκηται. In respect to this article in the thirty years' truce, Müller (I. p. 214. N.) says that its meaning can only be: states not included 'in

the alliance may join whichever side they please, by which means they come within the treaty, and the alliance guarantees their safety. But if a state already at war with another state, party to the treaty (*ἑσπονδός*), is assisted, a war of this description is like one undertaken by the confederacy of the assisting state.

3. καὶ δεινὸν εἰ τοῖσδε μὲν—ἡμῖς δέ. The construction of δεινὸν is only suited to the second of these clauses, the other being thrown in to heighten by contrast the effect of the second. It was not εἰ τοῖσδε . . . ὑπηκόων which was δεινόν, but ἡμῖς δέ . . . ὠφελείας (i. e. that the privilege just spoken of should not be granted to the Corcyraeans). Cf. Mt. § 622. 4; Butt. § 149. p. 426. — ἀπὸ τῶν ἐσπόνδων, *from the states confederate with them, from their confederates*. — ἔσται. See N. on ἐξεῖραι, § 1 supra. — ὑπηκόων. The Schol. says that the Paliarchs of Cephallenia are meant, as they were subjects of the Athenians. Cf. I. 27. § 2. — προκειμένης, *proposed*, i. e. the one now under consideration. Some render it, *present, in hand*. — εἶτα. The old commentators and editors place a period after ὠφελείας, Poppo and Bloomf. a colon. In either case εἶτα is used in the way of reproach and may be rendered, *and yet, and nevertheless*. See Arnold's Gr. Prose Compos. p. 140. — θήσονται has here a transitive signification.

4. πολὺν δὲ ἐν πλείονι is for ἐν δὲ πολὺν πλείονι. — αἰτία—ἔσομεν = αἰτιώμεθα. — οὐχ ὅπως (= οὐχ ὅπως οὐ)—ἀλλὰ καί, *not only not—but even*, is a formula by which antithetic clauses are strongly opposed to each other. K. § 321. 3. b; Kr. § 67. 14. N. 3. — ἐχθρῶν. The Corinthians had taken it ill, that the Athenians supported the Megareans in a war, which arose between these two states subsequent to the Persian war. — ἐπιόντων (sc. καθ' ἡμῶν) is opposed to κινδυνεύοντας in the preceding proposition. — περιόψεσθαι. See N. on περιόρεσθαι, I. 24. § 6. — ἦν οὐ δίκαιον, sc. προσλαβεῖν Κορινθίους. — ἀλλ' ἦ. Supply δίκαιόν ἐστι from the preceding context. — κάκιστον depends on μισθοφόρους, and not upon κωλύειν, the sense being, *to prohibit their mercenaries from being raised out of your country, and not to prohibit your mercenaries from them*. — καθ' ὅ,τι (as far as) ἂν πεισθῇτε, "*quatenus vobis persuasum fuerit*. Poterant enim modice, poterant clanculum, non aperte, nec magnis viribus Corcyraeis opitulari." Haack. — ἀπὸ τοῦ προφανοῦς, *openly*. This shows that a secret mode of assistance was hinted at in the preceding clause, and hence between ἀπὸ τοῦ προφανοῦς and καθ' ὅ,τι, there is a sort of antithesis.

5. πολλὰ—τὰ ξυμφέροντα (sc. ὄντα. Cf. K. § 310. R. 5) ἀποδείκνυμεν, *we show* (= *have to show, can show*) *that the advantages are many*. See N. on δεικνυμι, I. 26. § 2. — ἐν ἀρχῇ of the oration, especially in chap. 33. — ἡμῖν, i. e. the Corcyraeans and the Athenians. — ἦσαν.

The tense conforms to *ἐπιπομεν* instead of *ἀποδελνυμεν*. So Arnold correctly explains: "*We say, as we said before, that we have both the same enemies.* Thucydides has expressed it a little differently: *we say what we said before, (viz.) that we had both the same enemies.*" — *ὅπερ* (= *id quod*) refers to the idea contained in *οἱ τε . . . ἦσαν*, and *ὅπερ σαφιστάτη πλίστις* (*pignus fidei*) is to be regarded as a substantial adjective sentence. Cf. Jelf's Kühn. § 836. 2. — *μεταστάντας*, *deserters* (when considered in relation to the Corcyræans), and *seceders*, if the Athenians be considered as referred to. That it might refer to the latter as well as to the former state is evident, for to withdraw from one confederacy and to pass over to another, was an avowal of hostility, followed almost necessarily by war. — Haack makes *εἶν* to depend on *διαφέρει* (*ξυμφέρει*. Arnold), elicited from *οὐχ ὁμοία* in the preceding proposition. Goeller makes *ἀλλὰ* stand in the place of *καί*, and refers the infinitive back to *ἀλλὰ δίκαιον ἢ* in *ἀλλ' ἢ* (§ 4 supra). I prefer with Kühner (Jelf's edit. § 671. 3) to supply *δεῖ* or *χρή*. In such cases, it becomes a general expression of necessity or of something to be done. — *εἰ δὲ μὴ*, *but if otherwise*, i. e. if what has just been said is impossible. — *ἐχυρώτατος* in respect to a navy.

## CHAPTER XXXVI.

The argument in favor of the utility of the proposed alliance is continued. If the Athenians fear a rupture with the Lacedæmonians, such a fear, accompanied with strength, will intimidate the foe more than courage or confidence, unaccompanied by so powerful an ally as is now offered to them (§ 1); the argument is strengthened by a reference to the favorable situation of Corcyra, in respect to hindering the approach to Peloponnesus of any navy from Italy or Sicily (§ 2); in brief, if the Corcyrean navy is not united to that of the Athenians, it will be seized upon by the only other naval force in Greece (viz. the Corinthian), and thus in the end be opposed to the Athenians (§ 3).

1. *τὸ—διδιὸς αὐτοῦ*, *his fear*; literally, *his being afraid* in respect to breaking the treaty. *τὸ διδιὸς* = *τὸ διδίεναι*. So *τὸ θαρσοῦν* = *τὸ θαρσεῖν* (K. § 263. a. γ), and refers to such confidence of the Athenians in the observance of the treaty, and in their own resources, as would lead them to reject the proffered alliance of the Corcyræans, and enter single-handed into the contest which was evidently approaching. This would be an object of less dread to their powerful enemies (*ισχυρόντα; τοὺς ἐχθρούς*), than a fear on the part of the Athenians of breaking the treaty, overbalanced by the desire to unite to their arms so powerful an ally as the Corcyrean state. It must be borne in mind,

that the *fear* here spoken of is, lest the treaty should be broken, and the *confulence*, that it would not be broken and that war would not ensue. From the second member of the antithesis (τὸ δὲ θαρσοῦν . . . ἐσόμενον), Bloomf. would supply with τὸ θεδιὸς αὐτοῦ ἰσχύϊν ἔχον in the first member, the words δεξαμένον ἡμᾶς. For the construction of φοβήσον with γνῶται, see N. on I. 25. § 1 (init.). — μὴ δεξαμένον, *if he does not receive us*. μὴ is used with the participle, when it can be resolved into a conditional clause. K. § 318. 5; S. §§ 225. 6; 229. 3. — ἀσθενές, i. e. comparatively weak in consequence of the rejection of a powerful ally. — ἀδύστερον, *non formidandum*, or as Goeller translates, *minus formidandum*. — βουλευόμενος. Repeat γνῶται. — ὅταν . . . πόλεμον, *when in reference to an approaching and almost present war*. ὅσον οὐ, *all but*. — τὸ αὐτίκα. S. § 169. 1. — περισκοπῶν, *by surveying*. — ὃ . . . πολεμοῦται, *which is made a friend or an enemy at the most critical time*; or perhaps, *whose friendship or enmity is of the highest moment*.

2. γὰρ introduces the proof of what was asserted in ὃ . . . πολεμοῦται. — Ἰταλίας and Σικελίας depend on παράπλου. Cf. Jelf's Kühn. § 502. καλῶς παράπλου κείται, *is well situated in respect to the coasting along*. For καλῶς constructed with the genitive, cf. K. § 274. 3. b; Mt. § 338; S. § 195. 1. παράπλου is employed, because the voyage to Italy was made by coasting along the shores of Greece as far as the promontory of Iapygia, at which place they crossed over to Taros. — ἐκείθεν, i. e. from Italy and Sicily. — τό τε ἐνθ' ἐνδε (sc. ναυτικόν) πρὸς τὰ κεῖ παραπέμψαι, *and to send on their course (= convoy) any navy sailing hence and to those countries*. ἐνθ' ἐνδε refers to Greece in general, although a special reference to Athens may here be easily understood, since that state, probably, was well known to the Corcyraeans, as having an eye on those western regions as a field for their ambitious plans.

3. βραχυτάτῳ δ' ἂν κεφαλᾶι, *but to sum up all in the shortest compass*. ἂν κεφαλᾶι is repeated in τῷ δ' ἂν, in consequence of the intervening clause, τοῖς . . . ἕκαστον. This dative accompanies μάθοιτε, denoting that *from* which the thing spoken of may be learnt. Cf. K. § 285. 3. b. — τοῖς ἕμπασιν κ. τ. λ. refers to things, and not to persons: *in respect to all and every particular*; "*both as to generals and particulars*." Bloomf. This dative may be referred to K. § 284. 3 (10); S. § 201. 4. — ὄντα. The syntax of this participle is encompassed with some difficulty, but I like best the solution of Goeller, who supplies (as does Poppo after him) ἵστε from the preceding μάθοιτε ἂν (K. § 311. 2), *you know that there are*. Of the other modes of solution, one only is worth repeating, and that is, to consider the conjunction δὲ after τοῦ



των to be placed in the apodosis of the sentence, which would then give the sense: *as there are [but] three navies in Greece of any account, if then of these three, you allow two to be united together.* — καὶ . . . προκαταλήφονται is expegetical, i. e. it denotes the manner in which the Corcyrean and Corinthian fleets would be united, viz. by the subjugation of the Corcyreans to the Corinthians. — δεζόμενοι. See N. on I. 33. § 1. — ἔξετε—ἀγωνίζεσθαι, *you will be able to contend.* — πλείοσι, sc. τῶν Πελοποννησίων. Poppo, Goeller, and Haack edit ταῖς ἡμετέραις, *with* (= by the accession of) *our ships*, making it depend on πλείοσι, as πολλῶ does in the phrase πολλῶ πλείονες. So Krüg. calls it the dative of difference, although he retains with Bekker the old reading παντὶ ταῖς ἡμετέραις. But may not this dative be constructed with ἀγωνίζεσθαι, as the dative of the means? — οἱ δὲ . . . τοιαῦτα, *after them the Corinthians spake as follows.*

## CHAPTERS XXXVII—XLIII.

These chapters contain the reply of the Corinthians to the foregoing speech of the Corcyreans. After a brief exordium (chap. 37. § 1), in which the charges, that the Corinthians had treated the Corcyreans unjustly, and were now oppressing them with an unjust war, are alluded to as topics which ought first to be considered, the orator proceeds to a refutation of these charges (chaps. 37. § 2 to chap. 39). He then shows that it would be a breach of the treaty with the Peloponnesians, to assist the Corcyreans in this war (chap. 40), and having urged upon the Athenians a remembrance of the former services of the Corinthians, in assisting them against the Æginetæ, admonishes them that they should not be induced by motives of interest to commit an act of injustice (chaps. 41, 42). The speech is then closed with a brief peroration (chap. 43).

The argumentative portion of this oration, is founded on considerations of justice and equity, rather than what will be for the policy of the party addressed. In this it differs from the oration of the Corcyreans, the principal object of which was to show, that the alliance would conduce to the interests of the Athenian state. It will readily be apprehended how appeals of this latter sort would influence an assembly like the one here addressed, composed of men whose whole thoughts were engrossed with the aggrandizement of the state and the extension of its sway. In strong invective, biting sarcasm, bold and striking antitheses, vehement and passionate appeals to the moral sense of the audience, the oration of the Corinthians far surpasses the preceding one, which is rather a specimen of calm, earnest reasoning, than of the stormy wrath, which characterizes the one which followed.

## CHAPTER XXXVII.

After a brief exordium (§ 1); the orator proceeds to show, that it was not from any honorable motive, but from their bad character and ill nature, that the Corcyræans had formed no alliance (§ 2); for which neutrality the situation of their city was highly favorable, inasmuch as they could be their own judges, in cases where they had done injury (§ 3); the real ground, therefore, of their standing aloof from alliances, was that they might commit injustice apart and alone, and escape detection (§ 4); had they been what they profess to be, in proportion to their being less amenable in consequence of their position, would have been their desire to interchange mutual offices of justice and kindness with others (§ 5).

1. τὸνδε here expresses contempt, like the Latin *iste*. — Some may prefer, however, to take it in the sense of *ἐνταῦθα* (see N. on I. 53. § 2). — τὸν λόγον = ὃν ἐποιήσαντο λόγον, τὸν αὐτῶν λόγον. Poppo. — ἀλλ' ὥς καὶ (= ἀλλὰ καὶ περὶ τούτου ὥς), *but concerning this also, how that* etc. — αὐτοί, i. e. the Corcyræans. — μετ' ἐξέτασιν . . . ὁμοφρονούντων, *when we also have first considered* (See N. on πολεμοῦντες, I. 13. § 6) *both these points*. καὶ, i. e. in like manner with the Corcyræans. — οὕτω καὶ commences the apodosis. — ἵνα (of which ἡμᾶς is the subject) depends on ἀναγκαῖον, the words Κερκυραίων . . . πολεμοῦνται being parenthetical. — τὸν ἄλλον λόγον, *the rest of our speech, what we have yet to say*. As the refutation of the charges advanced by the Corcyræans embraces the remainder of this, together with the two following chapters, the ἄλλος λόγος refers to the subject-matter of chap. 40. — ἀπ' ἡμῶν, instead of the simple genitive ἡμῶν, conforms to the verbal ἄξιωσιν, the words ἡ ἀπ' ἡμῶν ἄξιωσις = ἡ ἡμῶν ὄξιωσις. As opposed to χρεῖα (see N. on I. 32. § 3), ὄξιωσις signifies a *claim of mind*. — ὑσφαλίστερον προειδῆτε, "*you may be more certainly acquainted beforehand*." Arnold. To ὑσφαλίστερον employed adverbially, μὴ ἄλογιστως (*not rashly = considerately*) in the next proposition is opposed.

2. φασί, i. e. the Corcyræans. — δέ, *now*. — διὰ τὸ σωφρον. Cf. N. on σωφροσύνη, I. 32. § 4. — τὸ δ' (= τοῦτο δέ. K. § 247. 3. α) — ἐπετίθεισαν, *whereas they practised this custom*. — ἀρετῇ. "Prepositio ἐπὶ ad ἀρετῇ ne cogitatione quidem repetatur necesse est." Poppo. — βουλόμενοι, *because they wished*. See N. on I. 9. § 4 (end). — οὐδέ μάρτυρα. Arnold with Dobree would read οὐτε, and connect it with what follows, *either as a witness* (to their evil deeds), *or to have the shame of asking his aid* (to do ill). This is substantially the interpretation of Bloomfield, Bauer, Haack, and Goeller in his last edition. But οὐτε responds to τὲ before οἰδῖνα, and hence does not require any change in οὐδέ. Poppo refers the shame spoken

of, to the refusal with which the overtures of alliance, made by a state of such notoriously bad character, would be sure to be met with by all the other states. I like this interpretation, because a state so bad as Corecra is here represented to be, would not blush at asking others to be their coadjutors in wrong doing, but still might feel a reluctance to ask a favor, which they knew well beforehand that no state could honorably grant. The sense given by the Schol. is inadmissible, because this idea is already contained in οὐδὲ μάρτυρα ἔχειν. Equally to be rejected is the sense given by Gottl. and Kistemm., that they were ashamed to ask allies, when they had acted as allies to none.

3. *αὐτάρκη*. This epithet is applied to a city having in itself every thing necessary for the support of its inhabitants. So Betant defines it: "*sibi sufficiens, per se validus.*" Cf. II. 41. § 1. — *θείσιν* is to be constructed with *κειμένη* as the accusative of the cognate notion. Cf. Jelf's Kühn. § 556. b. — *παρέχει . . . γίνεσθαι*, makes them (*themselves*) judges of those acts in which they injure any one, rather than that judges should be appointed by mutual agreement. This is in the main the interpretation of Poppo, Arnold, Goel., and Bloomf. (in his last edition), and one which after repeated examination I am inclined to adopt. By *ἐνθήκας*, Goel. remarks, "Thucydides intelligit pacta de litibus inter civitates per arbitros dirimendis." From the preceding clause, τοὺς δικαστὰς is to be supplied with *γίνεσθαι*. Haack most strangely refers μάλλον το πόλις—*κειμένη*, *opportunitate urbis potius, quam pactis, utquum judices sunt eorum, quos lædunt*. But in this interpretation, he leaves out τινὰ (used here collectively in the sense of τινάς), and, as Poppo remarks, reliquam structuram non expedit. ὧν = *ἐκείνων* ᾧ, of which the relative is constructed with *βλαπτουσί*, which has in this place two accusatives. Cf. Mt. § 415. β; Butt. § 134. 6; K. § 280. 2. — *διὰ τὸ . . . δέχεσθαι*, i. e. *διὰ τὸ αὐτοῖς ἡμιστά μὲν ἐπὶ τοὺς πέλας ἐκπλεῖν, μάλιστα δὲ τοὺς ἄλλους δέχεσθαι*, ἅτε δὴ ἀνάγκη ἐκείσε καταλόντας. Steph. *διὰ τὸ—δέχεσθαι* denotes the reason of *παρέχει αὐτοῖς δικαστὰς κ. τ. λ.* Had the Corecyræans visited their neighbors, they would have received *like for like*; but remaining in their well-furnished and independent city, they could practise with impunity any imposition they chose, upon such as were compelled by stress of weather (*ἀνάγκη καταλόντας*), or for any other cause, to touch there. In this picture of the Corecyræan policy and conduct, there was doubtless much exaggeration and false coloring. *ἐκπλέοντας*, while they sailed. See N. on *πολεμοῦντες*, I. 13. § 6.

4. *κὺν τούτῳ . . . ἄσπονδον—προβέβληνται* = *ἐν τούτῳ ἔνεστιν τὸ ἐνπρεπῆς, ὃ προβέβληνται* (*prætexere solent*. Bothe), in this consists their specious practice of forming no alliance, which they pretend to,

i. e. this is the reason why they form no alliances. τὸ εὐπρεπὲς ἄσπονδον = τὸ ἄσπονδον τὸ εὐπρεπές, "*this specious, fair-showing non-alliance.*" Bloomf. ἐν τούτῳ (= διὰ τοῦτο) refers to ἀλλ' ὅπως—ἀδικῶσαι, καὶ ὅπως—βιάζονται, πλὴν ἔχουσιν, and ἀναισχυντῶσαι, which follow. Some take εὐπρεπὲς as sarcastically spoken in the sense of *decorous, excellent.* — οὐχ ἵνα—ἀλλ' ὅπως, *not that* (i. e. not with the design that)—*but that.* Goeller has a long note on the hyperbaton which he finds here. But it is very common in this formula, to place the negative clause first in order, and is evidently more emphatic. — κατὰ μόνας. See N. on I. 32. § 5. — Haack says that ἐν ᾧ . . . ἀναισχυντῶσαι explains the preceding clause, ὅπως κατὰ μόνας, and further remarks: eadem respondent superioribus illis: ξίμναχόν τε οὐδένα . . . αἰσχύνεσθαι. — ἐν ᾧ, *whenever.* οὐ has also the same meaning. — ἀναισχυντῶσαι, *may practise their impudence* either in denying the charge of rapine, or in admitting it, and impudently braving it out. The first of these is preferable, inasmuch as the whole argument is, to show that the Corcyraeans wished their deeds of violence to remain concealed. Arnold paraphrases: *may be spared their blushes, as there are none to witness them.*

5. καίτοι, *and yet certainly.* — ἀληπιότεροι—τοῖς πῖλαις, literally, *hard to be taken by others, inaccessible to any attack* = *less amenable to others.* Cf. I. 82. § 4; 143. § 5. For the construction of τοῖς πῖλαις, cf. K. § 284. 3. (11); S. § 206. 4. — διδοῦσι . . . δίκαια, *in giving and receiving what is just and equitable*, or, if the expression be taken in a forensic sense, *in doing justice, and in receiving it willingly at the hand of others.* These participles belong to δεικνύναι as denoting the means. Cf. N. on I. 9. § 1.

## CHAPTER XXXVIII.

The Corcyraeans are charged with not having acted towards the Corinthians in a just and becoming manner (§ 1); for the Corinthians, as their founders, were entitled to their respect and obedience (§ 2); and that this was rendered them by their other colonies, was a proof both of their own moderation and the injustice of the Corcyraeans (§§ 3, 4); even if the mother country had been in the wrong, it would have been honorable for the colony to have submitted, but so far from this having been the case, the colony was the aggressing party (§§ 5, 6).

1. τοιοῖδς, i. e. such persons as are willing to reciprocate acts of justice. Cf. I. 37. § 5. — ὅντες, *although they are.* See N. on I. 7. § 1. — ἀφιστάσθαι, *stand aloof* = *have stood aloof*, inasmuch as the action belongs to the past, and also extends to the present. Cf. K.

§ 255. R. 1. — *διὰ παντός*, *continually*, is opposed to the idea that this was the first and only instance of hostility on the part of the Corcyreans. — *ὡς—ἐκπεμφθῆσαν*, *that they were not sent out as colonists*. Allusion is made to what the Corcyreans said in I. 34. § 1, the note on which passage will explain the use of *ἐπὶ* in *ἐπὶ τῷ κακῶς πάσχειν*.

2. *ἡμεῖς δὲ οἱδ' αὐτοὶ φάμεν*, *but we deny* (K. § 318. R. 4). *αὐτοὶ* gives to *ἡμεῖς* an exclusive sense, *we ourselves* (S. § 160. 4. a), whatever they may think or say. — *κατοικίαι* at great expense and pains. — *τὰ εἰκότα θαυμάζειν*, *to be looked up to with due respect*. *τὰ εἰκότα* is to be taken adverbially, and refers to the honors enumerated in I. 25. §§ 3, 4. Betant defines *θαυμάζειν*, *cultu et observantia prosequi*. Cf. III. 39. § 5.

3. *γούν*. See N. on I. 2. § 5. — *ἡμᾶς καὶ μάλιστα*, *and we especially* of the Grecian states. Müller remarks (Dorians, I. p. 132. N. b), that her other colonies showed a remarkable obedience to Corinth. — *στεργόμεθα*. This verb is used primarily to denote the mutual love of parents and children, and hence by an easy transition, the affection between a king and his people, a country and its colonies. Sometimes it designates conjugal affection, and is therefore a stronger term than *ἀγαπᾶω* or *φιλίᾳ*.

4. *τοῖς πλείοσιν* of the colonies. — *ἂν—οὐκ ὀρθῶς ἀπαρέσκοιμεν*. The optative with *ἂν* follows *εἰ* with the indicative, when a settled conviction is to be politely expressed with a shade of doubt. Here, the idea is: *if we are acceptable to the rest of the colonies, we cannot with reason be disagreeable to them alone*, but perhaps we are not acceptable. Cf. K. § 339. 3. a; S. § 215. 1. — *οὐδ' ἐπιστρατεύοιμεν ἐκπρεπῶς*, *nor that we would make war unreasonably*. Haack very correctly makes *ἐπιστρατεύοιμεν* depend on *ὅτι*, which with *ἂν* is to be repeated from the previous context. In respect to the apparent disagreement of *ἐκπρεπῶς* with *μη' . . . ἀδικούμενοι*, *unless we had been greatly injured*, I am pleased with the citation by Arnold of the line in Shakspeare's Julius Cæsar, which before it was altered, as it has been in the recent editions (because it was ridiculed by Ben Jonson), ran thus:

“Cæsar doth never wrong but with just cause;”

which means, that although Cæsar does what may seem hard or wrong to an individual, yet he does it not without just cause, and therefore it is not really wrong. — *ἀδικούμενοι*. Herm. on Soph. Elect. 47, says that here is indicated a present effect of a past action.

5. *καλὴν δ' ἦν*, *it had been becoming* = *it would have been becoming*, there being an ellipsis of *ἂν* (K. § 260. R. 3). — *εἴξαι*, *to have yielded, given way to*. This infinitive is properly the subject of *ἦν*. S. § 232. 1.

— ἡμῖν δὲ αἰσχρόν. Regularity of construction would have demanded ἡμῖν δὲ μὴ βιάσασθαι in dependence upon καλὸν δ' ἦν, or that ἀλλὰ τοῖσδε μὲν καλὸν ἦν should have preceded. The δὲ after ἡμῖν corresponds to the previous μὲν, but is constructed as though μὲν had been in the clause καλὸν δ' ἦν. — μετριότης, *moderation*, "*modestiam*." Bothe.

6. ἐξουσίᾳ πλούτου, *the power of wealth*. Some translate, *license of wealth*, i. e. the insolence of authority which wealth confers upon the possessor. But cf. I. 16. § 1; 123. § 1; III. 45. § 4; VI. 31. § 4, in which passages the idea of power is most relevant to the sense. Both ἐξουσίᾳ and ὕβρις belong to ἡμαρτήκασι as the dative of *cause*. — ἄλλα in reference to the particular injury alluded to in what follows. — κακουμῖνην. See N. on μνησθέντας, I. 37. § 1. — οὐ προσεπειοῦντο, "*non conciliabant sibi beneficio*." Bothe. See N. on I. 57. § 4. — ἐλθόντες δὲ ἡμῶν, *but when we went*. See N. just cited. — ἐλόντες βίᾳ ἔχουσι, *they forcibly seized and still retain*; literally, *having forcibly seized it, they keep possession of it*.

## CHAPTER XXXIX.

The orator proceeds to reply to what the Corcyrans had said, respecting their offer to submit the affair to arbitration (I. 34. § 2), by saying that this offer was worthy of no attention, inasmuch as it was proffered after they had secured the advantage in negotiation of having obtained the upper hand (§ 1); the wrong done by them in respect to Epidamnus, was aggravated by their application to the Athenians to become in fact participators in their wrong "doing (§ 2); which application ought to have been made before they had been brought into peril by their acts of injustice (§ 3).

1. δὴ is here used ironically in the sense of *forsooth*, the particle of certainty being employed in respect to that, which in the estimation of the Corinthians was doubtful, at least so far as related to the honesty of the Corcyrean proposal referred to. — δίκῃ—κρίνεσθαι, *to be tried in a legal manner, to submit the cause to trial*. Cf. I. 28. § 5; 78. § 4; 86. § 3; II. 53. § 4; III. 67. § 5, in all which places δίκῃ is used of a legal investigation. — ἦν γὰρ.... δεῖ, *he ought not to be considered as saying anything to the purpose, who makes this offer* (to submit to arbitration), *at least when he has the advantage and is in safety* (as to the result). Such is the interpretation which, on the whole, I would give to this most difficult passage. In this translation it will be seen that ἦν (= ἀλλὰ ταύτην. Mt. § 477) is made to depend on προκαλούμενον

(K. § 278. 4), to which also the article τὸν belongs. προῖχοντα and ἐκ τοῦ ἀσφαλοῦς are to be taken with προκαλούμενον, and denote the circumstances in which the offer to submit to the proposed arbitration was made (S. § 225. 2; K. §§ 312. 4. a; 289. 3. g). λέγειν τι, to speak something of importance, or to the purpose. — δοκεῖν has for its subject ἐκείνον contained in τὸν—προκαλούμενον (= ἐκεῖνον ὃς προκαλεῖται. S. § 225. 1). For the construction of δεῖ, cf. S. 222. 1. — ἀλλὰ . . . καθιστάντα, but he (should be thought to speak to the purpose), who, before he contends in law, makes his actions and his words equally conduce to equity. I have been much perplexed in respect to this sentence. If with Goeller and Portus we render ἐς ἴσον . . . λόγους, *facta verbis equat*; or if with Bloomf. we make ἐς ἴσον denote a similarity between the words and actions, then of what use is ὁμοίως? Where also is the antithesis, which we should expect to find between this sentence and the one which precedes it? It appears to me that to προῖχοντα καὶ ἐκ τοῦ ἀσφαλοῦς, which denotes the unequal condition of the parties, ἐς ἴσον is antithetic, and denotes an equality in position as well as in words, which ought to subsist between them. The words of the Corcyraeans were fair and equitable, but their actions in laying siege to Epidamnus, and in provoking a war with the Corinthians, made all their professions of desire for an amicable settlement nugatory, inasmuch as the parties were placed in very unequal positions. With this view I find that Poppo harmonizes, in his approbatory citation of Casa's interpretation: *qui factis pariter atque oratione æquitatem retinet*. So also Haack: *facta non minus quam verba ita tamquam in integrum deducere, ut nil commodi præ altero habeas*. Poppo renders πρὶν διαγωνιζέσθαι (S. § 223. § 3), *priusquam bellum gerere incipiat*, in order that it may harmonize with οὐ πρὶν πολιορκεῖν which follows. But these words last quoted, contain the application of the general principle, laid down in the foregoing words, to the conduct of the Corcyraeans in the present affair. As that general proposition has reference to judicial proceedings, and as διαγωνιζέσθαι corresponds to προκαλούμενον in the previous clause, I prefer with the Schol. and Betant, to take this verb in a forensic sense, *before they come to trial, or contend in a suit at law*.

2. τὸ χωρίον, i. e. Epidamnus. — περιόψεσθαι. See N. on I. 35. § 4. — τὸ εἰσπετής. See N. on I. 37. § 4. — παρίσχοντο. Goeller says: παρέχεσθαι est *verbis, παρέχειν re offerre*. — οὐ τὰνκὲ μόνον αὐτοί, i. e. μόνον αὐτοὶ τὰνκὲ. It will readily be seen that αὐτοί and ἡμῶς are opposed to each other. — ἀξιούντες depends on ἤκουσιν, *they have come to ask*. S. § 225. 5. — ξυναδικεῖν, to assist them in doing wrong, to be their coadjutors in wickedness. Notice the alliteration in this word and ξιμμαχεῖν. — διαφόρους ὄντας ἡμῖν, because

(see N. on I. 9. § 4 end) *they are our enemies*. I see not how Poppo can make *διαφόρους ὄντας* equivalent to *ὥστε ὑμᾶς διαφόρους εἶναι*. Reference is evidently had to what was said by the Corcyreans (I. 32. § 3), that the Corinthians were hostile to the Athenians, and therefore the proposed alliance should be accepted, in order that the encroachments of the common enemy might be the better resisted. The argument of the Corcyreans stands thus: the Corinthians are enemies of the Athenians; the Corcyreans are hostile to the Corinthians, and should therefore be received into alliance by the Athenians, in view of the inevitably approaching war with Corinth.

3. οὗς is the subject of *προσιέναι*. — *ὅτι ἀσφαλέστατοι ἦσαν*. At first sight, the sentiment here seems to conflict with that expressed in *ἦν γε . . . δέῃ* (§ 1 supra). But no disagreement whatever exists, for here the argument is against the deferment, on the part of the Corcyreans, to ask aid of the Athenians to the time when they were threatened with the perils of war (*οὗτοι δὲ κινδυνεύουσι*); but there, against the procrastination of their offer to submit to arbitration, until they had secured a vantage ground, which would prejudice the suit in their favor. Bothe prefers, instead of *ἀσφαλέστατοι*, the comparative *ἀσφαλέστεροι* with the sense of the positive (Mt. § 457), as corresponding better with *οὗτοι κινδυνεύουσι* to which it is opposed. — *προσιέναι* to you for aid. — *ἐν ᾧ*, when. — *τῆς τε . . . μεταλαβόντες*, who did not then (i. e. *ὅτι ἀσφαλέστατοι ἦσαν*) share their power. For the participial construction, see N. on *ὄντες*, I. 8. § 1. Reference is had here, as the Schol. remarks, to the war with the Samians (cf. I. 115. 116), and Æginetæ (I. 105), when the Athenians stood greatly in need of assistance, and to have shared the Corcyrean power would have been of eminent advantage to them. — *μεταλαβόντες—μεταδώσετε*. See N. on *ἐνυμμάχειν* and *ἐνυαδικεῖν* (§ 2 supra). — *τῶν ἁμαρτημάτων ἀπογενόμενοι* (= *γενόμενοι ἀπὸ τῶν ἁμαρτημάτων*), although disconnected with (literally, far away from. K. § 288. 1. (1) b) *their faults*. In respect to the participle, see N. on *ὄντες*, I. 7. § 1. — *αἰτίας τὸ ἴσον*, an equal degree of blame. S. § 188. 1. — *κοινώσαντας*, by having shared. See N. on I. 9. § 1 (init.). — *κοινὰ . . . ἔχειν*, they should share the consequences = the results should be common to both parties. *οὗς χρῆν* is to be repeated before *ἔχειν*, inasmuch as this is a condensed and emphatic repetition of what has just before been said. Haack and Bothe refer the whole clause to the Athenians, which would give the sense: *the results* (of their crimes) *you should share in common with them, by having long ago participated also in their power*. But this transition is unnecessary, since by referring it to the Corcyreans, the same idea is reached, viz. that in order to involve the Athenians in the



consequences of the prosperity of the Corcyreans, it was proper that they should have also shared in the prosperity itself. Besides I know of no instance, where *κοινωνία* in the active signifies *to participate in*, this sense being confined to the middle, which then frequently takes the genitive.

## CHAPTER XL.

Having thus disposed of the arguments of the Corcyreans, the orator proceeds to show, that they cannot be received with justice into the alliance of the Athenians (§ 1); for what is said in the treaty, that neutral states may join whichever party in the confederacy they please, has no application to the present case, an alliance with one party being here sought to the injury of the other (§§ 2, 3); they should, therefore, either stand aloof from both the Corcyreans and Corinthians, or unite with the latter to whom they were friends by treaty (§ 4); to this course they should be incited by the example of non-interference set by the Corinthians, when the Athenians were putting down the Samian rebellion (§ 5); a contrary example now furnished by the Athenians, would in the end prove highly prejudicial to their own interests (§ 6).

1. *μετὰ προσηκόριων ἐγκλημάτων*, with fit charges, i. e. with accusations weighty and well substantiated. — *ἐρχόμεθα*, we have come. The present of this verb has the sense of the perfect after the analogy of *ἦκειν*. Cf. Mt. § 504. 2. — *οἷδε*, i. e. the Corcyreans. — *δεδῆλωται* is to be constructed with *ὥς*, thus it has been shown.

2. *ὥς* is a conjunction, and serves to introduce the substantival sentence, *ὅτι . . . δέχοισθε*, the object of *μαθεῖν* (K. § 329. 1). — *ἂν—δέχοισθε*. With the optative *ἂν* is used, when the affirmation is to be considered as a conjecture, supposition, or undetermined possibility (K. § 329. 5; S. § 215. 1). The optative here follows a principal tense (*χρή*), because it is conditioned by a protasis to be mentally supplied: *you could not justly receive them* (if you wished to do it). Cf. K. § 327. R. 1. — *εἰ γάρ*, for though. — *ἐν ταῖς σπονδαῖς*, i. e. in the thirty years' truce. — *παρ' ὑποτίρους* follows *ἐλθεῖν*, and precedes in construction *τις—βούλεται*. Cf. I. 35. § 2. — *ἀγράφων*, not registered or recorded as parties to the treaty. Such cities were also styled *ὑσπονδοί* or *ἔσπονδοί*, by which was meant, that they belonged to the confederacy neither of the Athenians nor the Lacedæmonians, and were therefore neutral. Those who were parties to the confederacy were styled *ἔσπονδοί*, which differed from *σύμμαχοι* in this respect, viz. the Corinthians were *σύμμαχοι* or allies of the Lacedæmonians, but were *ὑσπονδοί* of the Athenians. These words, however, are sometimes interchanged, as in I. 31. § 2, or rather *ἔσπονδοί*, being the most compre-

hensive term, is used for the lesser and more special one. — ἐπὶ βλάβῃ ἑτέρων, to the injury of others, not in *alterius partis fraudem*, as some interpret it. — ἐστίν, extended, had reference to. οὐ belongs to this verb. — ὅστις = εἴ τις, and therefore takes μὴ instead of οὐ. Cf. Jell's Kühn. § 743. 2. — ἄλλον αὐτὸν ἀποστεῶν, withdrawing himself from another, or perhaps here, throwing off allgiance to another. So Bauer (cited by Poppo) understands it. αὐτὸν is here to be considered as the accusative of the thing (K. § 280. R. 3. d). The more usual construction would have been ἄλλον αὐτοῦ. — εἰ σωφρονοῦσι. I concur with Bloomf. and Arnold, that this parenthesis can be rendered intelligible, only by supposing an omitted clause: (and who will not admit them) *if they are wise*; or if reference is had to πόλεμον ἀντὶ εἰρήνης, instead of τοῖς δεξαμένοις. (and war will not be thus brought) *if they are wise*. Goeller opposes εἰ σωφρονοῦσι to μὴ πειθόμενοι ἡμῖν (unless you are persuaded by us. S. § 225. 6), thus making it = εἰ πείθονται ἡμῖν, and remarks that it ought to have been εἰ δὲ μὴ σωφρονοῦσι (sive εἰ δὲ μὴ πείθονται ἡμῖν). But it is a general principle which is here laid down, and therefore cannot be referred directly to the persons addressed. Poppo would supply οἱ δεξόμενοι as the subject: *if those who receive them* (S. § 225. 5) *act with forbearance and moderation*. This interpretation, which is adopted also by Hier. Müller, is worthy of consideration, inasmuch as it makes the rectitude and pacific nature of the transaction, to depend upon both the parties to the alliance. — ὅ, i. e. τὸ πόλεμον ἀντὶ εἰρήνης ἡμῖν ποιηθῆναι, which is easily suggested to the mind by the previous context.

3. γὰρ confirmantis, i. e. it serves to introduce a confirmation of what has just been said. — μόνον, i. e. this alliance with the Corcyreans will not be the only feature in the transaction. This appears from the following ἀλλὰ . . . πολέμιοι. The juxtaposition of ἐνσπύρων and πολέμιοι imparts great energy and vivacity to the expression. — Supply ἡμῖν with ἀνάγκη, or ἡμῶς with ἀμύνεσθαι. — εἰ ἔτε μετ' αὐτῶν, i. e. if you side with them. — μὴ ἄνευ ἡμῶν = with you, only a little softer. — τούτους is the object of ἀμύνεσθαι.

4. δίκαιοι γ' ἐστὶ—στῆναι = δίκαιόν γ' ἐστὶ ἡμῶς στῆναι. The Greeks were fond of changing the impersonal to the personal construction, the object being elevated into a subject, and the proposition made more compact thereby. Cf. K. §§ 307. R. 6; 310. 4. R. 3; Mt. § 297; S. § 225. 7. — ἐκ ποδῶν (away from the feet, out of the way) is usually followed by the genitive, but here takes ἀμφοτέροις as the *Dat. incommodi*. Cf. Jell's Kühn. § 601. 2. — εἰ δὲ μὴ (See N. on I. 35. § 5), i. e. if you determine to side with one of the parties. — τοῦναντίον to what the Corcyreans ask. — ἰέναι. Repeat here δίκαιοι

γ' ἐστὶ from the preceding context, and also with καθιστάναι infra. — δι' ἀναχωχῆς, *at truce*. The genitive with διὰ is called by Kühner (§ 291. 1. 3. b) the possessive genitive, e. g. διὰ φόβου εἶραι, *to be in fear = to have fear*; δι' ἐχθρῶς γίγρεσθαι τινί, *to be hostile to some one = to have hostility etc.* διὰ gives intensity, as if one were passing *through* the idea represented by the substantive. — καὶ τὸν νόμον α. τ. λ. is to be connected with ἔραι, the words Κορινθίοις . . . ἐγένεσθε being parenthetical. νόμον takes the article, because ὥστε . . . δέχεσθαι referring to it follows, *the rule that you should receive = the rule of receiving*. Bloomf. calls this the *anticipative* use of the article.

5. Σαμίων ἀποστάντων, *when the Samians revolted* (S. § 226). See N. on I. 39. § 3. An account of this revolt is given in I. 115–117. — τῶν . . . ἐμφισμίων, *when the rest of the Peloponnesians were divided in their votes*. In respect to this deliberation of the Peloponnesians, nothing is said elsewhere, except that an allusion is again made to it in the following chapter. The Samians doubtless applied to the Peloponnesians for assistance, which, as Krüg. (ad Dionys. p. 328) remarks, the Corinthians were unwilling to grant, from their inveterate enmity to the Samians. Cf. Herodot. III. 48. — εἰ χρή, *whether it would be proper, whether they should*. S. § 153. a. In indirect interrogative sentences, the indicative is generally used, when the question has the same verbal form in which it was originally stated. — ἀντίπομεν = “*we said no, maintaining that etc.*” Bloomf. — τοὺς . . . κολάζειν, *each one should punish his own allies*. “In τινὶ *proprie notio nostri* manesce, αὐτὸν autem *per se solum* videtur valere.” Poppo.

6. γὰρ = δέ. Schol. A second reason is now introduced for what is said in τὸν νόμον . . . δέχεσθαι (§ 4 supra). — δεχόμενοι, *by receiving*. See N. on I. 9. § 1. — παρῖται . . . πρόσσει, *it will be found that equally as many (literally, not less) of yours (i. e. of deserters from you to us) will come over to us*. Haack refers ᾧ to χωρία. Goeller, however, puts it for οἷ, which seems preferable: *what of yours shall come over*, i. e. whatever deserters. — ἐπ' ἱμῶν = καθ' ἱμῶν.

## CHAPTER XLI.

The justice of the proposed alliance of the Corcyraeans having been considered, the orator goes on to offer some advice, and to make a claim of favor, which in reversed order form the topics of this and the following chapter. He asks that the Athenians should remember the favor, which they had received at the hands of the Corinthians, and return like for like (§ 1); for in the war with the Æginetæ they had assisted the Athenians, and had prevailed on the Peloponnesians to render no assistance to the Samians, (§ 2); the critical time in which these favors were granted enhanced their value, for in exigencies like those, assistance granted by an enemy even, were sufficient to entitle him to be received as a friend (§ 3).

1. *δικαιώματα, legal claims, grounds of right.* — *τάδε, i. e. such as have been descanted upon in the foregoing chapter.* — *παραινεῖν* and *ἀξίωσιν* depend on *ἔχομεν*, to be supplied from the preceding sentence. — *οὐκ . . . ἐπιχρῆσθαι, since we are not enemies to injure you* (S. § 223. 1), *nor on the other hand friends to have much interchange of good offices, q. d. we think that our request should be granted, for we are not enemies that you should refuse us, nor yet are we on such terms of friendship, as to abuse the favor (ἐπιχρῆσθαι, abusi. Betant), by seeking to have such an interchange of kindnesses as shall be burdensome to you. We simply ask, therefore, that, in remembrance of our former kindness in the Æginetan and Samian war, you shall reject the suit of the Corcyraeans.* Goel. thinks that reference is had to the remark of the Corcyraean orator, *δοιμένοις τε* (Corinthians) *ἐκ τοῦ εὐθιῶς μὴ ὑπουγγεῖν* (I. 34. § 3). Bloomf. makes the last clause concessive: *although we are not friends to much (ἐπι-) benefit you.* — *φάμεν, we think.*

2. *νεῶν—μακρῶν, ships of war; literally, long ships, in distinction from the round merchant-ships (στρογγύλα πλοῖα) adapted to carry freight rather than to quick sailing.* — *σπανίσαντες, when* (see N. on I. 13. § 6) *you were in want of, agrees with the omitted subject of ἐλάβετε.* — *πρὸς τὸν Αἰγινητῶν—πόλεμον.* The immediate cause of this war was the refusal of the Æginetæ to restore, at the demand of the Athenians, two statues of the olive-tree wood, which they had stolen from the Epidamnians. Cf. Herodot. V. 85. — *ὑπέρ, before, earlier than; literally, beyond.* — *ἡ ἐς Σαμίους, and that (service) in respect to the Samians.* With this, *τὸ . . . βοηθῆσαι* which follows, is in epexegetical apposition (See N. on I. 32. § 4). — *δι' ἡμῶν, i. e. through our influence.* *αὐτοῖς* refers to the Samians. — *ἐπικράτησιν, victory.*

3. *ἐν καιροῖς τοιούτοις, in such a critical time.* *οἱ καιροὶ* is almost always employed in a bad sense, in times of imminent peril (= gra-

*vissima tempora*. Cicero). — τῶν πάντων . . . νικᾶν, are regardless of every thing in comparison with (παρά. See N. on I. 23. § 3) victory, i. e. neglecting every thing else through desire of victory. ἀπελοπτοί, not looking round about = careless of every thing round about. Some render παρά, on account of. — φίλον is the second, and τὸν ἐπουργούντα (= ἐκείνον ὃ ἐπουργεῖ) the first accusative after ἡγοῦνται. S. § 185. — πολέμιον. Repeat ἡγοῦνται. — ἦν καὶ . . . ὢν, even though he chance to have been (S. § 225. 8) a friend. — ἐπεὶ, since, introduces a sentence climacteric to τῶν πάντων . . . νικᾶν, and confirmatory of the declaration just made, that no former acts of friendship would outweigh actual opposition, in a crisis like the one here referred to. — καὶ, even. — τὰ οἰκία χεῖρον τιθονται, they suffer their own affairs to go to ruin; "they mismanage their own affairs." Arnold. — The position of τῆς αὐτίκᾳ gives great emphasis to the sentiment. Indeed the language of the whole chapter is compressed to the very highest degree, and the most forcible expressions are selected, as the medium of the vehement appeals made against the Corcyraeans. Every word has its proper place, and not a useless epithet breaks the force, with which the passions are aroused and the judgment hurried on to the contemplated decision.

## CHAPTER XLII.

This chapter is mainly taken up with the item of advice, which was announced in the preceding chapter. No one should think that acts which are just, conflict with those that are useful (§ 1); for unjust acts are never promotive of advantage, and the war alluded to (I. 33. § 3) is too uncertain, to be made the basis of a not doubtful enmity with the Corinthians, and moreover the ill-feeling, to which the Megarean war had given birth, ought for prudential reasons to be allayed (§ 2); a favorable opportunity to do this now presented itself (§ 3); as to the accession of naval strength, which the Corcyraeans had offered, not to inflict wrong upon equals was a far surer road to power, than any advantage which ambition might prompt to secure (§ 4).

1. ὥς ἐνθυμηθέντες (cf. Mt. § 349; S. § 193). — ἀξιούτα, which should properly have been constructed with ἐνθυμηθέντες, is taken with νεώτερός τις (= εἴ τις ἐστὶ νεώτερος) included in ἐνθυμηθέντες, it being the last subject before the verb (K. § 242. R. 1. b). Emphasis is also imparted to νεώτερός τις by this construction. — ἀμύνεσθαι, to requite, a sense which is easily derived from the more usual signification of the middle, to ward off, to defend one's self, which is often done by returning the blows, i. e. giving like for like. Cf. II. 67.

§ 4; IV. 63. § 2. — *δίκαια* is the subject of *λέγεσθαι*, *that these just things are said* = *that these things which are said are just*. — *πολεμήσει* (against the Lacedæmonians) is for *πολεμήσετε*, reference in the number being still had to *νεώτερός τις*, although all the auditors are referred to. In respect to the use of the indicative with *εἰ*, it shows that the speaker had a strong conviction of the reality of the thing spoken of, although he does not express it as an actual fact. — *δίκαια* .... *λέγεσθαι*, *that these things which we have spoken are just*; literally, *that these things are spoken just*. *δίκαια* is in the predicate. See N. on I. 124. § 2. — *ἄλλα* is opposed to *τάδε λέγεσθαι*, as *ξύφορα* is to *δίκαια*.

2. *ἐλάχιστα ἁμαρτάνη* by litotes for *does that which is the most just*. The idea is that *nothing is useful which is not just and honorable*, a noble sentiment, which ought to be engraven on every mind. — *τὸ μέλλον τοῦ πόλεμου*, "the eventual occurrence of the war, i. e. whether there will be a war or not." Bloomf. Thucydides abounds in the use of the neuter participle for the corresponding abstract noun. Cf. S. § 158. 2. Reference is had in *τὸ μέλλον τοῦ πόλεμου*, to the intimation of an approaching war, thrown out in the speech of the Corcyreans, I. 36. § 1. — *ᾧ* .... *κελεύουσιν*, *with which terrifying you* (= by the fear of which) *the Corcyreans bid you*. — *ὑφανεῖ* is opposed to *φανερὰν* which follows. — *οὐκ ἄξιον* (sc. *ἐστὶ*), *is not worthy, is not of sufficient weight* = *ought not*. — *ἐπαρθέντας* (1 aor. pass. part. of *ἐπαίρω*, *to rouse up, to excite*) belongs to *ὑμᾶς*, the omitted subject of *κινήσασθαι*. — *αὐτῷ*, i. e. by the terror of the war which the Corcyreans predicted (cf. *τὸ μέλλον τοῦ πολέμου* supra). — *οὐ μέλλουσιν*, "non cunctantur, i. e. *præsentem*." Haack. *φανερὰν* .... *μέλλουσιν*, Porpo says, responds in a manner to *τὸν μέλλοντα* .... *πόλεμον* (against the Lacedæmonians), which was uttered by the orator of the opposite side (I. 36. § 1). — *ὑποψίας*—*ὑφαλεῖν*, *to take away something of the suspicion* (S. § 191. 1). *ὑποψίας* is here employed euphemistically for the *hatred, enmity*, which the Corinthians had conceived against the Athenians. Cf. I. 103. — *σώφρον*, sc. *ἐστὶ*.

3. *ἢ—τελευταία χάρις* is to be referred to *ἢ—ἀντιδοθῆναι—ἐν τῷ παρόντι φαμέν χρεῖναι* (I. 41. § 1), that the suit of the Corcyreans should be rejected. If the Corinthians were gratified in this, it would do much towards lessening the ill-will, to which the Megarean affair had given rise. The idea, however, is couched here under a general sentiment, that a present favor will efface the remembrance of a far greater ground of complaint.

4. *μηδ' ὅτι* ... *ἐφέλκεσθε*. Cf. I. 35. § 5; 36. § 3. *ἐφέλκειν* "trahere post se. Pass. *allici*." Betant. — *ἐχυρωτέρα*, *firmer, better establish-*

*ed.* Cf. I. 32. § 2; III. 12. § 1; 83. § 2. — τῷ αὐτίκα φανερώ, i. e. τῇ δυνάμει τῶν Κερκυραίων. The word αὐτίκα (= *quod est præsens*) is opposed to τὸ μέλλον (§ 2. *supra*.) Cf. Steph. Notes on the Schol. This critic remarks; “τῷ αὐτίκα φανερώ tacite opponi τὴν ἐκ θεῶν βοήθειαν quæ est κρυπτή καὶ ἀφανής. Quasi videlicet, dicentes διὰ κινδύνων, illud innuerent.” — ἐπαρθέοντας, *sc.* τινάς, as the sentiment is general. — διὰ κινδύνων belongs to τὸ πλέον ἔχειν (= *πλεονεκτεῖν*), which is opposed to the preceding τὸ μὴ ἀδικεῖν τοὺς ὁμοίους = τὸ μέτριον καὶ ἴσον εἶναι.

## CHAPTER XLIII.

The peroration now follows, in which the orator, alluding to the friendly vote of the Corinthians in the Peloponnesian council, again asks that his state shall receive a suitable return for that act of friendship (§§ 1, 2); and exhorts them not to grant the Corcyreans their suit (§ 3); for thus they would consult both their duty and interest (§ 4)

1. περιπεπωκότες οἷς (= *ἐκείνοις ᾧ*), *having fallen into these circumstances.* The relative ᾧ in the equivalent may be rendered, *in reference to which*, and is to be taken with *προσείπομεν*. In respect to the transaction alluded to in the words, ἐν τῇ Λακεδαιμόνι αὐτοὶ προσείπομεν, cf. I. 40. § 5. — ὠφελήθεντας—βλιάψαι. The subject is here changed to the Athenians, as κομίζεσθαι refers to the Corinthians. — τῇ ὑμετέρᾳ. Repeat ψίφω.

2. γνόντες—εἶναι. See N. on I. 25. § 1. — Construct *ἐκείνον* with τὸν καιρόν. — ἐν ᾧ . . . ἐχθρός. Cf. φίλον τε γὰρ . . . φίλος ὢν, I. 41. § 3.

3. δέχεσθε. Thiersch (§ 295. 10) defends the reading δέχεσθε. But cf. Porpo's Proleg. I. p. 139. — βία ἡμῶν, *against our will, in defiance of us.* — μήτε ἀμένετε αὐτοῖς, *nor bring aid to them* (cf. I. 40. § 5; 50. § 5; 105. 3. cf. *sæpe al.*). The dative after this verb is the *dat. commodi*.

4. ποιοῦντες, See N. on I. 9. § 1 (*init.*). — ὑμῖν αὐτοῖς, *for yourselves.* *Dat. commodi.*

## CHAPTERS XLIV—LV.

In these chapters we are informed, how the Athenians became embroiled in the war between the Corinthians and Corcyreans, and the part which they took in it. The style is much the same as that of the orations, but less compressed and irregular. Although the narrative portions are characterized by great brevity, yet the prominent events are selected and arranged with such judgment, and related with such perspicuity, that a reasonable amount of study will lead to a clear understanding of almost every historical detail. No author furnishes so fine a model of a clear and vigorous style as does Thucydides, and hence his writings should be read with a continual reference to this trait of excellence.

## CHAPTER XLIV.

The Athenians at first are inclined to favor the suit of the Corinthians, but having extended their deliberations to a second meeting, resolve to make a defensive league with the Corcyreans (§ 1), in order to prevent the junction of the Corcyrean and Corinthian navies, and to weaken the power of the latter, before the commencement of the struggle with the Peloponnesians, which now seemed inevitable (§ 2); another reason for the league, was the commanding position of the island of Corcyra (§ 3).

1. καὶ δις. This shows that a previous deliberation had taken place (cf. τῇ μὲν προτέρᾳ). — οὐχ ἥσσον (= μᾶλλον by litotes), *not less* than they were on the second thought inclined to the side of the Corcyreans. — ἀπεδέξαντο, *approved*, not so decidedly, however, but that they came together the second time for deliberation. — μετέγνωσαν is here used in a pregnant sense = μετέγνωσαν καὶ ἔγνωσαν, *they changed their mind and determined*. K. § 346. 3. This species of brachylogy is quite common among the Greek writers. Cf. Plat. Gorg. p. 493. C; Xen. Cyr. I. 1. § 3, et al. — συμμαχίαν. This term, Bauer observes, denotes properly a *defensive alliance*, in opposition to ἐπιμαχία, an *offensive alliance*. But in use, the former came to denote the *genus*, embracing leagues and treaties of every sort both for offence and defence; the latter, the species or form (= ἐπιβοήθεια), the condition of which was that succors should be granted against an invading enemy, but not so as to involve the state thus rendering aid, with the invaders. Here then συμμαχία is an *alliance offensive and defensive*,



and *ἐπιμαχία* (infra) is a *defensive alliance*. — ὥστε . . . νομίζειν explains *ἐνμαχίαν μὴ μὴ ποιήσασθαι*. — τοὺς αὐτοὺς (sc. αὐτοῖς), *the same with them, or the same as they have*. S. § 202. N. 1. — εἰ γὰρ introduces the reason, why the Athenians came to this determination. — σφίσιν is made by Mt. (§ 382. 1) to depend upon *ἐκείνων*, and to refer to the Athenians. But Poppo and Goel. contend that *ἐκείνων σφίσιν* for *ἐκείνων σφῶς* is not Thucydidean. As αὐτοῖς, referring to the Athenians, follows immediately in the next clause, they make σφίσιν (= αὐτοῖς) to depend on *ἐνμπελῆν* and refer to the Coryreans. This interpretation, which seems on the whole to be preferable, and which Krüger adopts, implies an omitted subject of *ἐνμπελῆν* referring to the Athenians. Cf. Jelf's Kühn. § 589. 3. Obs. 3. — τῇ, sc. γῇ. Cf. Mt. § 282. 2 •

2. καὶ ὥς, *even thus*, i. e. καὶ ἐὰν μὴ δέξωνται τοὺς Κερκυραίους. — πρόσθαι = προδοῦναι. — τοσοῦτον, i. e. so great. — ἐνγκρούειν . . . ἀλλήλοις, *but as much as possible to wear them out one against the other*. — Κορινθίους belongs to ἐς πόλεμον καθιστῶνται, *might put themselves in a position for war with the Corinthians* (dat. incommodi. — ἄλλοις, i. e. the Peloponnesians. Poppo with Bekker prefers τοῖς ἄλλοις τοῖς. The article can hardly be dispensed with, and I am inclined to the suggestion of Bloomf., that the text may be emended by the transposition ἄλλοις τοῖς.

3. ἅμα δέ, *and together with this = and moreover*. These particles serve to introduce an additional inducement, for the course which the Athenians concluded to adopt. — ἐν παράπλῳ. Cf. I. 36. § 2, where it is written παράπλον.

## CHAPTER XLV.

An alliance being thus formed with the Coryreans, the Athenians send ten ships to their aid (§ 1); charging them, however, to assist the Coryreans only when acting on the defensive (§ 2); they arrive at Coryra (§ 3).

1. γνῶμη is the dative denoting circumstance. — ὕστερον the departure of the Corinthians. — δέκα ἑκαύς. The smallness of this force is attributed by Plutarch, to a design to show contempt for the Corinthians, but Bloomf. more naturally attributes it to the fact, that Pericles did not enter heartily into the cause.

2. ἐς . . . χωρίων in any of the places belonging to them. The arti-

cle belongs to *ῥαπίων*. Cf. Mt. § 279. *Obs.* 4. The Schol. thinks that Epidamnus is referred to.

3. οὕτω, i. e. if the Corinthians invaded Corcyra or any of its dependencies. — *κατὰ δύναμιν*, according to their power—as far as their power would admit. — *τοῦ . . . σπονδίας*, in order that they might not break the treaty. K. § 308. 2. b; S. § 222. 2. The infinitive with the article is often found without *ἕνεκα*. — *μὲν δὲ*, so then. This took place, A. C. 432. Olymp. 87. 1.

## CHAPTER XLVI.

The Corinthians and their allies sail against Corcyra with 130 ships under Xenoctides and others (§§ 1, 2); they came to anchor at the Chimerium of Thesprotia (§ 3); the geographical situation of Ephyra, the Acherusian lake, and the river Thyamis is described (§ 4); the Corinthians encamp (§ 5).

1. *ὃς* in *οἱ δὲ* refers to *μὲν* in the beginning of the preceding chapter. — *αὐτοῖς παρεσκευάστο*. “The verb which should be referred to a subject is changed into the passive, and is used impersonally with the dative of the subject.” Mt. § 227. *Obs.* 2; S. § 208. N. 2. — *ἤσαν δὲ Ἰλλείων κ. τ. λ.* In this list of auxiliaries it will be seen, that the Epidamnians, Hermionians, and Træzenians, who in a former expedition (I. 27. § 2) contributed eight ships, now appear to have sent none. Bloomf. thinks that their ships are here included in the number of the Corinthian ships. The Megareans, Eleans and Ambraciots increased upon their former number.

2. *πέμπτος αὐτὸς* = *he being general with four colleagues*; literally, *himself the fifth*. See K. § 303. R. 4; Crosby, § 511. 5. Cf. II. 13. § 1.

2. *προσέμψαν*, arrived at. Cf. Liddell and Scott. — *ὑπὸ Λευκάδος πλείοντες* is to be construed before *προσέμψαν*. — *ὁρμίζονται*, anchored, came to anchor.

4. *ὑπὲρ αὐτοῦ*, above it in respect to situation. — *ἀπὸ*, removed from. — *Ἐφύρη*. Cf. Odys. 1. 159. *Θεσπρωτίδος* is added, because there were other cities of the same name, especially one in Corinth. — *παρ’ αὐτῆς*, along by it (i. e. Ephyra). — *Ἀχίρωνα λίμνη*. Cf. Æn. 6. 107. — *ἐς αὐτὴν*, i. e. the lake. — *ἀφ’ οὗ*, from which river. — *ἔχει* refers to *λίμνη*. — *Κιστρίνην*, Cestrine, is considered by Col. Leake (North. Greece, IV. p. 73) to be the same with the present district of Filiates. — *ὧν ἐντός*, between which. Reference is had to the rivers Acheron and Thyamis, and not to Thesprotia and Cestrine.

Haack, therefore, very properly puts a colon after *Κεσπρίνην*. — *ἄκρα* — *τὸ Χιμύριον*. This seems to be distinguished from the port of Chimerium, which was probably near it. Leake thinks that the promontory of Chimerium is the same as the modern *Cape Varlam*. This whole passage is encumbered with geographical difficulties, which, with my present helps, I feel myself unable to solve.

5. *τῆς ἡπείρου* depends on *ἐνταῦθα* (S. § 187. 3), in this part of the continent. — *στρατόπεδον ἐποιήσαντο*. The construction of the ships in ancient times was such, that but a small stock of provisions could be carried in them, and their numerous crews, as Mitsford observes, could hardly eat or sleep conveniently on board. Hence they were under the necessity of debarking to encamp, whenever the ships reached a suitable or convenient place.

## CHAPTER XLVII.

The Corcyraeans man 110 ships, and accompanied by the Athenian ships (I. 45, § 1) station themselves at Sybota (§ 1); their land forces with the Zacynthian auxiliaries encamp on the promontory of Leucimne (§ 2); the Corinthians are assisted by large bodies of the Barbarians (§ 3).

1. *ἦσθοντο—προσπλέοντας*. See N. on I. 26. § 3. — *αὐτοῦς*, i. e. the Corinthians. — *ἐστρατοπεδεύσαντο*. From what follows it would appear, that those who encamped in this place were sailors. See N. on I. 46. § 5. — *αἱ καλοῦνται Σύβοτα*. Leake says that these islands, which still bear the ancient name, are five or six miles southward of the mouth of the Thyamis (North. Greece, I. p. 103), and that there is a sheltered bay, between the two principal Sybota, and another between the inner island and the main (ib. III. p. 2). They received the name *Σύβοτα*, from having been formerly used as hog-pastures.

2. *Λεγκίμνη*. On this promontory the Corcyraeans had erected a trophy, after their first engagement with the Corinthians (I. 30. § 1). — *Ζακυνθίων χίλιοι ὀπλίται*. As the Corcyraeans were said (I. 31. § 2) to have formed no alliance with any Grecian state, they must either have formed a league with the Zacynthians, at the same time that they applied to the Athenians, or in this extremity, the Zacynthians came to their help without any formal treaty.

3. *ἦσαν . . . παραβεβρηθηκότες*. The order is: πολλοὶ δὲ καὶ (also) τῶν βαρβάρων ἐν τῇ ἡπείρῳ παραβεβρηθηκότες ἦσαν τοῖς Κορινθίοις. This seems to have been suggested by the mention of the Zacynthi-

an auxiliaries, since its appropriate place would have been in the previous chapter. The Barbarians rendezvoused at Sybota, a desert port of Thesprotia (cf. I. 50. § 3), from which some think that the islands received their name. — *ταύτη, here*, i. e. in this part of the continent. Müller remarks (Dor. I. p. 132) that the strong and continuous chain of Corinthian colonies along the coast, forced even the Barbarians of the interior, and especially the Epirots of Thesprotia, to maintain a perpetual connexion with Corinth.

## CHAPTER XLVIII.

The Corinthians having sailed by night from Chimerium and put themselves in readiness for battle, at dawn of day descried the Corcyrean fleet making towards them (§ 1); as soon as the fleets are seen by each other, they form in line of battle (§§ 2, 3).

1. *τριῶν ἡμερῶν σιτία, provisions for three days.* Some think that a contrast with the Athenians is here intended, who made no such provision when on the point of engaging with the enemy. Dr. Bloomf. thinks that it was done here on the supposition, that the Corcyreans would retreat to Corcyra or Leucimne, in which case their provisions would be very serviceable.—*ἀνέγυοντο, put to sea.* With this verb, *νυπτός* is to be taken. — *ὡς ἐπὶ ναυμαχίαν, "with full purpose of battle."* Bloomf. See N. on I. 126. § 5. — *ἅμα ἐν* belong to *καθορῶσι* and not *πλίσσιντες*. — *μετεώρους, on the high sea, out at sea*, is opposed to lying at anchor in the harbor.

2. *τὸ δεξιὸν κέρας* was the post of honor. — *τὸ δὲ ἄλλο, sc. μέρος.* — *τέλη, divisions, squadrons.* — *ὧν . . . εἰς, each of which* (divisions) *one of the commanders led.*

3. *ἐτάξαντο, arranged themselves in order of battle.* — *Κορινθίοις.* The dative is here employed for the adnominal genitive (S. § 20 1. 5) after *κέρας*. In *κέρας Κερκυραίων* (§ 2. supra) the usual case was employed. — *ξύμμαχοι.* Supply *ἐτάξαντο* from the preceding clause. — *ὡς ἕκαστοι.* Some supply *ἔτυχον*, but it is better with Bloomf. to understand *ἐτάξαντο*, as more suitable to the context. — *ἐνώνυμον κέρας* was in this instance the most honorable post, as being opposed to the Athenians.

## CHAPTER XLIX.

At the given signal the fleets, with crowded decks, come to a fierce engagement, which resembles a land-fight rather than a sea-fight (§§ 1, 2); the chief reliance being placed on bravery, since the ships were so close together as to render them motionless (§ 3); the Athenians at first abstain from battle, but seeing the Corcyreans hard pressed, come to their assistance and keep the enemy in check (§ 4); the Corcyreans are victorious on their left wing (§ 5); but on their right, the Corinthians gain a decided advantage (§ 6); upon this the Athenians engage warmly in the battle (§ 7).

1. ἐπειδὴ τὰ σημεῖα ἐκατέροις ἤρθη. Arnold compares, I. 63; VII. 34; VIII. 95. — τῷ . . . παρασκευασμένοι, *having even yet their ships fitted out very unskilfully, according to the ancient manner.* Some refer this to the equipments of the soldiers, but as ἔχοντες refers really to the ships, although grammatically to the sailors, παρασκευασμένοι must be made to conform to it in sense.

2. κατὰ, *fierce, obstinate.* This word is to be repeated with οὐχ ὁμοίως, in the sense of *well-fought or well-maintained.* — τὸ πλῖον, *to a higher degree, more.*

3. προσβάλλουσιν. The optative is here employed to express indefinite frequency: *when, or, as often as they ran foul of one another.* K. § 337. 7; S. § 217. 2. — οὐ ῥαδίως ἀπελύοντο, *they were not easily separated.* — ὑπὸ is causal, *on account of, by reason of.* — πιστεύοντες, *because* (See N. on I. 9. § 4) *they trusted*, contains another reason why the ships were suffered to remain along side. It will be seen how in προσβάλλουσιν and ἀπελύοντο, things are attributed to the crews, which properly can be predicated only of the ships; but in πιστεύοντες is expressed what can only be said of sentient beings. — οἱ καταστάντες ἐμάχοντο, "*maintained a pugna stataria.*" Bloomf. — ἡσυχάζουσῶν, *lying still* (Cf. II. 84. § 2), i. e. performing no nautical evolutions. So the Schol. interprets: μὴ ναυμαχοῦντων. — διέκπλοι. "The *diecplus* was a breaking through the enemy's line, in order, by a rapid turn of the vessel, to strike the enemy's ship on the side or stern, where it was most defenceless, and so to sink it." See II. 83, 89; VII. 36. 70." Arnold. This naval manœuvre is remarked by Bloomf. as having been revived by Rodney, Nelson, and other naval commanders of Britain. The same critic, more correctly than Arnold, makes the design of this breaking through the enemy's line, to separate one part from the other (as well as to attack it in the rear), and thus to cut it up in detail. — θυμῷ, *with vehemence of spirit.* δῶμη refers to *bodily strength.*

4. οὖν, i. e. in consequence of the decision of the fight depending upon brute force, rather than upon nautical science. — *ταραχῶδης*, *disturbed, disordered*. — ἐν ᾗ, *during which* engagement. — τοῖς Κερκυραίοις depends upon παραγινόμεναι. — ἔρχον has αἱ Ἀττικάλ νῆες (= οἱ Ἀθηναῖοι) for its subject, διδόντες οἱ στρατηγοί, which is contained as a part under the principal subject (αἱ Ἀττικάλ νῆες), taking the same verb (ἔρχον) in reality, although the participle is apparently put for the verb. Cf. K. § 313. R. 1; Butt. § 145. N. 4; Mt. § 562. N; C. § 333. 5. Poppo, in his notes on the Schol., refers with Duk. στρατηγῶι immediately to ἔρχον. So also does Dindorf, in whose edition no punctuation mark is placed after ἔρχον. — τὴν πρόρρησιν. Cf. I. 45. § 3.

5. ἐπόνει, *was pressed*, is here nearly equivalent to ἐπιέζετο. — *σποράδας*, *scattered* in the fight, agrees with αὐτοῖς (i. e. the Corinthians), although it properly refers to the ships. — μέχρι τοῦ στρατοπέδου begins the apodosia, and therefore does not require, as some think, to be preceded by the connective καί. — ἐπικβάντες, *disembarking*. — ἐρίμους (see N. on II. 4. § 4.) = ἐπὶ ἔρημοι ἦσαν. K. § 245. 3. b. — τὰ χεῖματα, *the baggage*.

6. ταύτη, i. e. on the Corinthian right wing. — οὖν (*then*) is not here illative, but denotes the result of what has just been said. — οἱ Κορίνθιοι—ἡσώντο τὲ i. e. οἱ τε Κορίνθιοι—ἡσώντο καί. "Transpositum est τὲ sicut sæpe." Poppo. — ἐπὶ τῷ ἐνωρίμῳ defines the preceding ἡ. — τοῖς Κερκυραίοις limits παρουσῶν, or perhaps it is preferable to regard it as put for the adnominal genitive after νεῶν. — τῶν εἴκοσι νεῶν. The article is employed, because reference is had to the ships spoken of in οἱ γὰρ . . . τρεψάμενοι (§ 5 supra). — ἀπὸ ἐλάσσονος πλῆθους, *out of a lesser number*. The Corcyreans had only 110 ships (I. 47. § 1) besides the ten Athenian vessels, while the Corinthians had 150 ships (I. 46. § 1). — ἐκ τῆς διωξέως is to be constructed after παρουσῶν.

7. μᾶλλον belongs to ἀπροφασίστως, *more openly*. — ὥστε μὴ ἐμβύλλειν τινί, *from charging any ships with the brazen beak*; literally, *so as not to charge* etc. For μὴ with the infinitive, see N. on I. 10. § 1. ἐμβύλλω is employed of a ship, which falls upon another with its ἔμβολος. See Liddell and Scott, *sub voce*. — λαμπρῶς, *clear, manifest*. — ἔργον πᾶς εἶχστο, *every one laid hold of the work*, i. e. engaged heartily in the battle. — διεκέρκτο οὐδὲν ἔτι, *there was no longer any distinction* between the Corcyreans and Athenians, i. e. it could not be determined from their zeal in battle, which had come to defend, and which to engage in the offensive. — ἐς τοῦτο ἀνάγκης, *to this degree of necessity*. K. § 264. R. 5. b; Mt. § 341. 4; S. § 187. 1.

## CHAPTER L.

The Corcyreans being routed, the Corinthians slaughter all whom they can reach, and, without knowing it, kill some even of their own men (§ 1), inasmuch as in so extensive an engagement, it was not easy to discriminate between the victors and the vanquished (§ 2); and after pursuing them to the shore, succeed in bringing into Sybota the greater part of the wrecks of their ships and their slain (§ 3); after which they sail out to meet the Corcyreans, who, together with their Athenian allies, were again advancing to give them battle (§ 4); as the battle was about to be commenced, a reinforcement of twenty Athenian ships heave in sight (§ 5).

1. τὰ σκάφη . . . ἀναδύμενοι (cf. II. 90. § 6), *did not take in tow the hulls*; literally, *haul off, lashing to them*. The two expressions may always be translated as one word. Notice the use of τὰ σκάφη τῶν νεῶν, literally, *the trough or tub of the ships*, i. e. *the hulls*. This shows their disabled condition. — ὥς καταδύσειαν, *which they might happen to have disabled*. It is very evident that καταδύω does not here mean *to sink to the bottom*, for how could a ship in this condition be towed off? Nor is the interpretation, *which they might have sunk* if they had chosen (Mt. §§ 514. 2; 515. Obs.), apposite, for who would think of such an expression as, *they did not tow off the vessels which they could have sunk* if they pleased? I concur, therefore, with those commentators, who take καταδύειν ναῦν in the sense of *to make a ship water-logged*, so that it shall appear in part above water. In Herodot. VIII. 90, it appears, that the crew of a ship thus partially sunk, were able to throw their darts with such effect, as finally to capture the ship which had thus disabled them. Goeller refers to the battle of Arginusæ (Xen. Hellen. I. 6. § 36), where the Athenian commanders, after the action, propose πλεῖν ἐπὶ τῷ καταδεδυκίῳ ναὶς καὶ τοὺς ἐπ' αὐτῶν ἀνθρώπους. We might have expected ὦν instead of ὥς (S. § 175. 1), but sometimes the Attics neglected this kind of attraction. Cf. Jell's Kühn. § 822. Obs. 5. The optative generally dispenses with ὦν in relative sentences, where the antecedent is indefinite. Cf. S. § 217. 2; K. § 333. 4. — πρὸς δὲ τοὺς κ. τ. λ. Construct: ἐτρέποντο (reflexive) πρὸς τοὺς ἀνθρώπους διεκπλέοντες φρονεῖν μᾶλλον ἢ ζογρεῖν, &c. αὐτούς. The infinitives denote the purpose or object of διεκπλέοντες, as though they were preceded by ὥστε (S. § 223). Matthiæ (§ 532. c) makes them expegetical of πρὸς τοὺς ἀνθρώπους ἐτρέποντο, but in citing the passage, he has strangely omitted διεκπλέοντες, an error which Poppe (Suppl. Adnot. p. 122) says he has now corrected. Goeller cites him approvingly, but the position of διεκπλέοντες clearly

marks it as the word, which the infinitives are designed to follow. The sense, however, is not materially changed by Matthiæ's interpretation. — φίλους is the object of ἔκτεινον, and refers to the Megareans and Ambraciots on the right wing, who had been worsted by the Corcyraeans, and who were now floating about in their disabled ships, or on fragments of such as had been shattered to pieces. — ἀγνοοῦντες, *through ignorance*. S. § 225. 3.

2. γὰρ introduces the cause of the ignorance just spoken of. — ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν. See N. on I. 23. § 3. — οὐ ῥαδίως τὴν διάγνωσιν ἐποιοῦντο, *they made it not easy to decide*; literally, *made the deciding not easy*. — γὰρ after ναυμαχία is γὰρ confirmantis = and no wonder, *for this sea-fight*. In such a use γὰρ may be rendered, *indeed, truly*. — Ἕλλησι πρὸς Ἕλληνας, *for Greeks against Greeks*. In the war with the Persians, greater fleets had engaged, but never before in the internal wars of Greece. Ἕλλησι is to be referred to Mt. § 388. a, where it is said that the dative is often put, especially with ὡς, in order to show that a proposition is affirmed as true, not generally, but in respect to a certain person. Cf. K. § 284. 3. (10); S. § 201. 4. — μεγίστη δὲ, *far the greatest, confessedly the most considerable*. — τῶν πρὸ ἑαυτῆς. Afterwards there were larger sea-fights, especially in the Sicilian expedition.

3. τῶν πλείστων. The Schol. supplies σωματίων, on the ground, that some of the bodies were driven by the wind to Corcyra (cf. I. 54. 1). But would not this apply also to ναυάγια? — τὰ Σύβοτα. See N. on I. 47. § 3. It is worthy of note, that the port of this name always takes the article, while the islands mentioned in I. 47. § 1, are always found without it. Bloomf. conjectures from this, that the islands took their name from the port. — οἷ, *whither*. — ἔρημος, i. e. either it had no town, or if so, it was deserted of its inhabitants.

4. τοῦτο refers back to the collection of the ships and the bodies of the slain. — ὅσαι ἦσαν λοιπαί. Poppo and others rightly refer this to the ten ships, which had not been brought into action, as they had 120 ships (cf. I. 25. § 4), but sailed out with only 110 of them (cf. I. 47. § 1).

5. ἤδη δὲ ἦν ὀψέ—καὶ (= ὅτε) οἱ Κορινθιοί, *it was now getting late in the day—when the Corinthians*. καὶ . . . ἐκρούοντο is made here a co-ordinate sentence with the preceding one, although it is properly an adverbial sentence of time. Cf. K. §§ 319. R. 2; 337. 1. — ἐπεπαιώνιστο. The Schol. remarks on this passage, that the Greeks sang two pæans, one before the battle to Mars, the other after it, to Apollo. Some make the pæan to have been only a shout, and cite 1 Sam. 17: 12, "and shouted for the battle." But in the time of Thucydides, this



war-song was something more than a battle-shout. Cf. Xen. Anab. I. 8. §§ 17, 18, where the pæan was first sung, and then, as they rushed to battle, they raised the shout ἐλελεῦ. The triumphal pæan after victory is said to have arisen from the fact, that Apollo sang it after his victory over the Pythian dragon. — ὡς ἐς ἐπιπλέον, in order for the onset. — καὶ before οἱ Κορίνθιοι, is to be translated like the preceding καὶ. — πρῶμναν ἐκρούοντο, rowed stern foremost, i. e. without turning the prow away from the enemy, they pulled backwards. ἐπὶ, εἰς, or πρὸς is to be supplied with πρῶμναν. — ὀλίγαι ἀμύνειν, few to aid = too few to render efficient assistance. For the construction, cf. K. §§ 306. c; 341. 3. a; Mt. § 448. 1. b; S. § 232. 6.

## CHAPTER LI.

The Corinthians at sight of the Athenian reinforcement slowly retreat (§ 1); the Corcyreans also retire as it was growing dark (§ 2); the battle being thus terminated, the Athenian fleet holds on its course to the Corcyrean station (§§ 3, 4); at which place it comes to anchor (§ 5).

1. προΐδόντες, seeing first, i. e. before the Corcyreans got sight of them. — ὑποκρίσαντες . . . πλείους, suspecting that they were from Athens, and were more in number than they saw. Two clauses are here combined in one: suspecting that not as many as they saw, but more (i. e. more than they saw) were from Athens.

2. Κερκυραίοις is the dative of the agent with ἐπαῶντο. S. § 206. 4. ἐπιπλέον . . . ἀφανούς, for they sailed (so as to be) more concealed from the Corcyreans. The Schol. says that this fleet came up behind their backs, but as both fleets had just left their respective ports, such an approach of the Athenian ships could not well take place. Mitford says that they were doubling a headland. I like the suggestion of Bloomf., that they were sailing up in flank of the Corinthians. — ἐθαύμαζον . . . προνομένους, they wondered at the Corinthians pulling backwards (see N. on I. 50. § 5); not, they wondered that the Corinthians pulled backwards. Cf. Jelf's Kühn. § 498. Obs. 3. — ἄχρι, until. — ἤτις ἐκεῖναι ἐπιπλέονσι, there are ships yonder (ἐκεῖναι. K. § 308. 2; S. § 163. N. 2) sailing towards us. ὅτι which precedes is not to be translated, as the words spoken are quoted without change. Cf. S. § 213. 1. — καὶ, also, i. e. in the same manner with the Corinthians. — ἐνσεκρότατος γὰρ ἦδη. The main reason why the Corcyreans retired, was not because they thought that the approaching fleet was

a hostile one, but because it was growing dark (*ἐννεσκόταζε* used impersonally). This is represented by *γὰρ καὶ οὐλ.* — *τὴν δαίλυσιν* to the battle; not to rowing stern foremost as some suppose.

3. *ἡ ναυμαχία ἐτελεύτα ἐς νύκτα* is by prægnaus constructio for, *the fight ended, having lasted till night*. See N. on I. 13. § 2.

4. *τοῖς Κερκυραίοις* limits *στρατόπεδον* as an adnominal genitive. — *στρατοπεδευομένοις*, *as they were encamping*, (see N. on I. 46. § 5). The participle denotes time. See N. on I. 13. § 6. — *Ἀνδοκίδης*, *Andocides* was one of the ten Attic orators, whose works were contained in the Alexandrine canon. As Schmitz remarks (Smith's Dict. Gr. and Rom. Biog. and Mythol. I. p. 168), he has no claim to the esteem of posterity, either as a man or as a citizen. — *τῶν νεκρῶν καὶ ναυαγίων* of the Coreyreans.

5. *ἔγνωσαν* that they were Athenian ships. — *ῥομίσαντο* (*came to anchor*) refers to the Athenian ships.

## CHAPTER LII.

On the day following, the Coreyreans and Athenians sail to the Corinthian station and in turn offer battle (§ 1); but the Corinthians are unwilling to hazard another engagement (§ 2); and are solicitous to return home, through fear of being molested by the Athenians (§ 3).

1. *πλωῖμοι*, *sea-worthy*. Many of the ships were disabled in the preceding engagement. — *ἐν τοῖς Σφύβοις*. The Schol. adds *τοῖς τῆς ἡπείρου*, as though there was a port of the same name in the islands. This was an unnecessary explanation, inasmuch as the following clause, *ἐν ᾗ οἱ Κορίνθιοι ὄκμουν*, sufficiently defines it.

2. *μὲν* in *τὰς μὲν ναῦς* does not refer, as some suppose, to *δὲ* in *τοῦ δὲ οἴκαδε* (§ 3 *infra*), but is put as though it had been written *τὰς μὲν ναῦς ἦσαν, ἡσίσχοντο δὲ, or καίπερ τὰς ναῦς ἔρριπτε ἀπὸ τῆς γῆς*. Bloomf. renders *τὰς μὲν ναῦς ἔρριπτε ἀπὸ τῆς γῆς*, *heaving the ships from the land*, i. e. launching the ships, which were usually drawn ashore. It is a matter of doubt, however, whether the ships, at the late hour at which they came to port, were drawn up on the land, and I therefore prefer the interpretation: *pulling off from land, getting the fleet under sail* (cf. I. 29. § 1), *ἀπὸ τῆς γῆς* referring rather to the fact, that the ships were *near* shore, than *upon* the land. — *ναυμαχίας* depends on *ἄρχειν*. — *ἐκόντες*, *of their own accord*. — *ὀρώμετες* (denoting cause, see N. on I. 9. § 4) *προσγεγεννημένας* *τὰς ναῦς* = *ὀρώμετες ὅτι τὰς νῆας προσ-*

γενήντο. The participle after certain verbs is to be rendered frequently by a finite verb preceded by ὅτι. Cf. K. § 310. 4. a; S. § 295. 2. — ἐκ τῶν Ἀθηναίων. Haack adopts Ἀθηναίων, which is the reading of the majority of the MSS. Cf. Mt. § 429. 2. — πολλά, in consequence of the position of the article (K. § 245. 3. b), is to be taken in the predicative sense with ἁπορα, *difficulties in great abundance*. K. § 246. 8. c. — αἰχμαλώτων limits φυλακῆς, and is the antecedent of οὗς. — ἐπισκευὴν οὐκ οὔσαν should have been ἐπισκευῆς οὐκ οὔσης, to correspond to the construction of the preceding clause, but by a varied syntax ὁρῶντες is repeated from the foregoing context. ἐπισκευὴν is *reficiendarum navium copia*, *materials for repairing their ships*.

3. τοῦ δὲ οἴκαδε πλοῦ depends on διεσκόπου, as the object about which their thoughts were occupied (K. § 274. 1. b). This relation is often denoted by περὶ with the genitive. Cf. Mt. § 589. — ὅπη (*in what way*) κομισθήσονται defines more particularly τοῦ οἴκαδε πλοῦ. — δεδιότες μὴ—οὐκ ἔωσι, *fearing lest—might not permit*. δεδιότες takes the time of διεσκόπου, and hence should have been followed properly by the optative. But see N. on κωλύονται, I. 26. § 2. — ἐς χεῖρας, *to blows, to a close engagement*.

## CHAPTER LIII.

The Corinthians send persons to sound the intention of the Athenians (§ 1); the deputies accuse the Athenians of injustice in withstanding the Corinthians, and demand to be themselves treated as enemies, in case they intend to hinder the Corinthians from proceeding wherever they please (§ 2); upon this the Corycians cry out, that the messengers shall be put to death; but the Athenians reply, that they will hinder the Corinthians from proceeding nowhere except against the Corycians (§§ 3, 4).

1. κελίτιον, *a small boat, a skiff*, is a diminutive of κέλῃς, literally, *a courser, a race-horse*, and secondly, *a fast-sailing boat, a yacht*. — ἄνευ χειρὸς, *without the herald's wand* (i. e. the caduceus). This was done, either to show that they did not consider themselves enemies, or the better to learn the intentions of the Athenians, by thus depriving themselves of heraldic protection, and relying for safety solely upon the good disposition of those to whom they were sent.

2. ἀδικεῖτε—πολέμου ἄρχοντες, *you do wrong in beginning* (see N. on I. 37. § 5) *war*. — σπονδίας, although referring to the thirty years' truce, is often employed without the article. Cf. I. 67. § 1; 71. § 5; 78.

§ 4. — γὰρ (*confirmantis*) introduces a sentence, confirmatory of the charge expressed in σπονδὰς λύοις. — ἡμῖν limits ἐμποδῶν, in our way. — τιμωρομένοις denotes time, when we take vengeance upon (see N. on I. 13. § 6). The whole clause may be briefly and idiomatically rendered, for you stand in the way of our taking vengeance upon. — ὅπλα ἀνταιρόμενοι, by taking up (see N. on I. 9. § 4) arms against us. — εἰ—ἐστὶ. The protasis takes the indicative, when the condition is considered by the speaker a reality or fact (K. § 339. I. a; S. § 215. 1). The apodosis begins at καὶ τὰς σπονδὰς λύετε. — ἡμῶς τοῦσδε, we who are here. Cf. Kr. § 50. 11. N. 22; S. § 163. N. 2. — λαβόντες—χρησάσθε, take and use. Participles are to be rendered as verbs, when they are necessarily connected with, or presupposed by the following verb. Cf. Butt. § 144. N. 7; K. § 312. R. 10; Herm. ad Vig. N. 224, and also p. 343. This seemingly pleonastic use of the participle, gives life to the description, and is in conformity with our own usage.

3. τῶν δὲ . . . ἐπήκουσεν, but on the Corcyraean side, as much of the fleet as was within hearing. I have followed the suggestion of Arnold, in making τῶν Κερκυραίων a general term for all on the Corcyraean side, both Corcyraeans and Athenians. τὸ μὲν στρατόπεδον (referring to the Corcyraean division), and οἱ δὲ Ἀθηναῖοι (as constituting a part of the Corcyraean fleet), would thus be opposed to each other (τὸ μὲν—οἱ δὲ). This is better than Dindorf's conjecture, that Κερκυραίων should be erased, or Fritzsch's reading, τῶν δὲ, Κερκυραίων τὸ μὲν στρατόπεδον. — εὐθὺς belongs to the following verb.

4. τοῖσδε. See N. on τοῦσδε, § 2 supra. — ξυμμάχοις οἷσι, who are (see N. on I. 8. § 1) our auxiliaries. — οὐ περιόριμεθα (see N. on περιόριμ, I. 24. § 6) = will prevent, the opposite signification being given by οὐ. Cf. K. § 318. R. 1. — κατὰ τὸ δυνατόν, pro viribus, to the utmost of our power. Cf. II. 89. § 2; V. 23. § 1.

## CHAPTER LIV.

Having received this answer from the Athenians, the Corinthians prepare to return home, but first set up a trophy on the continental Sybota, as do the Corcyraeans also on the insular Sybota (§ 1); the grounds are given on which the two parties claim the victory (§ 2).

1. ἐπ' οἶκον. See N. on I. 30. § 2. — ἐν τῇ ἡπείρῳ as opposed to the insular (ἐν τῇ νήσῳ) Sybota. — τὰ in τὰ κατὰ σφᾶς refers in gen-

der to *ναύγια*, to which a prominence is thus given. Cf. Jelf's Kühn. § 391. Obs. — *γενομένος τῆς νυκτός*, rising in the night. — *ὡς νενικηότες*, as if they had been victorious. The participle here denotes an assumed cause. Cf. S. § 225. 4.

2. *γυνή . . . προσποιήσαντο*, now each party claimed the victory, for the following reasons. — *μέχρι νυκτός*, until night. Although the Corinthians had been defeated on their right with the loss of thirty ships, yet, as their left wing and centre were so decidedly victorious as to destroy seventy ships, the battle, as a whole, terminated decidedly in their favor. — *ὥστε . . . προσκομισσάσθαι* defines more fully *κρητήσαντες*. As it respects the collecting together of the wrecks, Bloomf. very justly remarks, that after a sea-fight, this, like the removal of the dead for burial in a land engagement, usually decided who had been victors. — *οὐκ ἐλάσσους χιλλῶν*. It appears from I. 56. § 1, that the Corcyrean captives amounted to one thousand and fifty. — *καταδύσαντες*, because they had disabled (see N. on I. 50. § 1). Bloomf. thinks that all which is meant is, that this number of ships were more or less shattered, since if they had been sunk, it could hardly be said, that the Corcyreans made head with the remaining ships and those which were sea-worthy. But *καταδύσαντες* must certainly mean the sinking of a ship to such a degree, as to render it unfit for immediate use; and if, in addition to the loss of seventy, ten others were so crippled as to be put *hors de combat*, there would still be thirty left. To these add ten (the number of their remaining ships (cf. I. 50. § 4), and the thirty Athenian ships, and there is a sum total of seventy ships, the Athenian division of which (at least the recent reinforcement) was fresh for the encounter. On the other hand, the Corinthians had suffered a total loss of thirty ships on their right wing, which left them one hundred and twenty (cf. I. 46. § 1). Of these we may suppose some were so disabled, as not to be fit to take their station in the line of battle, so that in round numbers, their fleet may be estimated at one hundred ships. It is easy to see, that the sound condition of the Athenian vessels would make the Corcyrean fleet, even with this disparity of numbers, more than a match for the Corinthian fleet. — *μάλιστα* belongs to *τριάκοντα* in the sense of *about*, in round numbers. Cf. Butt. § 150. p. 437. — *ἐπειδὴ ἦλθον οἱ Ἀθηναῖοι*. The reading here has caused some difficulty, from the apparent inappropriateness of making *οἱ Ἀθηναῖοι* the subject of *ἦλθον*. Haack rejects *οἱ Ἀθηναῖοι* entirely. Poppo and Bloomf. enclose these words in brackets. Goeller concurs with Steph. that *Κερκυραῖοι* should be put in the place of *Ἀθηναῖοι*. Bloomf. refers *ἦλθον* to *αὐτοῖς* for its nominative, on the ground that this pronoun, in the natural order, is nearest to the verb. I am of the opinion, however,

that Bekker, Dindorf, and Arnold are right in receiving οἱ Ἀθηναῖοι as genuine, since the idea thus advanced, corresponds well with the facts of the case. When the Corinthians first descried the Athenian ships, they pulled astern (cf. I. 51. § 5) and thus gradually retired. On the next day, the principal reason why they declined the fight, was the appearance of the Athenian ships in the Corcyraean line (cf. ὁρῶντες . . . ἀκραίφνητις, I. 52. § 2). This is referred to in ἐπειδὴ ἦλθον οἱ Ἀθηναῖοι κ. τ. λ. — διὰ ταῦτα refers back to the causal participles, διαφθείραντες, ἀνελόμενοι, and to ὅτι—ὑπεχώρησαν—ἀντίπλεον. Cf. K. § 304. 3.

## CHAPTER LV.

The Corinthians, on their return homeward, take Anactorium and leave in it Corinthian colonists. They treat the better part of the Corcyraean captives with kindness, hoping thus to bring over Corcyra to the Peloponnesian confederacy (§ 1); the assistance thus furnished to the Corcyraeans by the Athenians, was the cause of their war with the Corinthians (§ 2).

1. Ἀνακτόριον. Leake (North. Greece, III. p. 493) identifies the site of this city with ruins, which he found at the south-eastern extremity of the Gulf of Prévyza. Thucydides elsewhere says that Actium is situated at the mouth of the Ambracian gulf. In all the maps before me except Kiepert's, I find Anactorium placed nearest to the mouth of the gulf. The contrary is asserted by Strabo, and Bloomf. thinks that the Sinus Ambrac. has a double entrance, on the second of which Anactorium was situated. In this conjuncture he is supported by Kiepert, on whose map of "Hellas zu Anfang des peloponnesischen Krieges," Anactorium is placed in the inner entrance a short distance east of Actium. — ἀπάτη, by artifice. It is thought that, being received as friends, they seized upon the place. — κοινὸν Κερκυραίων καὶ ἐκείνων, a common possession of the Corcyraeans and of theirs. That their sympathies were with the Corinthians appears from the fact, that they contributed one ship to the Corinthian fleet (I. 46. § 1). κοινός is more usually followed by the dative. S. § 187. 3. — οἰκίτορας = ἐποικίτορας, nonnullos novos colonos. Perhaps Thucydides wished to show by a brief expression, that the Corcyraeans living there were expelled, and their place supplied by new colonists. — οἱ ἦσαν δοῦλοι. It appears from this, that the Corcyraean fleet was manned in no small degree by slaves. This practice of employing slaves in their navies, was common to all the Grecian

states. — ἀνέδωκε (2 aor. mid. of ἀνέδωκεν), *they sold*. — ἐν θειραπείᾳ εἶχον = ἐδιδάσκον. Krüg. — ὅπως—προσποιήσαν. Rost (§ 122. 9. N. 4) cites this passage in illustration of his remark, that the optative stands after intentional particles (such as ἵνα, ὅπως, ὅσῳ, ὥς, etc.), when the writer expresses his own view of the intention of the agent, otherwise the use of the subjunctive is frequent and common. Cf. K. § 330. R. 2. b. — αὐτοῖς refers to the Corinthians, and is the dat. commodi after προσποιήσαν. The intrigues, tumults, and dreadful excesses, which followed on the return of these captives to Corcyra, are narrated in III. 70, et seq. — ἐνύχθον . . . πόλεως, *for it chanced, that the most of them were the first of the city in power; or, for the greater part (οἱ πλείους) happened to be among the most powerful of the city.* For the construction, cf. S. § 225. 8; 201. 4.

2. περιγίγνεται (see N. on II. 65. § 13) τῷ πολέμῳ τῶν Κορκυθίων, *got the upper hand of the Corinthians in the war* (K. § 275. 1). The Corinthians had been foiled in the main object of their expedition (viz. the reduction of Corcyra), and therefore I have adopted the interpretation, which makes τῶν Κορκυθίων depend on περιγίγνεται, in preference to that of Matthiæ (§ 403. d), who makes the verb to be followed by τῷ πολέμῳ, *emergit a bello* (Arnold: *outlived the war*). So Poppe and Goeller: "*Corinthios bello superat, non e bello Corinthiorum emergit.*" — ἐξ αὐτῆς, i. e. Corcyra. — τοῦ πολέμου depends on εἰρῆα. — ἐν σπονδαῖς, *tempore fœderis, in time of peace.* — μετὰ, *with, on the side of.*

## CHAPTER LVI.

The historian now proceeds, in chaps. 56-66 (compare the general summary of chaps. 24-66), to narrate the second avowed cause of the war, viz. the affair of Potidea (§ 1); the Athenians, fearing lest the Corinthians might revenge themselves by inducing the Potideans to revolt, order that city to pull down the wall facing Pallene, to give hostages, and no longer to receive magistrates from the Corinthians (§ 2).

1. ταῦτα, i. e. the events of the Corcyraean war, which have just been related. — καί, *also*, in addition to the Corcyraean affair. — ἐς τὸ πολεμεῖν, *tending to war.*

2. πρᾶσσόντων ὅπως (= ὅτῳ τρόπῳ) τιμωρήσονται αὐτούς, *contriving how they might take vengeance upon them* (i. e. the Athenians). The future indicative here takes the place of the subjunctive after ὅπως, to express more definitely the realization of the proposed end.

Cf. S. § 214. 1. b; K. § 330. 6. — ἐπὶ τῷ ἰσθμῷ. This isthmus was the entrance into the peninsula of Pallene (the ancient Phlegra), and is now called the Gate of Kassándhra (ἡ Πόρτα τῆς Κασσάνδρας). Cf. Leake's North. Greece, III. p. 152. — συμμάχους φόρου ὑποταλαῖς, *allies paying tribute, tributary allies*. Some of the allies paid an equivalent in money, for the troops or ships which they were to furnish. — ἐς Πάλλην. The wall facing Pallene was ordered to be demolished, in order that they might not be able to defend themselves from the Athenians attacking them by sea. The other wall (τὸ ἐκ τοῦ ἰσθμοῦ τείχος) was erected as a defence against the Barbarians, and therefore was suffered to remain undisturbed. — τοὺς τε ἐπιδημιουργούς. Müller (Dorians, II. p. 144. N. h) says that these were *upper demiurgi*, as the ἐπιστρατηγοὶ in Egypt, in the time of the Ptolemies, were upper or superior στρατηγοί. Goeller (to whose opinion Bloomf. inclines) thinks that ἐπι- here means an additional or extra magistrate, sent out by the mother country, to act as a colleague to the demiurgi appointed by the colonists themselves. The Schol. says that Asclepiades (an ancient grammarian) thought ἐπι- to be superfluous. There is, however, no doubt as to the genuineness of the word as here compounded. These magistrates received this name, because their chief duty was to transact business for the people (= Athenian *demarchi* or the Latin *tribuni*). — Περδίκκον, *Perdiccas II.*, the son and successor of Alexander I., and the eighth from the founder Perdiccas I. (cf. II. 100. § 2). In the Peloponnesian war, he acted a very dishonorable part, sometimes siding with the Athenians, and sometimes with the Lacedæmonians. For the line of the Macedonian kings, cf. Herodot. VIII. 139. — τοὺς ἐπὶ Θράκης, "the people Thrace-ward, or lying in the direction of Thrace, a general term applied to the Greek states which lined the northern coast of the Ægean from Thessaly to the Hellespont." Arnold. For the genitive after ἐπὶ, cf. N. on I. 30. § 2. — ἐναποστήσῃς, *cause to revolt, or draw into a revolt with them*. — συμμάχους of the Athenians.



# CHAPTER LVII.

The Athenians take these precautionary measures immediately after the Corcyrean war, for in addition to the hostility of the Corinthians, Perdiccas had now become their enemy, because they had formed an alliance with his brother Philip (§§ 1-3); and he was managing to set the Peloponnesians at variance with them (§ 4), and taking measures to organize against Athens a confederacy of the states adjacent to him (§ 5); and therefore it was that the Athenians demanded hostages from the Potidæans, and commanded the wall next to the sea to be demolished (§ 6).

1. *πρὸς τοὺς Ποτιδαίτας*, against the Potidæans. Poppo, Hanok, and Goeller read *περὶ τοὺς Ποτιδαίτας*, concerning the Potidæans, as being more consistent with the fact, that the measures spoken of were not intended to be adverse to the Potidæans, but to the Corinthians. The expedition, however, was to all intents against the Potidæans, and if not, *πρὸς* could be translated, *in respect to, concerning*. Cf. K. § 298. III. 3. c.

2. *ἐπεπολέμειτο*, had become inimical. — *πρότερον—ὢν*, who had before been. For the participial construction, see N. on I. 8. § 1.

3. *δὲ* here serves to introduce a cause, and is nearly equivalent to *γὰρ*. — *Φιλίππῳ . . . Δέρδῳ*. Perdiccas was to have divided his kingdom with his brother Philip, and also with Derdas his cousin, but instead of doing this, he attempted to deprive them of their provinces. The Athenians seem to have taken part with these princes. — *κοινῇ . . . ἐναντιουμένους*, "engaged in common hostilities against him." Bloomfield.

4. *ἐπρασεν* (= *exerted himself, plotted*). See IV. 89. § 2. — *ὥς—γίνεται*. See N. on I. 55. § 1. — *πέμπων*, by sending. Cf. N. on I. 9. § 1. — *αὐτοῖς* refers to the Athenians. As this pronoun would be referred more naturally to the Lacedæmonians elicited from *Λακεδαιμόνα*, some are very much disposed to substitute *Ἀθηναίους* for *Πελοποννησίους*. — *προσποιεῖτο*, endeavored to win over to himself (see N. on I. 38. § 6). The imperfect is here used *de comatu*, i. e. to denote an endeavor or purpose. Cf. Butt. § 187. N. 10; S. § 211. N. 12. Notice the transition from the construction of the participle (*πέμπων*) to that of the finite verb. A similar change of construction is found in IV. 4. § 2; VIII. 45. § 4. — *ἕνεκα* denotes the end or purpose, *on account of* = *in order to bring about*.

5. *προσέφερε—λόγους*, he was treating with, making proposals. — *Χαλκιδεῦσι*. The Chalcidians are said by Leake (North. Greece, III. p. 451) to have occupied, in the meridian period of Greek history, the

whole of the great peninsula lying southward of the ridge of Mount Khortziázi, although the original Chalcidice was far more restricted in its limits. The Bottiæans, after Olynthus passed into the hands of the Chalcidians (through the instrumentality of Artabazus, who subjected it after Xerxes' retreat from Greece), became the humble allies of that people, and are found joined with them on this occasion, and the one spoken of, II. 79. § 1. — ὁμοῖα to Macedon. — τὸν πόλεμον against his brother Philip and the Athenians.

6. βουλόμενοι.... ἀποστίσεις, i. e. wishing, by measures taken beforehand, to prevent the revolt of these cities. — ἔτυχον.... στρατηγούτων is a parenthesis, and is so marked in all the editions before me, except those of Dindorf, Krüz., and Goel. ἔτυχον—ἀποστέλλοντες, *they happened to be fitting out*. — αὐτοῦ, i. e. Perdiccas. Cf. I. 59. § 2. — μετ' ἄλλων δέκα. Eleven generals being so unusual and large a number to be sent with only 1000 men, the conjecture of Krüz. in Seebod. Bibl. Crit. a. 1828. p. 8 (cited by Poppo and Goeller), is worthy of consideration, viz. that we should read μετ' ἄλλων δ', *with four others*. It is said by those who adhere to the reading μετ' ἄλλων δέκα, that Pericles departed to the Samian war with nine colleagues (I. 116. § 1), but as Poppo remarks, it does not say in that place, that Pericles departed to the war with nine colleagues, but that he the tenth general (i. e. one of the ten generals) commanded the armament. The idea of Schoemann (Antiq. p. 252) that extraordinary officers were created for this occasion is highly improbable. — ἐπιστέλλουσι. The Schol. explains this by ἐντέλλονται, for the fleet had not yet set sail, as in that case it would have been ἀποστέλλοντες instead of ἀποστέλλοντες. — πλησίον to Potidrea. — φυλακὴν ἔχειν, as we say, *to keep an eye upon, to be on the watch*.

## CHAPTER LVIII.

The Potidreans send an embassy to induce the Athenians to change their policy, but meet with no success, whereupon being encouraged to hope for assistance from the Lacedæmonians, in conjunction with the Chalcidians and the Bottiæans, they seize this opportunity to revolt (§ 1); at the advice of Perdiccas, the Chalcidians destroy their maritime cities and remove to Olynthus, a part of Mygdonia being assigned to them also for their habitation (§ 2).

1. εἰ πως. Supply σκοπεῖν or πειρᾶσθαι, (to see) *whether they could persuade*. Cf. K. § 344. R. 9; Mt. § 526; Rost, § 121. N. 3. — νεωτερίζειν μηδέν, *to attempt no political change, i. e. to make no change*

in the polity of Potidæa. Cf. I. 115. § 2. — ὅπως . . . δὲ must depend on ἐλθόντες ἐς τὴν Λακεδαίμονα, just as εἴ πως . . . μηδὲν depends on πέμπαντες παρ' Ἀθηναίων πρέσβεις. The verb ἔπρασσον, therefore, is with good reason bracketed in the best editions. — ἐκ πολλοῦ πρᾶσσοντες, *after negotiating a long time*. The participle here denotes time. See N. on I. 13. § 6. — ἤϋροντο. All the editions before me, except Bekker's and Dindorf's, have εὔροντο. — αἱ νῆες αἱ ἐπὶ Μακεδονίαν—ἔπλειον=αἱ νῆες αἱ ἐπὶ Μακεδονίαν πλείονσαι ἐπὶ Μακεδονίαν ἔπλειον. — ὁμοίως, i. e. just as though the Potidæans had sent no embassy to Athens. — τὰ τέλη, *the chief magistracy*, or as we say, *the government*. "τὰ τέλη sunt Ephori." Goeller. — ὑπέσχετο is found in the plural in some MSS. Kühner (Jelf's edit. § 385. a) says that τὰ τέλη with a singular verb signifies *the magistrates*, with a plural verb *the cabinet*. The use of the plural or singular depends on the manner in which it lies in the speaker's mind (*animo loquentis*). So Mt. (§ 300) remarks that the verb is put in the plural, when the neuter plural signifies living persons. — τότε . . . τοῦτον, *then indeed at that very time*. In order to avoid a redundancy, Bauer renders τότε δὲ, *his de causis*. But τότε is used of time (cf. II. 84. § 2), and the addition of κατὰ τὸν καιρὸν τοῦτον is by no means pleonastic, but gives emphasis=*without any delay, immediately*.

2. τὰς . . . ἐκλιπόντας. The Athenian supremacy at sea, enabled them to ravage the sea-coast of those countries with which they were at war. — ἀνοικίσασθαι is here used of a removal from the sea-coast up into the interior. See I. 7. § 1; VIII. 31. § 2. — Ὀλυνθον. This city gradually rose in importance, until it subsequently became one of the greatest cities in Greece, and carried on a successful war with Macedonia. It was, however, taken by Philip II, who gave it up to plunder, reduced the inhabitants to slavery, and razed its walls to the ground. Cf. Cramer's Greece, I. p. 252; Leake's North. Greece, III. p. 459. — ταύτην is the object, and μίαν τε πόλιν ἰσχυρὰν the predicate of ποιήσασθαι. S. § 185. N. 1. — τῆς γῆς depends upon περὶ τὴν Βόλβην λίμνην. Krüg. — Cousin says that περὶ in περὶ . . . λίμνην does not here signify *circum*, but *prope*. Cf. K. § 295. III. 1. a. The waters of lake Bolbe, which lay E. of Thessalonica and N. of Apollonia, communicated with the Strymonic Sinus. — τίμεσθαι here denotes a temporary possession. — ἕως, *as long as*. — ἄν, which usually accompanies the subjunctive mood after ἕως (cf. S. § 217. 2), increases the notion of duration by making it more indefinite (= *however long it may be*).

## CHAPTER LIX.

The Athenian fleet finding that the Potidæans have revolted (§ 1); turn their course to Macedonia to assist Philip and the brothers of Dardān (§ 2).

1. ἐς τὰ ἐπὶ Θράκης (sc. χώρα). See N. on I. 30. § 2. The parts of Thrace here spoken of, embraced the three peninsulas, Pallene, Chalcidice, and Acte, and extended north as far as Amphipolia. In this region the Greeks had planted colonies and founded flourishing cities. — καταλαμβάνονσι . . . ἀφειστηκότα (= ὅτι ἀφειστήκασι. See N. on I. 52. § 2), find that Potidæa and the other places have already revolted.

2. ἀδύνατα . . . χώρα. The order is: εἶναι ἀδύνατα πολεμεῖν τῇ παρούσῃ δυνάμει τε πρὸς Περδικκαν καὶ τὰ ξυναφειστώτα χώρα. — ἐφ' ὅπερ refers to τρέπονται ἐπὶ τὴν Μακεδονίαν, and therefore is = ἐπὶ τὸ τρέπεσθαι, or ἐπὶ τὸ πλεῖν. In respect to the primary design of the Athenian fleet, cf. I. 57. § 6. — καταστάντες, stationing themselves, taking their position in the place referred to, i. e. in upper Macedonia. This will show why ἀνωθεν is employed in the next member.

## CHAPTER LX.

The Corinthians, apprehensive for the safety of Potidæa, send thither a body of 2000 volunteers and mercenaries (§ 1); these troops commanded by Aristeus, a warm friend of the Potidæans, reach the city forty days after its revolt (§§ 2, 3).

1. ἐν τούτῳ (sc. χρόνῳ), in the meanwhile. — τῆς Ποτιδαίας ἀποσηκίας, when Potidæa had revolted from the Athenians. S. § 226. — περὶ before τῷ χωρῷ has a causal signification, on account of = for the safety of. See N. on ἔνεκα, I. 57. § 4. — οἰκείον τὸν κίνδυνον ἡγούμενοι, regarding the danger as their own. — αὐτῶν has here its exclusive signification, i. e. it denotes that the volunteers were confined wholly to their own city, while those of the Peloponnesians, who assisted them, were received on pay. — μισθῷ πείσαντες. Wachsmuth (Antiq. Gr. I. 2. p. 310) thinks that these were not mercenary soldiers, but such as being sent from the confederated states, received stipends from the Corinthians, in reference to which opinion Poppo

says: "cui opinioni verbum πείσαντες aliquantulum obetare videatur." — τοῖς πάντας, in all, i. e. the Corinthians and Peloponnesians. Cf. Kr. § 50. 11. N. 13.

2. κατὰ φίλων, on account of friendship. — αὐτοῦ is here employed objectively, for him, towards him. — οὐχ ἥμισυ by litotes for mostly, chiefly. — γὰρ in ἦν γὰρ introduces the reason why so many volunteered under Aristeus, viz. because he was friendly (ἐπιστήδειος) to the Potidæans, which would be a sufficient reason why his admirers should feel a similar regard for them, and march for their defence.

3. ἐπὶ Θράκης, to Thrace. The genitive is frequently found in answer to the question 'whither' (cf. Mt. § 584. β; Butl. § 147. p. 412), although direction towards is most commonly denoted. See N. on I. 30. § 2. — ἦ. In consequence of the harsh ellipsis of ἀπὸ ἐκείνης (sc. ἡμέρας) as the antecedent of ἦ, Poppo, Goeller, Arnold, and Bloomfield read ὕστερον—ἦ, after that. Bekker is said by Poppo (Suppl. Adnot. p. 126) now to have adopted ἦ. His edition before me has ἦ. The Schol. defines ἦ by ἐν ἡ ἡμέρῃ, or ἀπ' οὗ.

## CHAPTER LXI.

The Athenians hearing of the defection of Potidæa, and the assistance sent thither by the Corinthians, despatch Callias with 3000 hoplites and forty ships against the revolted provinces (§ 1); a junction is formed in Upper Macedonia between these forces and those previously sent out, who having taken Therme, were then besieging Pydna (§ 2); having made a composition with Perdikkas they depart from Macedonia (§ 3); on their march they make an unsuccessful attack upon Beroia, after which they proceed on their way to Potidæa (§ 4), and on the third day they reach Gygone (§ 5).

1. ἡ ἀγγελία τῶν πόλεων ὅτι ἀποστάσι, the report of the defection of the cities; literally, the report concerning the cities, that they had revolted. The subject of the subordinate clause is here attracted to the principal clause, and made to depend upon its substantive. This usually takes place, when the subordinate clause depends on the substantive of the principal clause. Cf. K. § 347. 3; Mt. § 296. 3. See N. on I. 72. § 1. — ἦσθοντο—ἐπιπαρόντας. Cf. N. on I. 26. § 3 (init.) — πείμπτον αὐτὸν στρατηγόν. See N. on I. 46. § 2.

2. τοὺς προτέριους χιλλούς. Cf. I. 57. § 6. — Θέρμην ἄρτι ἡρηκότας, had already captured Therme. The construction will be understood by a reference to N. on ὁρῶντες προσγεγενημένους, I. 52. § 2. Therme was subsequently called Θεσσαλονικία, in honor of Thessalonica the

wife of Cassandra, and daughter of Philip. It was to the church here, that Paul wrote his two epistles to the Thessalonians. Its modern name is Saloniki. — Πύδνα, *Pydna*. This place was situated on the western shore of the Thermaicus Sinus, S. W. of Thermie, and was famous for the battle gained in its vicinity, by Paulus Æmilius over the Macedonian army under Perseus, which terminated the empire.

3. προσκαθεζόμενοι. Cf. N. on I. 26. § 5. — καὶ αὐτοί, *they also*, i. e. the reinforcement. — ἐμβασιν, *an agreement, treaty*. — ἀνταγχαλον. The position of their affairs was such, as to make a suspension of hostilities with Perdiccas highly necessary. — κατήπνευσεν, *urged on, compelled to hasten*. — Ποτιδαία καὶ ὁ Ἀριστεὺς παρεληλυθὼς (= *the coming of Aristeus*) is a form of expression, somewhat similar to Κύρος καὶ ἡ Περσικὴ βασιλεία (I. 16. § 1). — ἀπανίστανται, *departed from, evacuated*. Cf. I. 139. § 1.

4. ἀφικόμενοι ἐς Βέργειαν κ. τ. λ. This passage has perplexed commentators not a little, and as is usual in such cases has received a great diversity of interpretations. Bauer would distinguish between Bercæ and the district of the same name, and thinks that in passing through the district (ἀφικόμενοι ἐς Βέργειαν), they turned suddenly upon the city (τοῦ χωρίου) in order to take it by surprise. But it is very unnatural to make Bercæ stand for the district and χωρίου for the city. Reiske, Haack, and others would connect κακέειθεν with ἐπορεύοντες, thus making ἐπιστρέψαντες . . . ἔλόντες parenthetic. In that case, however, the καὶ in κακέειθεν would have to be cancelled, and the signification, which Reiske gives to ἐπιστρέψαντες, *turning their attention to*, is also very doubtful, since it hardly admits of a question that τὰν τοῦν would have been added, had this been the idea intended to be conveyed. Bloomf. in his recent edition, has rejected the view, which he formerly entertained of the passage, viz. that the army on their way from Bercæ and at a short distance from it, either from a sudden thought, or a premeditated design and deep-laid plan, turned back upon the city, in order to carry it by a *coup de main*. This interpretation he has well abandoned, though for a different reason (the absence of πορεύοντες καὶ between κακέειθεν and ἐπιστρέψαντες) than I would assign. For it is very singular that the Athenian army in their way to Potidæa by land, the natural route lying along the coast, should have turned off and made such a circuit to the west, as they must have done to pass through Bercæ. I am inclined, therefore, to the interpretation of Poppo, Goeller, Arnold, and now Bloomf., which makes κακέειθεν ἐπιστρέψαντες, the turning off of the Athenians from Bercæ on their return to the sea-coast, which they had left for the purpose of attacking it. The passage might then be rendered: *having proceeded to Bercæ, and having*

thence returned (again to the sea), for they had first attempted to take the place but were not able, they proceeded by land to Potidæa. This interpretation makes καὶ περπάσαντες....ὀλίγους a parenthesis, interposed to inform us for what purpose the Athenian army had deviated so far from the direct route along the sea-shore. It is not to be supposed that the army struck the coast at the same point, where they left it to turn off to Beræa, but much higher up, and hence ἐπιστρέφοντες does not mean, *turning directly back*, but *turning off towards the sea*. — περπάσαντες = ἀπόπειραν ποιησάμενοι. — Πανσενίου. He was either the son or the brother of Dardas. — παράλιον, *sailed along the coast*. — κατ' ὀλίγον, *leisurely, by slow marches*. — τριταῖα. The first day's march probably brought them to Pella, the second to Therma, and the third to Gignonus, which was about an ordinary day's march, N. W. of Potidæa.

## CHAPTER LXII.

The Potidæans and their allies encamp on the isthmus (§ 1); Aristens is chosen general of the infantry, and Perdiccas of the horse (§ 2); the plan of the former, to place at Olynthus the Chalcidians and the allies from beyond the isthmus, and his own army on the isthmus to watch the motions of the enemy (§ 3), is disarranged by the forecast of Callias, who detaches the Macedonian horse and a party of the allies, to prevent any sally from Olynthus, and then marches towards Potidæa (§ 4); on arriving at the isthmus and finding the Potidæan and Corinthian forces arranging themselves for battle, the Athenians form in opposite array and the battle commences (§ 5); the wing commanded by Aristens in person is victorious, but the other wing is compelled to retire before the Athenians into the city (§ 6).

1. πρὸς Ὀλύνθου, *near to Olynthus*. This, however, appears to be so different from the position of the Corinthians, as given in §§ 3-5 *infra* (viz. under the walls of Potidæa on the side that looked towards Olynthus), that I am disposed to adopt πρὸς Ὀλύνθου (*on the side towards Olynthus*), the reading of Poppo, Goeller, Krüg, Arnold, and Bloomf. I am confirmed in this the more by the expegetical ἐν τῇ ἰσθμῷ, which strictly speaking could not have been added, if the army of Aristens had been drawn up near to Olynthus. — ἀγορὰν.... ἐπεκρίπτε. This prevented the soldiers from straggling into the city, under the pretence of getting provisions. τῆς πόλεως, i. e. Potidæa, not Olynthus.

2. ἀπίστη, *had revolted*, is the aor. for the pluperf. Cf. Mt. § 497. Obs.; K. § 256. 3; S. § 211. N. 14. — ἀπίστη γὰρ εὐθὺς κ. τ. λ.

This sudden desertion of the Athenians and alliance with their enemies, may be referred to the fickleness of Perdiccas, or perhaps to the unjustifiable attack on Beroea. — ἀνθ' αὐτοῦ, *in his stead*. Perdiccas was not himself present in the fight.

3. ἡ γνῶμη τοῦ Ἀριστεῦς = τὸ Ἀριστεῦς ἔδοξε, and hence ἔχοντες follows by the *constructio ad sensum*. Cf. K. § 313. 1. a; S. § 237. 2. — ἐπιτήρῃν (cf. III. 37. § 2; IV. 42. § 3) . . . ἐπιλωσ, *to observe the Athenians if they should advance*. For the use of the subjunctive, see N. on I. 26. § 2. — ἔξω ἰσθμοῦ. The article is rarely omitted before this word, except when it refers to the isthmus of Corinth. — The article τῇ belongs to ἵππων and not to διανοσίων, since no mention has been made previously of any number. — ἵππων, *cavalry*. In the same sense we employ the term *horse*. — ἐπὶ σφᾶς = ἐπὶ τῇ Ποτιδαίᾳ. Schol. — κατὰ ῥώτου, *in the rear*. — βοηθοῦντας Aristeus and his troops. — ἐν μέσῳ ποιεῖν, *to place between*. This manœuvre, had it been successful, would have compelled the Athenians to have fought with the Corinthians and Potidaeans in front, while their rear was at the same time attacked by the Chalcidians, who were to sally forth from Olynthus. — τοὺς πολέμους refers to the Athenians.

4. δ' αὖ, *but on the other hand*. — Μαχεδόνας has the force of an adjective. — εἰργασί—ἐπιβοηθεῖν. The negation after verbs of hindering, denying, refusing, etc. is more usually strengthened by μή with the infinitive (see N. on L. 80. § 1). — τοὺς ἐκείθεν = τοὺς ἐκ τῆς ἐκείθεν. Cf. Butt. § 151. 8. p. 446; Mit. § 596. c (end); K. § 300. R. 8. See also VIII. 107. § 2. The clause may be translated, *that they might hinder those, who were there, from sallying forth to bring assistance*. — αὐτοὶ δ', i. e. Callias and his colleagues. — ἀναστήσαντες τὸ στρατόπεδον, *having caused the army to decamp* = *having broken up the encampment*. — ἐπὶ τῇ Ποτιδαίᾳ. This shows that the Corinthian army had stationed themselves close to the walls of Potidaea. See N. on § 1 supra.

5. πρὸς—ἐγίνοντο, *came to*. See N. on διεκρίθησαν πρὸς, I. 18. § 2. — ὡς ἐς μάχην, *in order for battle*. ὡς here denotes purpose. — καὶ αὐτοί, *they themselves also*. — οὐ πολὺ ὕστερον, *not long after* = *very soon*. This battle was fought A. C. 432, Olymp. 87. 1, the same year ("ineunto quinto mense Attico." Poppo) in which the sea-fight at Coreyra took place.

6. αὐτὸ gives emphasis to πύγα; (see N. on I. 38. § 2) = *the wing where lay the chief strength*, or, *the strength of the army* (viz.) *the wing commanded by Aristeus*. Opposed to this is τὸ δ' ἄλλο στρατόπεδον infra. — καὶ ὅσοι . . . λογάδες, *both he and as many Corinthians as were with him, and of the rest, the picked men*. This sentence is epexegetical



of *πίεσις*. — ἐπετίθεν διώκοντες ἐπὶ πάλι, *advanced in pursuit a long distance*. The participle here contains the leading idea, *advanced pursuing* — *pursued*. Cf. K. § 310. 4. 1; S. § 225. 8. — ταῖρος of Potidea.

## CHAPTER LXIII.

Aristeus having returned from the pursuit, forces his way with much difficulty into Potidea (§ 1); at the commencement of the fight, the Potidean auxiliaries in Olynthus issue forth to aid their friends, but perceiving them to be defeated retire within the walls (§ 2); the Athenians erect a trophy (§ 3).

1. ὡς ὅρῃ, *when he sees*. Historical present. S. § 211. N. 4. — ἠπόρησεν . . . χωρήσας, *he was in doubt in which direction* (i. e. whether towards Potidea or Olynthus) *he should run the hazard of proceeding*. Between him and Olynthus were the Macedonian cavalry and a detachment of the Athenian allies (I. 62. § 4), and investing Potidea were the 3600 Athenian hoplites and the main body of their allies. Both directions were therefore full of danger. — ἐπὶ τῆς Ὀλύνθου. See N. on I. 30. § 2. — δ' οὖν, *but however*. οὖν serves here as a particle of reference = *but as to that matter* (i. e. the danger of retreating in either direction). — ἐννυγρόντι . . . χωρῶν, *when* (see N. on I. 13. § 6) *he had contracted his forces into as small a compass as possible* (ὡς ἐς ἐλάχιστον for ἐ; ὡς ἐλάχιστον), in order to cut their way in a dense body through the enemy. Some join ὡς ἐς ἐλάχιστον χωρῶν to δρόμῳ βιάσασθαι and render it, *tamquam proximum locum et minimi intervalli*. But the notion of space or distance can hardly exist in χωρῶν. For ὡς with the superlative, cf. K. § 239. R. 2; S. § 159. 5. — δρόμῳ βιάσασθαι, *running to force their way* (= to make a rush). S. § 206. 1. — παρὰ τὴν χηλὴν, *along the breakwater*; literally, *the claw*, a name given from the form in which it stretched out. The Corinthians could not enter the gate on the side towards Olynthus, for then the Athenians would have rushed into the town with them; they, therefore, clambered along the projecting stone-work, which served to protect the walls next to the sea from the force of the waves, and thus entered by one of the gates on the side towards Pellene. In doing this they were exposed to the enemy's missiles (cast probably from the blockading ships (cf. I. 61. § 5), and thus sustained some loss. See Arnold's note on this passage, and cf. Xen. Anab. VII. 1. § 17. Poppo suggests an entrance to the town on the side towards the water. — διὰ τῆς θαλάσσης, i. e. through the water between the pier and the walls,

which was doubtless quite shallow. It is strange that any one should connect these words with *βαλλόμενος* (*being shot at*), as though the missiles were thrown over the interval of water. Yet such is the exposition of Bened. cited by Haack. — *ὀλίγους μὲν τινας, some few.* *τινας* adds to the indefiniteness of the number. S. § 165. N. 2.

2. *οἱ δ'—βονδοί*, i. e. the Macedonian horse and the Chalcidians, etc. Cf. I. 62. § 3. — *ἀπὸς* refers to Olynthus. — *δὲ* is causal (= *γὰρ*). — *καταφανὲς*, *in sight, visible*. “*ὕψηλόν γὰρ τὸ χωρίον ὃ Ὀλυνθος.*” Schol. — *σημεῖα ἤθηθη*, *the standard was raised as a signal to commence battle*. The proper position of these words is, therefore, before *ἡ μάχη ἐτίγνυτο*. — *βραχὺ μὲν τι*, *some little distance*. See N. on § 1 (end). — *ἰνπῆς* of Philip and Pausanias. Cf. I. 61. § 4. — *Μακεδόνες*. See N. on I. 62. § 4. — *διὰ τάχους* = *ταχίας*. Mt. § 309, c. An adverb in the predicate is frequently to be rendered as an adjective. Here it may be translated *speedy*, as though in agreement with *ἡ νίκη*. — *ἐς τὸ τεῖχος* of Olynthus. — *οὐδενίους* (dative for the adnominal genitive), i. e. of neither party. — *παρτίσιντο* in the battle.

3. *ὑποσπύριδος* (= *ὑπὸ σπυρίδας*), *under a truce*. It was an acknowledgment of defeat, to demand a truce for burying the dead. For the idiom by which an adjective denotes the way or manner, cf. K. § 264. 3. c; S. § 158. 3. — *ὀλίγη ἐλάσσονος τριακοντίου*, *a little less than three hundred*. The comparative is frequently attended by words denoting quantity, to show how much more or less of the quality expressed by the adjective is intended. Cf. K. § 239. R. 1. — *Ἰθνηναίῃ δὲ αὐτῶν*. In the plain of the Academy near Athens, was found the inscription in honor of the Athenians who fell in this battle. It was brought to England by Lord Elgin, and is now in the British Museum. The first four lines have been lost, with the exception of a word or two at the beginning of each line, and the endings of the remaining eight are broken off, but have been restored conjecturally by Thiersch and Böckh. This epitaph may be found in the appendix of Sophocles' *Greek Verba*, p. 289. In this battle and in the subsequent siege of Potidæa, Socrates greatly distinguished himself.

## CHAPTER LXIV.

The Athenians invest Potidæa, and circumvallate the side facing the isthmus (§ 1); the Athenians at home, on the receipt of this intelligence, send out fresh troops, who complete the investment on the side towards Pallene, and thus surround the place on every side (§§ 2, 3).

1. τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος, *the wall on the side of the isthmus*. ἐκ implies that the stand-point of observation was from the side towards Olynthus. So below, we have τὸ δ' ἐς τὴν Παλλήνην (sc. τεῖχος), and in § 2 (end), τὸ ἐκ τῆς Παλλήνης τεῖχος, the former of which refers to a point of observation within the city with the eye towards Pallene, the latter, to a position in which the eye was directed towards the city from Pallene, or from the side towards Pallene. Arnold says that "ἐκ corresponds with our *of*, and denotes *of* or *belonging to*," of which Poppo says "male interpretatur Arn. exempla diversissima nescens." — ἀποτειχίσαντες, *walling off*, i. e. drawing a line of circumvallation. Cf. § 2. infra; III. 51. § 3; 94. § 2, et sæpe al. — ἐς τὴν Παλλήνην, i. e. either a city by this name, or the peninsula itself. Probably the latter is meant, as Thucydides makes no mention of such a city. — ἀτειχιστον = οὐκ ἀποτείχιστον. So in § 2, τευχίζειν = ἀποτευχίζειν. — γιγνομίνοις δίχα, *being divided*. Potidæa occupied this whole isthmus from sea to sea, so that between those investing it on the two sides, there could be no communication, except through the town or by water. Cf. Herodot. VIII. 129 (cited by Arnold), where it is said that "the Persians, when besieging the place on the side towards Olynthus, endeavored to get across into the peninsula of Pallene, by passing over the usual bed of the sea, which an extraordinary efflux of the water had left for some time dry."

2. πενθανόμνοι—εἶσαν. Constructed with the participle, πενθανέσθαι implies an immediate perception, or if indirect, sure and well grounded; constructed with the infinitive, it implies a perception not immediate but derived by hearsay. Cf. K. § 311. 6; Rost, § 129. 4. c. — ἐν τῇ πόλει, i. e. Athens. — χρόνῳ ὕστερον, *in time afterwards* = *afterwards*. — αὐτῶν has here its exclusive force, *of their own*. S. § 161. 1 (end). — Φορμίων. This general whose name is first mentioned here, was one of the most skilful and successful of the Athenian commanders, and shone no less by his eminent private virtues. Pausanias says that he saw the statue of this general, among others, in a sanctuary of Diana Brauronia (so called from the town of

Brauron). Cf. Leake's *Athens*, I. p. 146. — ἐξ Ἀφύτιος ὁρμώμενος, i. e. he made Aphytis, a small town below Potidæa where he landed, the point from which he sallied forth to the seat of the war. — κατὰ βραχὺ, *by little and little, leisurely*. — κείρων, *ravaging*. This word is usually applied to the cutting down of trees, and hence in general to the laying waste of a country.

3. οὕτως, i. e. in the manner just mentioned. — κατὰ κράτος, *with all their force*, or perhaps here, *closely, acerrime* as Steph. interprets. — *ravoly*, is the dative of the agent or instrument. S. § 206. 1. — ἐπορρούσαις, *blockading*. ἐπορροῦν, "*stationem adversam tenere*." Betant.

## CHAPTER LXV.

Aristeus advises that all but 500 men should sail away, in order that the provisions in the city may hold out the longer, but this advice being rejected, he himself, the better to subserve the Potidæan cause, eludes the vigilance of the besiegers and escapes by sea (§ 1); he performs several exploits, and with the Chalcidians lays a successful ambush at Sermyle, at the same time sending to Peloponnesus for aid (§ 2); meanwhile Phormio, having completed the investment of Potidæa, ravages the country of the Chalcidians and the Bottians (§ 3).

1. καὶ here connects a genitive absolute with the nominative. — σωτηρίας of the Potidæans. — ἄλλο (= ἄλλοθεν) gives this sense to the passage in which it stands: *unless some aid should arrive from Peloponnesus, or something unexpected (παράλογον, beyond calculation) from some other quarter*. Poppo, Goel., and Bloomf. edit παρὰ λόγον as a more primitive form. — ἄνεμον τηρίσασσι, *having watched for a favorable wind*. The participle takes the case of τοῖς ἄλλοις, which would have been properly in the accusative, but is put in the dative by apposition with αὐτοῖς, the omitted object of ἐνυεβοῦλεν. — ὅπως has here its telic (τελικῶς) signification, i. e. it denotes the final end or purpose; when the result or upshot is denoted, the sense is said to be *ecbatic* (ἐκβατικῶς). — ἐπὶ πλέον (the longer) ὁ σῆτος ἀντισχῆ. See N. on ὅπως—προσποιήσιν, I. 55. § 1. — τῶν μενόντων εἶναι, *to be of the number of those remaining*, i. e. one of those who remained to defend the city. The genitive is employed, because the sense of εἶναι is limited to a part. K. § 273. 3. a; S. § 191. — βουλόμενος τὰ ἐπὶ τούτοις παρσκευάζειν, *wishing to effect that which seemed to be next in importance*. ἐπὶ τούτοις denotes a succession of things in time and space (K. § 296. II. 1. b). Hence it is used tropically of what is next to

be done, next in importance. — ὅπως τὰ ἔξωθεν ἔξει ὡς ἄριστα, in order that the affairs outside (Potidæa) may be in as good a condition as possible. This sentence expresses the design of ἐκπλουν . . . Ἀθηναίων. For the future indicative, see N. on I. 56. § 2. — λαθὼν τὴν φυλακὴν, unknown to the guard.

2. τὰ τε ἄλλα ἐπολέμει, he performed other (i. e. other than the one here mentioned) warlike exploits. The construction is like that of πόλεμον πολεμῶν. S. § 181. 2. — Σιγμυλλίων limits τῇ πόλει, and πολλοὺς refers to its citizens, since it cannot well be referred to the Athenians, who have not been mentioned in the connection. Krüg. constructs Σιγμυλλίων with πολλοὺς. The sense remains unchanged by this construction. — ἔς τε . . . ἔπρασαν. "A condensed expression for ἐς τὴν Πελοπόννησον πέμψας ἔπρασαν." Arnold. The construction is explained in Na. on I. 18. § 2; 51. § 3.

3. μετὰ . . . ἀποτελίσαι, i. e. after the investment of the city had been completed. — καὶ . . . εἰλε, and some towns he also took. On the phrase ἔστιν ᾧ (some), cf. K. § 331. R. 4; Mt. 482; S. § 172. N. 2; C. § 523.

## CHAPTER LXVI.

The Corinthians and Athenians mutually accuse each other in respect to the affair of Potidæa, the dispute not having yet led to open war (§ 1).

1. Ἀθηναίοις and Πελοποννησίοις limit προσεγγίνητο. — αἰτίαι (see N. on I. 69. § 7) μὲν αὐταί. The article is omitted, when the pronoun stands as the subject, and the substantive as the predicate of the sentence. Cf. K. § 246. R. 1. a. — τοῖς μὲν Κορινθίοις. Repeat mentally προσεγγίνητο αἰτίαι ἐς Ἀθηναίους. — ταυτῶν οὖσαν ἀποικίαν, which was (see N. on ὄντες, I. 8. § 1) their colony. — ἐπολιόρχουν refers to the Athenians. — τοῖς δ' responds to the preceding τοῖς μὲν. — πόλιν, i. e. Potidæa. — ἀπέσπεισαν, had caused to revolt. In respect to the tense, see N. on I. 62. § 1. For the verb used causatively, cf. S. §§ 207. 2; 133 (ἵσθημι), and see I. 81. § 3; 104. § 1; II. 80. § 1; III. 31. § 1, et sæpe al. — σφίσι follows ἐμάχοντο. — ἀπὸ τοῦ προφανοῦς = προφανῶς. — οὐ . . . ξυνεβόωγει (from συμβόωγει), nevertheless the war had not yet broken out, i. e. the Peloponnesian war had not actually begun, these acts of hostility being only introductory to it. μάλιστα—γε, nevertheless indeed, is used when in reference to what pre-

cedes, a thing could not have been expected, but yet is so. Cf. Jelf's Kuhn. §§ 730. a; 735. 6. — *ἰδίᾳ*, i. e. in their private capacity, and not as members of the Peloponnesian confederacy.

## CHAPTERS LXVII—LXXXVII.

These chapters contain the debates in the congress of allies at Sparta, in respect to the complaints made against the Athenians, and are entitled *ἄλλοις τῶν συμμάχων ἐν Λακεδαίμονι*, which Poppo would alter to *ἄλλοις τῶν Λακεδαιμονίων περὶ τῶν ἐγγλημάτων τῶν συμμάχων*. After an introduction (chap. 67) the speech of the Corinthians is given (chaps. 68–72); after which the historian briefly accounts for the presence of the Athenian embassy at Sparta (chap. 73), and reports their speech (chaps. 74–78); the Lacedæmonians then deliberate by themselves (chap. 79), and are addressed by Archidamus (chaps. 80–85), and by the Ephor Sthenelaidas (chap. 86), after which, the vote is taken, and the treaty decided to have been broken (chap. 87). This portion contains some of the choicest specimens of a condensed and vigorous style, that are to be found in any language. The orations, although alike fervid, energetic, and pointed, are yet in perfect keeping with the position and design of those who uttered them, the Corinthian speech being full of burning invective and sarcasm, the Athenian, eminently soothing and pacific, while the oration of king Archidamus is replete with maxims of profound political sagacity and experience, and that of Sthenelaidas is blunt and laconic, almost beyond what might be expected even of a Spartan. These characteristics will be more particularly noticed, in the analysis and general divisions of the respective orations.

## CHAPTER LXVII.

The Corinthians enraged at the blockade of Potidæa, exhort the allies to go to Lacedæmon, whither they also repair and criminate the Athenians as truce-breakers and unjust (§ 1); the Ægænetæ also secretly foment the disturbance (§ 2); the Lacedæmonians, therefore, summon an assembly of the allies, and all who have any cause of complaint against the Athenians (§ 3); various accusations are made by the allies, and especially do the Megareans complain, because they have been excluded from the Athenian ports and market (§ 4); after which the Corinthians come forward and address the assembly (§ 5).

1. *πολιορκουμένης δὲ τῆς Ποτιδαίας*, but when Potidæa was besieged. Cf. S. § 226. — *ἑαυτῶν . . . δειδωκότες*, their own men being in it, and

they also fearing for the safety of the place fearing for the safety of the place and of their countrymen in it. — παρκαλουν = exhorted them to go. The verb receives this fulness of signification from ἐς, the preposition of motion which follows. See N. on I. 18. § 2. — καταβόων — Ἀθηναίων, clamored against the Athenians. For the genitive after κατά in composition, cf. K. § 292. R.; S. § 194. N. 3. — λεληκότες εἰν. A participle with εἶμι (or its compounds), and ἔχω, κυρίως, etc. is sometimes used instead of the verb of the participle for the sake of emphasis. Cf. Vig. p. 117. IX; S. § 69. 1. For the optative in the *oratio obliqua*, cf. S. § 213. 2.

2. δεδιώτες, because they feared. See N. on I. 9. § 4. — κρύφα δέ. Hæack and Goel. place a comma after the words, and thus refer them to πρεσβευόμενοι, sending ambassadors not openly but secretly. So Krüg. also explains it. Hermann ad Soph. El. 1059 thinks that μὲν — δέ in this place are employed, as though it had been written οὐ μὲν φανερώς πρεσβεύοντο, κρύφα δὲ πρεσβειόμενοι ἐτήγον. Bauer refers ἐτήγον to πρεσβευόμενοι and renders it: *suaserunt bellum non [aperte] per legatos sed occulte*. But as Poppo remarks, in that case we should have expected the collocation, οὐ μὲν φανερώς πρεσβευόμενοι. I prefer to make κρύφα qualify ἐτήγον: *they did not openly send ambassadors, but secretly did much to urge on the war*. μὲν and δέ are used to connect different sorts of words, as may be seen in the examples cited by Mt. § 622. 3. Cf. Jelf's Kühn. § 765. 2. — αὐτόνομοι (having their own laws independent). See N. on δοῦλοι, I. 34. § 1. — κατὰ τὰς σπονδὰς. There is considerable doubt in the minds of interpreters, to what treaty reference is here made, or in what way the independence of the Æginetæ was guaranteed. The Schol., whom Bloomf. is inclined to follow, thinks that those states whose names were not subscribed to the treaty, were regarded as independent, and gives to κατὰ τὰς σπονδὰς the sense, *according to the spirit of the treaty*. But it should be remembered, that Ægina was conquered by the Athenians six years before that treaty (viz. the thirty years' truce), and from this fact, together with the secrecy with which through fear of the Athenians, they excited the Lacedæmonians to war, it is very evident, that they were included in the treaty as ἔσπονδοι (see N. on I. 40. § 2) of the Athenians, and therefore were not αὐτόνομοι. Od. Müller (Ægin. p. 180) thinks that reference is had to a treaty of alliance, made through the influence of the Lacedæmonians, in which the liberty of the Grecian states was guaranteed by mutual stipulations. Goeller also seems to incline to the opinion, that reference is had to that mutual arrangement of previous jars and discords, which took place at the suggestion of Themistocles, before the second Persian invasion, and by which in-

dependence would of course be secured to the Æginetæ. The best solution of the difficulty, which I have met with, is that of Krüg. in Stud. Hist. p. 192 (cited by Poppo, Suppl. Adnot. p. 127), "*quum σκοδαί, nisi quid accedat, ubi de belli Pelop. causis agatur, semper sint fœdera tricennalia, horum lege aliqua Lacedæmonios Æginetarum αὐτονομία putat prospexisse.*" In this thirty years' peace, which I cannot doubt is referred to here, some provision, doubtless, had been made for the independence of Ægina, although in what manner it does not clearly appear.

3. προσπαράκαλίσαντες τῶν συμμάχων, *having summoned their allies.* S. § 191. 1. — The τὲ after συμμάχων is omitted by almost all the recent editors, which makes καὶ expegetical (= *nempe, etiam*, Poppo), i. e. serving to introduce εἴ τις (*whoever*) . . . Ἀθηναίων, as explanatory of τῶν συμμάχων. If τὲ is retained, then εἴ τις refers to other states than those in league with the Lacedæmonians. But waving the consideration, that the Lacedæmonians had nothing to do with the grievances of other states than those which belonged to the confederacy, the suggestion of Haack, that the presence of τὲ would lead us to expect εἴ τί τις ἄλλος, or εἴ τις ἄλλος, makes me prefer its omission in the text. — τὲ ἄλλο—ἡδίκησθαι. In the active ἀδικῶ governs two cases, the latter of which is retained in the passive. Cf. S. § 177. 3. — ἐύλογον—τὸν εἰσθότα, *the ordinary assembly.* Sometimes a smaller and more select assembly (ἡ μικρὰ ἐκκλησία, Xen. Hellen. III. 3. § 8), consisting probably of the equals (οἱ ὅμοιοι, *peers*), was convened, and as Müller (Dqr. II. p. 89) thinks, was chiefly occupied with the state of the constitution, and to distinguish it from that assembly, the one here spoken of has the epithet τὸν εἰσθότα. To this common or general assembly, all the citizens above thirty years of age were admitted. The place of meeting was west of the city of Sparta, between the brook Cracion (i. e. Saffron river) and the bridge Babyæa, and the assembly was held in the open air. The Schol. on this passage says, that the regular time of meeting was each full moon. Extraordinary meetings might, however, be called at any time in cases of emergency. Cf. Müller's Dorians, II. p. 90.

4. ὡς ἕκαστοι, *severally* (see N. on I. 3. § 5), *each in succession.* — καὶ, *and especially.* See Jelf's Kuhn. (§ 759. 4) on the incessive force of καὶ, when preceded by καὶ ἄλλοι τε, or similar words. — οὐκ ὀλίγα = *many.* — μάλιστα δέ, *and particularly.* — λμίνων depends on εἰργεσθαι according to S. § 197. 2. Why the Megareans were excluded from all commercial intercourse with the Athenians, we are not informed. The words of the decree are found in the Schol. on Aristoph. Ran. 273. D.



## CHAPTERS LXVIII—LXXI.

These chapters comprise the speech of the Corinthians, at the congress of the allies in Sparta. The exordium extends to chap. 68. § 2; then follows the argumentative portion which extends to chap. 71. § 4, at which place the peroration begins. In the argumentative part is, (1) a complaint of the systematic ambition of the Athenians (chap. 68), and (2) of the supineness of the Lacedæmonians, which suffered the evil to remain unchecked (chap. 69);—(3) a comparison between the Athenian and Lacedæmonian character (chap. 70); (4) an urgent appeal to the Lacedæmonians to bestir themselves (chap. 71. § 3). This speech is spirited, pointed, abounding in the most bitter sarcasm, mingled with delicate strokes of flattery, and admirably adapted to the purpose for which it was delivered, viz. to exasperate the Lacedæmonians against the Athenians.

## CHAPTER LXVIII.

The Corinthians begin their oration, by a kind of complimentary complaint of the good faith (*τὸ πιστὸν*) of the Lacedæmonians towards one another, which rendered them blind to whatever might be said to the prejudice of others, and ignorant also of affairs abroad (§ 1); on which account, the previous complaints of the Corinthians had been disregarded, as though arising from selfish interests; and no council had been called until they themselves had suffered wrong, whereas none had been so deeply injured as the Corinthians (§ 2); a long exposition of the unjust acts and ambitious policy of the Athenians is unnecessary, since they make no concealment of their deeds, and there are present in the assembly those, who are either already enslaved by the Athenians, or threatened with the loss of their liberty (§ 3); Corcyra and Potidea are alluded to, as examples in proof of the aggressive policy of the Athenians (§ 4).

1. *τὸ πιστὸν . . . καθίστησι*, the good faith, which characterizes the management of your internal affairs, and your private intercourse, renders you more incredulous in respect to others (i. e. the other Greeks), whenever any thing is said (to their prejudice); literally, if we say any thing, but as Bloomf. (cited approvingly by Poppo) remarks, *ἢ τὸ λέγουμεν* is nearly equivalent to *in whatever is said*, the change of person accommodating the *dictum generale* to the speakers themselves, and promoting brevity of expression. *τὸ πιστὸν* denotes an abstract idea, and is employed with the article for the substantive (K. § 263. γ; Mt. § 269; S. § 158. 2; C. § 449. a. See N. on I. 42. § 2). *τῆς καθ'*

ἑμᾶς αὐτοῖς πολιτίας is opposed to τὰ ἔξω πράγματα at the close of the section. Poppo, Goeller, and Bloomf., with Kistem., place a comma after ἀπιστοτέρους, and connect ἐς τοῖς ἄλλους with the following words: *more incredulous in respect to what is said against others*. But the brevity of the construction, as well as the sentiment, is marred by such a method of punctuation, and the charge of indefiniteness, which is brought against the common pointing, is removed by supplying from the context κατ' αὐτῶν with λέγωμεν. — αὐτοῦ refers to the characteristic of the Lacedæmonians just alluded to. — σωφροσύνη, *moderation, wise caution*. Some interpret it here, *the demeanor of a just and upright character*. — ἀμαθία . . . χρῆσθε, *but you are the more ignorant of affairs abroad* (i. e. out of Lacedæmon) = *you labor under greater ignorance in respect to the affairs of other states*.

2. ἃ . . . βλάπτεσθαι, *in what respect we were about to be injured by the Athenians = what injuries we were about to receive from the Athenians*. For the construction of ἃ—βλόπτεσθαι, cf. N. on τὸ ἄλλο—ἡδικῆσθαι, I. 67. § 3. — περὶ ὧν = περὶ ἐκείνων ἃ. — τὴν μάθησιν ποιεῖσθε = ἐμανθάνετε (Mt. § 421. Obs. 4) only a little stronger, *you did not make the improvement* (which you ought). — ἀλλὰ . . . ὑπονοεῖτε, *but you rather suspected the speakers*. Poppo and Goeller make τῶν λεγόντων depend on the latter part of the sentence, the formula ὡς λέγουσι being the same as if it had been written ἀλλὰ τῶν λεγόντων τὸ λέγειν ἔνεκεν τῶν αὐτοῖς ἰδίᾳ διαφόρων ὑπονοεῖτε, *you suspected that the speaking of the speakers arose from private interests*, or, as our idiom would demand, *you suspected the speakers, that they spake from private interest*. But there is no difficulty in constructing τῶν λεγόντων with ὑπονοεῖτε. Cf. K. § 273. 5. f; Mt. §§ 342. 3; 296. 3. — ἔνεκα τῶν αὐτοῖς ἰδίᾳ διαφόρων, *on account of those things, which are advantageous to them apart from others* (= *for their private advantage*). ἰδίᾳ is used adverbially and may be translated by an adjective. — πάσχειν, sc. ἡμᾶς. — ἐπειδὴ ἐν τῷ ἔργῳ ἐσπέν = “ἐπειδὴ ἤδη τῷ ὄντι πάσχομεν, quo tempore jam injuriam accipimus.” Poppo. ἐν τῷ ἔργῳ = in ipso articulo perpressionis. — προσέκει . . . ἔχομεν, *we have the greater right* (οὐχ ἥκιστα = μάλιστα) *to speak, by as much as we have the greater charges to make*. When two superlatives in two different propositions, are compared with each other by means of τοσούτω—ὅσῳ, the former of these words is sometimes omitted, especially when the proposition with ὅσῳ follows. Cf. Mt. § 462; Jelf's Kuhn. § 870. Obs. 1.

3. ἀφανεῖς πὺν ὄντες, *being in anywise concealed from view = in a clandestine manner*. — ὣν belongs to προσεῖδαι, *there would be need of*. — ὡς (= ὡς πρὸς) οὐκ εἰδῶσι (sc. ὑμῶν), *for you who did not know*

4. Cf. S. § 201. N. 4. — ὧν refers to τοὺτους or ἡμᾶς the omitted subject of μακρηγορεῖν. — Reference appears to be had in διδουλομένους to the Æginetæ, and in τοῖς δ' ἐπιβουλεύουσας αὐτοῖς (a varied construction for τοὺς δ' ἐπιβουλομένους), to the Potidæans and Megareans. — αὐτοὺς refers to the Athenians. — οὐκ ἤκιστα. See N. on § 2 supra. — ξυμμάχοις is in apposition with τοῖς δέ. — ἐκ πολλοῦ προπαρεσκευασμένους (sc. ὁρᾷτε from the context)· ὡς συνειδόμενος τὰς ἐκείνων ἀμαρτίας, καὶ γινώσκοντας ὡς πάντως, οὐκ ὀνειδόμεθα, ἀλλὰ πολέμησομεν. Schol. — εἴ ποτε πολεμήσονται (= future passive. Cf. Soph. Gr. Verbs, p. 37), if ever they should be warred upon.

4. οὐ γὰρ . . . εἶχον, for otherwise (i. e. had not their systematic design been to enslave Greece), they would not have withdrawn Corcyra (from us) and held it in spite of us. Steph. and Duker think that ὑπο- here denotes, in a secret, or underhand manner. For ὑπολαβόντες — εἶχον, see N. on I. 53. § 2 (end). βία ἡμῶν. Cf. N. on I. 43. § 3. — ὧν τὸ μὲν, the one of which, i. e. Potidæa. ἔστι is to be supplied in this sentence. — πρὸς τὰ ἐπὶ Θράκης ἀποχρῆσθαι = πρὸς τὰ ἐπὶ Θράκης (see N. on I. 30. § 2) ὥστε ἀποχρῆσθαι τοῖς ἐπὶ Θράκης, ut plenum fructum percipiat ex terris vestris ad Thraciam sitis. Goeller. Thus also Arnold: so as to give you the full benefit of your dominion in the neighborhood of Thrace. — ἡ δέ, i. e. Corcyra. — ἂν παρίσχε, would furnish.

## CHAPTER LXIX.

The Lacedæmonians are blamed, for having suffered the Athenians to fortify their city and build the Long Walls, thus enabling them to enslave even the allies of the Peloponnesian confederacy (§ 1); their tardiness in convoking an assembly of the allies, and their want of a definite plan are also reproved (§ 2); the crafty and stealthful movements of the Athenians will become more open and decided, if they perceive that the Lacedæmonians know their designs, and yet make no effort to frustrate them (§ 3); the Lacedæmonians are sarcastically told that they conquer by delay, and seek to fight the enemy when their strength is doubled (§ 4); that the same sluggishness which they manifested in the Persian war, characterizes their movements in relation to the aggressive policy of the Athenians, to whose blunders the Corinthians have been indebted more for success, than to any assistance from the Lacedæmonians (§ 5); an apology is made for the apparent severity of these charges against the Lacedæmonians (§ 6).

1. τῶνδε refers to the aggressive movements of the Athenians, which have been referred to in the preceding chapter. — καὶ ὕστερον responds to τό τε πρῶτον in the previous proposition. — τὰ μακρὰ — τεῖχη, the long walls. By these walls a fortified way was open from

Athens to her three ports, Piræus, Munychia, and Phalerus, of which the former was by far the largest and most celebrated, being capable of containing 300 ships. The southern wall was built by Themistocles, and was 35 stadia long and 40 cubits high. The northern wall was built by Pericles, and was 40 stadia long, and of the same height as the other. Such was the breadth of these walls, that two wagons could pass each other on the top without coming in contact. Besides these two walls, there seems to have been a third or Phaleric wall, concerning which, see N. on II. 13. § 6. — ἐς τὸδε τὸ αἶψα, up to this time continually. — τοὺς ἑμμέσους—ἐνυμμάχους, i. e. the Æginetæ, Megareans, and Potidæans. — οὐ γὰρ . . . δοῦναι, for not the one who enslaves (is the principal offender), but he who, having the power to prevent, looks on (and permits it), is more really the agent of the transaction = to him, who does not exert the power which he possesses, in preventing one from being enslaved, more truly belongs the guilt of the transaction, than to him, who actually performs the deed. This sentence confirms the charge made in the preceding τῶνδε ὑμῖς αἴτιοι, and is therefore introduced by γὰρ confirmantis. See N. on I. 53. § 2. αὐτό, i. e. τὸ δουλοῦσθαι. — εἶπερ . . . φέρεται, if he also (καὶ) claims for himself the reputation (τὴν ἀξίωσιν) for virtue, as the deliverer of Greece. Arnold quotes Hermann ad Viger, N. 310: “εἶπερ δοκεῖ σοι dicimus ei de quo non certo scimus quid ei placeat, aut de quo id nescire simulamus. εἴς σοι δοκεῖ σοι dicimus ei de quo scimus quid ei placeat,” and remarks that the sense is: if he makes a pretension to the merit of being the deliverer of Greece, we cannot say whether he does make it, but if he does, then, etc. ἐλευθερώς, I am a liberator, as φεύγω signifies among other things, I am an exile, and νικῶ, I am a conqueror.

2. μόλις, tardily. — τὲ (for which Poppo would read γέ) refers to καὶ οὐδὲ νῦν, both—and also now (that we are met together) not for any evident purpose (ἐπὶ φανεροῖς). The Schol. explains ἐπὶ φανεροῖς by καὶ νῦν γὰρ ἀμφιβάλλεται, εἰ ἀδικούμεθα, doubtless from the following context, which is indeed epeexegetical, yet not so as to give the sense to ἐπὶ φανεροῖς, assigned it by this Schol. — γὰρ in the next clause implies an ellipse, for (if we had met together for any definite purpose) there would be no need to inquire, whether we have been injured or not (the proof of it being so clear and abundant), but in what manner (καθ’ ὅτι, i. e. καθ’ ὅ, τι) we may avenge ourselves. On the matter here complained of by the Corinthians, Poppo remarks: “Etenim conventus sociorum non a Lacedæmoniiis hoc ipso consilio, ut bellum decernerent, indictus erat, sed Corinthiis auctoribus multi legati Spartam venerant.” Cf. I. 67. § 1. — οἱ γὰρ . . . ἐπέχονται, for these (i. e. the Athenians) act-

ing from plans already formed, are now attacking, and not about to attack those, who have come to no decision. After examining with care all the interpretations, which this difficult passage has received, I have convinced myself, that the above is the true translation, although others will perhaps think differently. Bloomf. quotes Goeller's interpretation, by which *δρῶντες* is made to denote the cause of *βεβουλευμένοι* = "*decided because up and doing.*" But it seems to me more natural, to make *βεβουλευμένοι* the cause or ground of the action expressed in *δρῶντες*. Such a translation also meets more fully the antithesis, which exists between *βεβουλευμένοι* and *οὐ διγγνωκότες*. I concur with Poppo in regarding *οἱ* as put for the demonstrative pronoun, instead of the article belonging to *δρῶντες*, since in that case we should suppose that *ἀδικα* would have been added, or that it would have been *οἱ γὰρ ἀδικεῖντες*. The reader will easily perceive an antithesis between *ἤδη—ἐπείχονται* and *οὐ μέλλοντας* (sc. *ἐπείχεσθαι*).

3. *καί, yes, indeed.* — *καὶ ὀλίγον . . . πάλας* = *by little and little they encroach upon their neighbors.* — *λανθάνειν . . . ὑμῶν*, *when they think* (see N. on I. 13. § 6) *they escape detection through your inattention.* Betant explains τὸ ἀναλογητὸν (see N. on τὸ πιστόν, I. 68. § 1), *stupid, negligentia*. The expression is intended to be somewhat severe, yet should not be translated *stupidity*, a term far too offensive to have suited the purpose of the Corinthians, which was to sting, but not to provoke to anger their powerful auxiliaries, the Lacedæmonians. That the word denotes simply *unobservance, want of attention*, is also seen from its antithesis with *εἰδότες* in the next sentence. The general sentiment is this: as long as the inactivity of the Lacedæmonians, in respect to the unjust acts here complained of, was found to result from inattention or want of knowledge, the Athenians adopted a cautious and timid policy; but now, when they know (as they must hereafter) that it arises from a disregard and negligence, which the most certain intelligence cannot affect, they will press on more vigorously and courageously in the work of enslaving their neighbors.

4. *γὰρ* may refer to *ἰσχυρῶς ἐγκείμεντας*, the ellipsis being: (and no wonder) *for you alone of the Greeks, etc.*; or it may introduce the proof of the foregoing proposition = *your indifference and inattention is plainly seen, for you alone, etc.* I prefer the former interpretation, as being more simple and natural. — *τῇ μελλήσει*, "*by threatening demonstrations.* *μέλλησις* implies the holding the stick constantly lifted up, but never striking." Arnold. "*Proxime sequentia docent, cunctationem Lacedæmoniorum argui, quippe qui putarent, cunctando rem posse restitui; quare eos desides potius, quam cautos et providos (ἀσφαλεῖς) perhibent Corinthii.*" Haack. — *μόνοι*. Repeat *Ἕλλη-*

τον. — ἀρχομένην τὴν αὐξησην, "the incipient increase." Bloomf. — διπλασιουμένην belongs to τὴν αὐξησην in the modified sense of *strength*. It is not easy to find a specimen of more bitter sarcasm, than is contained in this section. Its effect on the Lacedæmonians must have been highly exasperating.

5. καίτοι . . . ἐκράτε, and yet (notwithstanding your remissness) you were spoken of as being sure (i. e. firm and trusty friends), but then the report of this (ὧν = τοῦ ἀσφαλεῖς εἶναι) exceeds the thing itself, i. e. the fact as it really is. "ἄρα is used to denote something which has come suddenly and unexpectedly upon the mind, so as to produce surprise and wonder thereat." Jelf's Kühn. § 789. 4. Bauer and Poppe, however, take ἄρα in the sense of *ut nunc apparet*, and ὧν (i. e. περὶ ὧν. Mt. § 342. 1) ὁ λόγος, they render, *fama de vobis*. Goeller also refers it to the Lacedæmonians. But cf. Jelf's Kühn. § 820. *Obs.*; Mt. § 439, where examples are cited to show, that ὧν is a neuter relative referring to a previous sentence. τοῦ ἔργου ἐκράτε. Kühner (§ 275. c) ranks this with the causal genitive, inasmuch as a ruler necessarily supposes a subject, and a subject a ruler. But I prefer with Mathiæ (§ 359. *Obs.* 1) to take κρατεῖν in the sense of *κρίστω εἶναι*, and thus to refer the genitive to the idea of comparison contained in the verb. S. § 198. 2. — γὰρ introduces two examples of the procrastinating spirit of the Lacedæmonians. It is therefore γὰρ *confirmantis*. Cf. N. on I. 53. § 2. — τὸν—Μῆδον, the king of the Persians, just as ὁ Ἀρμένιος and ὁ Ἀσσύριος in Xen. *Cyrop.* are put for *the Armenian king*, and *the Assyrian king*. That Xerxes instead of Darius Hystaspis is referred to, is evident from ἐπὶ τὴν Ἑλλεσπόννησον, which could not be applied to the first Persian invasion, as that was directed against Athens. — ἐκ περάτων γῆς, from the extremities of the earth. A similar hyperbole is found in Matt. 12:42. — ἄξιως is added, because of the inadequacy in numbers of the forces first raised and sent out under Leonidas to Thermopylæ. — προεπατιῆσαι is put after πρότερον—ῆ. S. § 223. 3. — ἐκείνον refers to the Persian king. — περιοράτε. See N. on I. 24. § 6. — ἀντὶ τοῦ ἐπελθεῖν αὐτοί, instead of you yourselves invading. K. § 308. 2. b. For the nominative with the infinitive, cf. Mt. § 536. — ἐπιόντας depends on ἀμύνεσθαι. — ἐς τύχας . . . καταστῆναι, to expose yourselves to fortune (= the chances of war) by contending with them, when they are much stronger (than they were at first). For the construction of ἀγωνιζόμενοι, see N. on I. 9. § 4. — ἐπιστόμους (see N. on ὄντες, I. 7. § 1)—σφαλίνα. When followed by the participle ἐπιστασθαι and εἰδέναι signify to *know*, by the infinitive, to *know how to do something*, to be able. Cf. K. § 311. 2. — περὶ αὐτῷ, by himself, i. e. by his own fault. The Schol.

refers this particularly to the battle at Salamis. — τὰ πλείονα, for the most part. — πρὸς αὐτοὺς τοὺς Ἀθηναίους = ἐν τῇ πολέμῳ τῇ πρὸς αὐτοὺς τοὺς Ἀθηναίους. — πολλὰ = πολλάκις. — ἡμᾶς, i. e. the Corinthians and their allies. — τοῖς ἁμαρτήμασιν, by their errors, blunders. — περιγεγενημένους depends on ἐπιστάμενοι. — ἀπ' ἡμῶν. Bekker, Poppo, Goeller, and Arnold edit ἀπ' ὑμῶν, referring it to the Lacedæmonians, who were not included in the preceding ἡμᾶς. — ἐκεί. See N. on I. 12. § 1. — αἱ γὰρ ὑμετέραι ἐλπίδες, the hopes placed in you. On these words Haack remarks: brevius et obscurius dictum pro αἱ ἐλπίδες τιμορίας τινὸς ἀπ' ὑμῶν. The possessive pronoun stands here for the objective genitive. Cf. Jelf's Kühn. § 652. Obs. 6; S. § 162. — τινός "fortasse ad Eubœenses, I. 114. spectat, saltem ad Potidæatas, I. 58. Idem postea accidit Mytilenæis, III. 2, et seq." Poppo. — διὰ τὸ πιστεῦσαι is to be taken with ἀπαρασκείνους.

6. μηδεὶς ὑμῶν = νομίσῃ, let no one of you think. S. § 218. 3. — ἐκ' ἔχθρῃ, from enmity. — τὸ πλεον ἢ αἰτία = and not rather in the way of remonstrance. — αἰτία in the sense of reprehension, blame, is here opposed to κατηγορία, accusation, criminal charge. — φίλων ἀνδρῶν. The Schol. supplies κατά, but there is no necessity, as it is the objective genitive after αἰτία. — ἁμαρτανόντων, who have erred (see N. on I. 8. § 1), is opposed to ἀδικησάντων.

## CHAPTER LXX.

The orator, after slightly apologizing for the tone of rebuke in which the Corinthians indulged, on the ground that they had been the greatest sufferers, charges the Lacedæmonians with being ignorant of what sort of people the Athenians are, and how widely different from themselves (§ 1); the Athenians are fond of innovations, quick to invent and execute, the Lacedæmonians are content with present things, slow to plan, and accomplish only what is absolutely necessary (§ 2); those are bold and confident, these cautious and distrustful (§ 3); those are restless and continually roaming abroad in order to gain something more, these are procrastinators and timid in respect to the enlargement of their possessions; they pursue their advantages to the utmost, and maintain their confidence even in defeat (§ 4); their bodies are employed in the service of the state, as if they belonged wholly to others, but their minds they use as most peculiarly their own, to promote her welfare (§ 5); while they regard themselves as deprived of what is their own, by failing to secure the object of their aim, their ambition to acquire is never satisfied with present gain, and every loss is repaired by the confident expectation of something else in its place (§ 6); of all men; they have the least enjoyment in what they possess, and deem it a great evil to be inactive (§ 7); in short, they neither enjoy rest themselves, nor suffer others to enjoy it (§ 8).

1. καὶ ἄμα, moreover, besides. — εἴτερον τινὲς καὶ ἄλλοι, if any others = if any body else. — Benedic., in order to rid the Corinthians of

the charge of too much arrogance, separates τοῖς πύλας by a comma from ψόγον (*blame*) ἐπερεγκλῖν, and supplies ὑμῖν. But upon what then can τοῖς πύλας depend? It is evident that under the indefinite term τοῖς πύλας, the Lacedæmonians are referred to. — ἄλλως.... καθυστώτων, especially when such great interests are involved. τῶν διαφερόντων. Cf. II. 43. § 5; VI. 92. § 5. "Loquitur de ingeniorum morumque discrimine, quod inter Athenienses et Lacedæmonios obtinebat." Haack. But such an anticipation of what is just about to be brought forward in so natural and easy a way, is certainly very unlike what might be expected from such a writer as Thucydides. And besides, we should have expected διαφόρων instead of διαφερόντων, and also the explanatory adjunct ὑμῶν καὶ τῶν Ἀθηναίων. — ἡμῖν γε, to us at least (however you may have appeared to others). Notice this restrictive use of γε. — οὐδ'.... ἔσται, nor ever to have considered what sort of persons the Athenians are, against whom you will have to contend, and how much, yes (καί), how entirely they differ from you. οἶους — Ἀθηναίους ὄντας = οἷοι εἰσιν Ἀθηναῖοι πρὸς οὓς, by attraction of the relative. K. § 332. 7; S. § 175. d. ὑμῖν is to be constructed with ὁ ἄγων ἔσται.

2. γε in οἱ μὲν γε denotes the reason of what has just been said. Cf. Jelf's Kühn. § 735. 4. The comparison between the Athenians and Lacedæmonians, which now follows, has ever been regarded as a masterpiece of its kind, and has been often imitated by subsequent writers. The antitheses are all pointed and well balanced, the comparisons are bold and striking, and the delineation of these rival states is so accurate and well drawn, that it needs only to be once looked at, to be forever impressed upon the mind. — νεωτεροποιοί, "projectors of novelty." Bloomf.; "revolutionary." Liddell and Scott. Cf. Müller's Dorians, II. p. 4. — ἐπινοῆσαι ὀξεῖς, quick to devise, of quick intention. See N. on I. 50. § 5 (end). — ἐπιτελίσαι ἔργον, to accomplish indeed = to carry into execution. — ὅ = ἐκείνο ὅ. — ὑμεῖς δέ. Supply ἱκανοί, or some such adjective from the preceding ὀξεῖς. — ἐπιγινώσκειν μηδέν, to devise nothing new ("excogitare non aliquid novi." Betant); literally, nothing in addition to the present. This expression is opposed to the preceding ἐπινοῆσαι. So also ἔργον — ἐκτελεῖν (to accomplish, execute) is antithetic to the foregoing ἐπιτελίσαι ἔργον.

3. καὶ παρὰ δύναμιν, even beyond their strength, "supra vires." Betant. — παρὰ γνώμην, "beyond the limits of prudence." Bloomf. "præter animi voluntatem." Poppo. — εὐέλπιδες, of good hope, cheerful. — τὸ δὲ ὑμέτερον, it is your method, "The possessive pronoun in the neuter is sometimes put for the personal pronoun." Mt. § 466. 3. Here it stands with πρᾶξαι, for ὑμεῖς with the finite verb. Cf. Jelf's Kühn.



§ 436. Obs. 1.—τῆς τε . . . πρᾶξαι, “not to act up to your powers.” Liddell and Scott. Poppo thinks that the idea of comparison lies in ἐνδεᾶ, so that it may be translated, *to achieve less than you have the ability to do*. —τῆς τε γνώμης—τοῖς βεβαίοις=τῇ βεβαίᾳ γνώμῃ. Cf. Jelf’s Kühn. § 442. a. —τῶν τε δεινῶν depends on ἀπολυθήσεσθαι (sc. ὑμᾶς), *you will be released from*. This clause answers to ἐπὶ τοῖς δεινοῖς εὐέλπιδες supra.

4. καὶ μὴν καί, *and furthermore, and indeed also*, is often used when some new point in the discourse is taken up. —πρὸς ὑμᾶς μιλλητίας, *in comparison with you lingerers*. Cf. I. 69. § 4. —ἀποδηματαί, *roamers, peregrinators*. To this ἐνδημοιότους is opposed. —τῇ ἀπουσίᾳ ἂν τι κτᾶσθαι, *that by their absence they may acquire something*. Absence on military expeditions is here referred to, inasmuch as τῇ ἀπουσίᾳ is opposed to τῷ ἐπιθῆναι, *by invading* (others). —ὑμεῖς. Supply οἷσθε from the context. —τὰ ἐτοῖμα (= τὰ ὑπάρχοντα) refers to that which is ready at hand (see N. on I. 20. § 3), and hence is easily applied to possessions already acquired. —τῶν ἐχθρῶν depends on κρατοῦντες. —ἐξέρχονται. Abresch supplies τὸ κρατεῖν, *longissime victoriam persequuntur*, or αὐτοῖς, *hostes ulciscuntur*. Bauer, whom Poppo follows, more correctly takes ἐξέρχονται in a neuter sense, *longissime progrediuntur*, i. e. they push forward and occupy much territory, and thus enjoy the fruit of victory. —ἐπ’ ἐλάχιστον (= οὐδὲ ἐλάχιστον. Schol.) belongs to ἀναπλητουσιν. This verb signifies *to be dispirited, dejected*, the metaphor being taken from the motion of a rower, who inclines backward as he pulls the oar (Xen. Œconom. VIII. § 8), or from a man falling backward from a chariot (Soph. Elect. 729), and hence by an easy transition it is applied to mental depression. Some, however, take the verb here in the sense of *recedunt*.

5. ἔτι δέ, *and moreover, and besides*. —ἄλλοτριωτάτοις, *as if belonging wholly to others*, so insensible to pain do they seem, and so regardless of hardship. ἄλλοτριωτάτοις=ὥστε εἶναι ἄλλοτριώτατα, or ὥσπερ οἷσιν ἄλλοτριωτάτοις. The commentators cite Greg. Naz. p. 41, where he says, that the martyrs bore with cheerfulness their sufferings, ὥσπερ ἐν ἄλλοτρίοις σώμασιν; and Isocrat. ap. Plut. de Glor. Athen. τοὺς ἐν Μαγαθῶνι προκινδυνεύοντας, ὥσπερ ἄλλοτρίαις ψύχαις φήσας ἐναγωνίσασθαι. To which citations Bloomf. adds Joseph. 1253. 10. καὶ τὰς ψυχὰς χωρίσαντες ἀπὸ τῶν σωμάτων, ἀμφοτέρους ὡς ἄλλοτρίους ἔχωντο. By the force of the antithesis τῇ γνώμῃ δὲ οἰκειοτάτῃ has this sense, *but they use their mind as most especially their own*, i. e. they employ their mind with the most perfect independence, in projecting new plans for the aggrandizement of their state. The general argument is, that although the Athenians yielded up their bodies to the

service of their country, as freely as if they did not belong to them, yet in the exercise of their judgment, they were free and independent, and invented each for himself new modes of advancing the interests of their city.

6. ἃ μὲν ἄν, *whatever*. ἄν with the relative and subjunctive belongs to the relative, to which it gives indefiniteness. Cf. Jelf's Kühn. § 328. 2. For the construction of the relative, cf. Mt. § 481. *Obs.* 1. εἰς ἐκεῖνα is omitted after ἐξέλθωσιν, and is the antecedent of ἃ. — οἰκτεῖα στίρεσθαι. Some editions have οἰκείων. But στηρεῖν often takes two accusatives. Cf. K. 280. R. 3; Mt. § 418; S. § 184. N. 2. — ὀλίγα.... πράξαντες, *they think (ἡγοῦνται, to be supplied from the preceding context) that what they have chanced to perform is small, compared with what they are about to achieve (πρὸς τὰ μέλλοντα)*. Construct τυχεῖν with πράξαντες (S. § 225. 8), and consider the omitted object of πράξαντες as the antecedent of ἃ. Some take πράξαντες as an infinitive after ἡγοῦνται, and make τὰ μέλλοντα τυχεῖν (or ἐκεῖνα ὧν μέλλουσι τυχεῖν) equivalent to τὰ μέλλοντα γενήσεσθαι or συμβαίνειν. But ἡγεῖσθαι is not among the verbs which are followed by a participle in place of the infinitive (cf. Mt. § 534. b; K. § 310); and besides, neither of these equivalents can be put for τὰ μέλλοντα τυχεῖν. — καί, *even*. — τοῦ, i. e. τυνός. — πείρα limits σφαλῶσιν. — ἀντελπισάντες ἄλλα, *by hoping (see N. on I. 9. § 1) other things in its stead, i. e. as a compensation for their misfortune*. — ἐπλήρωσαν has the sense of the present to express customary action. Cf. K. § 256. 4. b; S. § 211. N. 2. — ἔχουσι.... ἐπινοήσωσι, *they have and hope for whatever they are planning in like manner, i. e. they possess as soon as they wish; they have and wish at the same time, so rapid are they in the execution of what they have determined upon (διὰ τὸ ταχέϊαν κ. τ. λ.)*. The Schol. notices, as the order of the states of mind and acts here spoken of, *plan, expectation, action, possession*. ἃ = ἐκεῖνα ἃ. So ὧν (in the next clause) = ἐκείνων ἃ, the antecedent depending on ἐπιχειρήσιν.

7. καὶ.... μοχθοῦσι, *and through all their lives, they toil at all these things with labor and danger*. μοχθοῦσι is here followed by ταῦτα as its cognate accusative. See N. on I. 5. § 2. — διὰ τὸ ἀεὶ κτᾶσθαι furnishes the reason, why the Athenians have little enjoyment in their possessions, viz. *because they are continually busy in acquiring more*. — καὶ.... πράξαι, *and they consider nothing else a festive day, than to do something necessary; or more freely, they regard no day as a festive one, but that in which they are engaged in some necessary business, i. e. they make it their highest amusement, to be occupied in the business which they have on hand*. The Schol. says that allusion is had to the opposite conduct of the Spartans, who in the time of their festivals

(e. g. at the Hyacinthia and Carneia), abstained from active war. Cf. Müller's Dorians, II. p. 259. — ἡσυχίαν. Repeat mentally ἡγείσθαι, which here and in the preceding section is followed by two accusatives. Cf. K. § 280. 4; S. § 185.

8. εἰ τις—βreviter φαίη, if one should speak briefly—to speak briefly, to say in a word. — αὐτοῖς is the subject of περιμένειν. The subject of ἔχεν is the αὐτοῖς immediately preceding it. — ἐν. Repeat ἔχεν ἡσυχίαν.

## CHAPTER LXXI.

The Lacedæmonians are charged with hesitation, although opposed by such a state, and with the erroneous notion that safety consists not in promptness to avenge an injury, but in doing no harm to others, and in receiving no injury in self-defence (§ 1); such a policy was unsuited to the present time, and useful only in states enjoying tranquillity under the influence of unchanged institutions, whereas the Athenian customs were formed on a model entirely new (§§ 2, 3); the Lacedæmonians are therefore exhorted to succor the Potidæans, by an immediate irruption into Attica, unless they wished the Corinthians and their other confederates to seek some other alliance (§ 4), which in such circumstances they could do without the guilt of perfidy (§ 5); but to which course they would by no means resort if they were aided (§ 6); wherefore they should deliberate well, in order that the Peloponnesian confederacy may suffer no diminution from their hands (§ 7).

1. ταύτης . . . πόλεως, yet although (see N. on I. 7. § 1) such a state is arrayed against you. — ταύτης—τοιαύτης, this—of such a sort = this, so formidable. — καὶ οἶσθε τὴν ἡσυχίαν κ. τ. λ. In this passage there is some obscurity from the position of οὐ, and the want of conformity to the preceding structure in the closing words, τὸ ἴσον νέμετε, which, as Haack and Goeller observe, should have been ἀλλὰ καὶ ἐκείνοις—οἳ ἂν ἐπὶ τῷ μὴ λυπεῖν—τὸ ἴσον νέμωσι, as though the sentence had commenced with καὶ οἷα οἶσθε τὴν ἡσυχίαν τούτοις—ἀρεῖν. The irregularity of construction, however, renders the sentence more emphatic, by avoiding the construction with the relative (ἐκείνοις—οἳ ἂν—νέμωσι). In respect to the words in detail, τοῦτοις limits ἀρεῖν (suppetere, permanere. Betant). — τῶν ἀνθρώπων is the genitive denoting the whole after τούτοις, to those of men = to those men. — ἐνὶ πλείστον is not as Reisk. translates, quam maxime, but longissime. So Arnold: they enjoy the longest peace. — τῇ παρασκευῇ, as opposed to τῇ γνώμῃ, is to be taken nearly in the sense of τῷ ἔργῳ. So Levesqu. renders it: dans les enterprises. The word is used, doubtless, to denote the apparatus of war, sufficiently great to

repel any aggression of rights, and yet not employed in the prosecution of unjust enterprises. Bloomf. adheres to the translation given in his first edition, in [vitæ] *institutione*. Arnold paraphrases the passage, and pays no special attention to the word, which has received different shades of translation from almost every annotator. — ἢν ἀδικῶνται is to be taken with ἐπιτρέποντες, and not with δῆλοι ὥσι as Gottl. supposes. For the personal instead of the impersonal construction of δῆλοι, see N. on I. 93. § 2. In respect to the use of the future participle ἐπιτρέποντες, to express the existing fact of something about to happen, cf. Jelf's Kühn. § 681. Obs. — ἐπὶ . . . νίμετε, you deal justly (i. e. practise what is just) on this principle (ἐπὶ) not to injure others, and to receive no injury yourselves in self-defence. The sense of μὴ—τε and καὶ—μὴ is here, not only not—but also not, which gives emphasis to the second member, in which lies the reproach. Bloomf., after Bredow, Müll. and Goell., gives to ἐπὶ τῷ μὴ λυπεῖν—τὸ ἕσθ' νίμετε the sense: ye make justice consist in the not doing injury. But this, as Bloomf. himself acknowledges, is not supported by the *usus loquendi*, and how could the Corinthians blame them for entertaining such an idea of justice? ἐπὶ here denotes a principle or condition of action. Cf. K. § 296. II. 3. b. — ἀμυνόμενοι belongs to μὴ βλάπτεσθαι as a participle of means (see N. on I. 9. § 1). The idea is, that the Lacedæmonians never suffered themselves to be harmed in self-defence, and were unwilling to run any hazard in repelling aggressions. It is singular that Bloomf. should translate this clause: in repelling injury so as not to be harmed, inasmuch as promptness in repelling injury was the very thing to which the Corinthians were inciting the Lacedæmonians, and no fault could surely be found with them in doing this in such a way as to receive little or no harm. This translation also makes the antithesis to lie in μὴ λυπεῖν and ἀμυνόμενοι μὴ, whereas it evidently is to be found in μὴ λυπεῖν and μὴ βλάπτεσθαι. In few places is more difficult Greek to be found than in this section.

2. ὁμοία, i. e. of like peaceful institutions and character. A Scholiast explains this: ὁμογενέμονι. Poppo and Bloomf. prefer the explanation of another Scholiast: τὰ ἴσα ζηλούση, sc. ἐπιτηδεύματα. — ἄρτι ἐνδηλώσαμεν. Cf. ὑμῖς . . . μηδὲν, I. 70. § 2. — ἀρχαιοτρόπα, obsolete, antiquated. — πρὸς αὐτοὺς (i. e. πρὸς τὰ αὐτῶν), in comparison with their institutions. Cf. Mt. § 453; S. § 202. 2. N. 1. Steph. very justly elicits from the preceding proposition and adds to this, the clause πῶς ἂν τούτου τυγχάνοιτε. — ἀνάγκη . . . κρατεῖν is a brief expression, says Poppo, for ἀνάγκη δὲ αἰεὶ (καὶ ἐν τοῖς ἐπιτηδεύμασι) τὰ ἐπιγινόμενα κρατεῖν, ὥσπερ τέχνης αἰεὶ τὰ ἐπιγινόμενα (those things which are latest) κρατεῖ. The genitive τέχνης (= ἐν τῇ τέχνῃ) depends

on τὰ ἐπιγιγνώμενα to be supplied from the context, and not on διὰ or περί, as Bloomf. supposes.

3. ἡσυχάζουσα μὲν πόλει (to a city indeed in a state of rest) limits ἄριστα, the copula ἔστιν being omitted. S. § 150. 4. — πρὸς πολλὰ — ἵσται, "nullis negotiis implicare." Poppo. — ἐπὶ πλείον ὑμῶν = ἐπὶ πλείον τῶν ὑμῶν, or ἐπὶ πλείον ἢ τὰ ὑμῶν, since τὰ τῶν Ἀθηναίων precedes. Goeller.

4. μέχρι . . . βραδυτής, thus far (and no further) let your sluggishness go; "let your sluggishness have reached its full limits." Crosby, § 577. Arnold puts μέχρι μὲν οὖν τοῦδε ὠρίσθαι for μέχρι τοῦδε προέλθουσα ἐνθαῦτα ὠρίσθαι. — The Chalcidians, Bottiæans, etc. are referred to in τοῖς τε ἄλλοις. — κατὰ τάχος ἐσβάλλοντες, by making a speedy irruption. See N. on I. 9. § 1. Krüg. constructs κατὰ τάχος with βοηθήματα. — ἵνα has here its telic sense. See N. on I. 65. § 1. — ξυγγενεῖς. The Potidæans were a colony of Corinthians, and, as belonging to the great Doric family, were also kinsmen of the Lacedæmonians. — πρὸς ἑτέραν τινα συμμαχίαν, i. e. the alliance of the Argives, who were hostile to the Lacedæmonians.

5. θηῶμεν δ' αὖν. The optative with αὖν is used *per modestiam*. So in English, *we should do* (in case we performed the act) is a less offensive mode of expression, than *we shall do*, assuming that the thing is to be certainly done (cf. K. § 260. 4. a; S. § 215. 3). The protasis is here contained in the adverb οὕτως, which may be mentally supplied from the context. Cf. K. § 340. 1. — πρὸς θεῶν, in the estimation of the gods. Cf. Xen. Anab. II. 5. § 20. — τῶν ὀρκίων = who preside over oaths. So we find *the god of war, the god of eloquence*, meaning the deities who preside over war and eloquence. — αἰσθανομένων is generally taken in the sense of αἰσθεσίων ἔχόντων = φρονίμων (who are capable of feeling and observing. Arnold), inasmuch as it would be very harsh to supply a pronoun referring to oaths, which have only been incidentally alluded to in θεῶν τῶν ὀρκίων. — λύνουσι has its subject in οἱ—προσπίοντες = ἐκείνοι οἱ προσίστιν. S. § 225. 1. — δι' ἀρημίαν, through desertion, by reason of their abandoned estate. — οἱ μὴ βοηθοῦντες. Repeat λύνουσι. — οἷς = ἐκείνοις οἷς.

6. βουλόμενον (if you are willing) contains the protasis, as does also μεταβυλλόμενοι in the next clause. The protasis is often thus found in the participial clause. Cf. S. § 225. 6. — μενοῦμεν in your alliance. — ὅσια. "This word, like sacer, in Latin, has two apparently opposite significations: τὸ ὅσιον καὶ τὸ δίκαιον, what is pious towards heaven and just towards men, and again, ὅσια καὶ ἱερά, things profane and things sacred. The first is the original sense of the word; and its second signification arises from this, that those things which

may piously be touched or used, are those which are not sacred; i. e. which are profane." Arnold. — ξυνηθιστέους, *more congenial* (to us) *in habits*.

7. Πιλοπόννησον . . . παρίδουσαν, "*studete Peloponneso ita præesse, ut ea non minor sit quam, etc.*" Poppo. Keil. thinks that ἐλάσσω ἐξηγῆσθαι is briefly spoken for ἐλάσσω καταστήσαι ἐξηγομένους. Müller (Dorians, I. p. 198. N.) translates ἐξηγῆσθαι, *ad finem (ἐξ-) præsitis*, i. e. (as Goeller thinks) *porro facite, ut præsitis*. To Haack the sense appears to be, "*expedire Peloponnesum ex eo discrimine, quo nunc implicata est, sociis quibusdam propter metum ad aliam societatem defecere conantibus.*" But it does not appear that any of the confederated states were attempting to revolt at this time, and Thucydides has nowhere, to my knowledge, employed ἐξηγῆσθαι in this sense. I prefer, therefore, Poppo's explanation, as best answering the verbal demands, as well as those of the context. The general guidance and direction was not exercised, as Duk. supposes, over all Greece, but only over Peloponnesus.

## CHAPTER LXXII.

AN Athenian embassy happening to be at Sparta, and hearing the charges brought against their state by the Corinthians, judge it proper to respond a few things concerning the power and resources of their city, that thus the Peloponnesians might be less inclined to war (§ 1); presenting themselves, therefore, to the Lacedæmonians for this purpose, and leave being granted, they commence their oration (§§ 2, 3).

1. τῶν δὲ Ἀθηναίων ἔτυχε γὰρ πρεσβεία. The construction is somewhat irregular, there being no governing word of τῶν Ἀθηναίων, which stands first for the sake of emphasis. The word, therefore, is thrown for dependence on the explanatory clause, or rather, as Kühn. (Jelf's edit. § 786. Obs. 5) remarks, the two clauses are so compressed together, that the subject of the former is placed in the latter, and even follows the government thereof. The regular construction, according to Goeller, would be: τοῖς δὲ Ἀθηναίοις, ἔτυχε γὰρ (= *as*) πρεσβεία (αὐτῶν)—παρουσα, καὶ ὥς—ἔδοξε παριτηγία; or as Arnold constructs and explains: τῶν δὲ Ἀθηναίων τοῖς πρέσβεσι παρατίχουσι τότε παρὰ τοῖς Λακεδαιμονίοις καὶ τῶν λόγων αἰσθημένοις, ἔδοξε παριτηγία εἶναι, in English running thus: *but the Athenians happening at that time to have an embassy at Lacedæmon, and hearing what was said, resolved to address themselves to the Lacedæmonian government.* Examples of a similar construction may be found in I. 115. § 3; VIII. 30. § 1. The principle, according to Goel., is, that the subject of a proposition is

always put by the Greeks, as near the beginning of the sentence as possible, when a transition is made from one subject to another. The new subject being thus placed first, the reason of the predicate immediately follows, before the predicate itself, and the subject is made to depend grammatically upon this reason, rather than on the predicate. See Arnold's note from which this rule of Goel. is cited. See also Mt. § 615. The confusion of the present passage is increased by the presence of *καί*, in *καὶ ὡς ᾔσθετο τῶν λόγων*, which connects the principal sentence to the explanatory or subordinate one, and thus carries on its construction. Cf. Mt. § 631. 2. Krüg. makes *Ἀθηναίων* depend on *προσβεία*, and compares I. 115. § 4; VIII. 30. § 1. — *ἔτυχε—παρουῖσα*, *chanced to be present*. — *ἄλλον* than the business of replying to the Corinthians. — *περιηγία* is followed by *ἀπολογησομένους* in the accusative, because it is equivalent to *παρίεναι δεῖν* (S. § 178. 2), *they must go*. Cf. Mt. § 447. 4; Butt. § 134. 10. N. 4. It will be seen, that the construction changes from the future participle into the infinitive, at *δηλῶσαι δέ* (Cf. Mt. § 532. c). The incorporation of the dependent with the participial clause by the infinitive, is less close than by the participle. Cf. Crosby, § 614. δ. — *τοὺς Λακεδαιμονίους* refers probably to the Ephori, as it is opposed to *τὸ πλῆθος* in § 2 *infra*. — *ὧν* follows *ἐνικάλουν* as genitive of the crime. S. § 194. 4. — *περὶ τοῦ παντός*, *in a general way*. — *ὡς—εἴη*. The indicative in this substantial sentence after *δηλῶσαι*, would have communicated absolute certainty, instead of probability, to the thing spoken of. Cf. K. § 329. According to Mt. § 529. 2, the optative is employed because the time of the action is future. — *ἐν πλείονι*. Supply *χρόνῳ*, since *πλείονι* is opposed to *ταχέως*. — *καὶ ἄμα* introduces another reason why the Athenians made no reply to the charges of the Corinthians, viz. because they preferred to employ the occasion in descanting upon the great power of their city, in order thus to dampen the ardor of those who might otherwise be fierce for war. — *πόλιν* is properly the subject of *εἴη*, but is transferred for the sake of emphasis into the principal clause, and made the object of *σημῆναι*. So the Latins say: *noti Marcellum quam tardus sit = quam tardus sit Marcellus*. See N. I. 61. § 1. — *δύναμιν* is the accusative synecdochical. — *ὧν* = *ἐκείνων* ᾧ, of which equivalent, the antecedent limits *ἐπὶόμνησιν*. So the next *ὧν* = *ἐκείνων* ᾧ, the relative taking the genitive after *ἄπειροι*. Mt. § 346. a; S. § 187. 2. — *ἐκ τῶν λόγων*, *from these representations*.

2. *τοῖς Λακεδαιμονίοις*. See N. on § 1 *supra*. — *εἰς τὸ πλῆθος*, *to the assembly*, i. e. the same which the Corinthians had addressed. — *εἰ τι μὴ ἀποκωλύει*, *unless there should be some hinderance*. Poppo from several MSS. edits *ἀποκωλύει*.

3. εἰ δ', i. e. the Ephori. — *παρελθόντες*, *coming forward* as an orator to speak. No difference in sense should here be sought between *εἰπέναι* and *παρελθόντες*.

## CHAPS. LXXIII—LXXVIII.

In these chapters we have the speech of the Athenians. The exordium is brief, being contained in chap. 73. § 1. The argumentative part is comprised in chap. 73. § 2—chap. 77, and is divided into, 1, an enumeration of the great services of the Athenian state, especially in the Persian wars (chap. 73. § 2 to chap. 74); 2, a defence against the charge of ambition and unlawful means to increase their power, which was brought against them by the Corinthians (chaps. 75–77). The remaining chapter (78) contains the peroration, in which the Lacedæmonians are urged not to engage precipitately in war, but to obtain a redress of grievances by negotiation. This speech is admirably adapted to remove the impression made by the grave charges of the Corinthians, being a calm vindication of the conduct and policy of the Athenians, interspersed with sundry references to their general patriotism, and remarks upon their good treatment of the allies. There is, however, throughout the whole oration a tone of firmness, indicative of the unalterable determination of the Athenians to adhere to the policy, upon which they had hitherto acted, and to make no concession, which would abridge their authority, or hinder the enlargement of their power and dominion.

## CHAPTER LXXIII.

The Athenians commence by stating that they came to Sparta on other business, but feel constrained, in view of the outcry raised against their state, to come forward, not to reply to the charges of the Corinthians, inasmuch as the tribunal was not competent to try the Athenians, but to show that their power was lawfully possessed, and that their services entitled them to praise and honor (§ 1); without referring to things more remote, they would recur to the Persian war, a reference which, however unpleasant to make so frequently, they deemed necessary, because they, if any, ought to be entitled to whatever good might result from a recapitulation of their services in this war (§ 2); this they should do, not in the way of depreciation, but to show against what a city war was now in contemplation (§ 3); at Marathon they engaged singly with the Persians, and in the battle of Salamis were present with all their forces, and thus helped to save the Peloponnesian cities from being destroyed in detail (§ 4); of which the strongest proof was furnished by the Persian king, who hastily retreated, after the battle, with the greater part of his army (§ 5).

1. *ἀντιλογίαν* here takes the dative *τοῖς ἑμετέροις*, because allied in signification to *ἀντιλέγειν τινι*. Cf. Mt. § 390; Jelf's Kühn. § 602. *Ods.* 2.



The reading *ἡμῖν*, found in some editions, is evidently erroneous, for the Athenians were never the allies of the Corinthians, but were only at peace with them. — *περὶ ὧν* = *περὶ ἐκείνων περὶ ὧν*, or *περὶ ἐκείνων ἃ*, of which the relative is used synecdochically. — *αἰσθόμενοι—οὔσαν*. See N. on I. 26. § 3. — *καταβοήν* is also a verbal noun (like *ἀντιλογία*), and, after the analogy of its verb, takes *ἡμῶν* in the genitive. See N. on I. 67. § 1. — *παρήλθομεν* is followed by the subjunctive (*βουλεύσασθε*), because the act, although past in its performance, is present in its purpose = *we have come forward and now address you in order that*, etc. Cf. Rost, § 122. 9. N. 4; S. § 214. N. 1. — *οὐ—ἀντιροῦντες* (*not to answer to*. S. § 225. 5) is to be taken with *ἀλλ' ὅπως* & c., the intervening words being parenthetical. — *οὔτε ἡμῶν . . . λόγους* is briefly put for *οὔτε ἡμῶν πρὸς τοὺτους, οὔτε τούτων πρὸς ἡμᾶς οἱ λόγοι*. For illustrations of this sort of brachylogy, cf. Jelf's Kühn. § 876. Bloomf. makes *ἡμῶν* and *τούτων* depend on *δικασταῖς*, with which he supplies *οὔσιν*. — *ὣν γίνονται*. The protasis is to be supplied from the context. See N. on I. 71. § 5. — *ὅπως—βουλεύσασθε* is referred to by several grammarians, to show that Dawes's canon is erroneous, viz. that *ὅπως* is never followed by the subj. aor. 1, act. or mid. Cf. Jelf's Kühn. § 812. 1; Mt. § 519. 7. p. 885. See N. on I. 82. § 5. — *μὴ ῥᾳδίως* belongs to *χεῖρον βουλεύσασθε*, in the sense of *may not rashly* (literally, *easily, readily*) *adopt bad counsels*. — *πειθόμενοι* denotes the means. See N. on I. 9. § 1. — *καὶ ἅμα* introduces another reason why the Athenians came forward to address the Lacedæmonians. Hence *βουλόμενοι* may be rendered, *because we wished*. See N. on I. 9. § 4 (ead). — *οὔτε ἀπεικός*, *not unreasonably, not without cause*. — *ἄξια λόγου* = *ἄξιόπαινος*. Schol.

2. *πάνυ παλαιὰ* is referred by the Schol. to the Amazons, Thracians, and Heraclidæ. — *τί δεῖ* = *there is no necessity*. — *ὧν* (i. e. *τὰ παλαιὰ*) depends on *μάρτυρες*, and *ἀκοαὶ—λόγων*, may be rendered *hearsay* (*λόγοι ἀκουσθέντες*. Goel.), as Hier. Müll. interprets. Duk. takes *λόγων* in the sense of *ἱστοριῶν*, and makes *ἀκοαὶ λόγων* = *ἐκ τῆς ἱστορίας παράδοσις*. — *τῶν ἀκουσόμενων* = *of our auditors*. — *εἰ καὶ . . . προβαλλομένοις*, "*although it be rather irksome to us, to be forever bringing this subject forward*." Arnold. This is essentially the interpretation of Haack, Poppo, and Goeller. Some respectable critics, however, place a comma after *ἔσται*, which gives the sense, *although it is rather irksome to you, (yet) we must bring these things*, etc. But besides the objection advanced by Poppo, that perspicuity in that case would have demanded *προβαλλομένους*, we have another more decisive one, viz. that it would have been a needless utterance of a sentiment highly offensive to the Lacedæmonians, whereas if *ἡμῖν* be supplied

after δι' ὄχλου—ῥεται, as it must be according to the pointing of Diardorf, it becomes a modest disavowal of any other reason than necessity, for the utterance of that which had become stale with the Athenians themselves. — καὶ γὰρ, *and truly*. Bloomf. supplies the ellipse: *and* (reason is there that we should) *for when*, etc. — ἐκινδυνεύετε, *they were hazarded*, i. e. they were achieved with danger. — ἧς.... μετέχετε, *a substantial part of which* (ἧς referring to ὠφελείᾳ) *you have shared*. This is far preferable to the sense given by some annotators, *the actual doing of which you have shared* (i. e. you have shared in the labors and perils, which attended the achievement of Grecian liberty), for the object of the speaker was to show that Greece was mainly indebted to the Athenians for its liberty. The argument then is: if the Lacedæmonians shared in the liberty, which the devotion and heroism of the Athenians had secured, they ought surely to leave to the Athenians their share of the glory of the transaction. In this way the antithesis is clear: you share in the result, let us share in the glory of the achievement. But I cannot understand why it should be brought forward as a reason for the meed of glory claimed by the Athenians, and made the basis of their demand upon the gratitude of the Peloponnesians, that the Lacedæmonians had a principal share in the dangers and labors of the war. It was true in itself, yet such a prominence given to the Lacedæmonian services, would not only have been foreign to the design of the speaker, but would have rendered the argument perfectly worthless. For the construction of ἔργου μέρος μετέχετε, cf. S. § 191. N.

3. φηθήσεται, sc. ὁ λόγος from the preceding context. — πρὸς οἷον — πόλιν, *against what sort* (in respect to its services and power) *of a city*. — μὴ ἐν βουλευμένοις, *unless you adopt prudent counsels*. See N. on I. 71. § 6 (init.).

4. γὰρ in φημὲν γὰρ (*for we affirm*) introduces a more expanded account of the services of the Athenians in the Persian war. See N. on γὰρ in I. 53. § 2. — μόνοι προκινδυνεύσαι τῷ βαρβάρῳ, *that we alone ventured to commence the contest with the Barbarian*. Some prefer, *that we alone braved the Barbarian in behalf*. Cf. Liddell and Scott, sub voce προκινδυνεύω. As it respects the employment of μόνοι, the Platæan auxiliaries were so few in comparison with the Athenians, that, by a very pardonable hyperbole, the orator entirely overlooked them. The adjective is here put in the nominative to agree with the subject, as it has already appeared, the subject of the infinitive being omitted. In respect to the dative after προκινδυνεύσαι, it is to be referred to the construction πολεμεῖν τινι. — ὅτε τὸ ὕστερον ἤλθεν refers to the invasion of Greece by Xerxes. — οὐκ ἰκανοὶ ὄντες, *insatiable*

as we were not able. See N. on I. 9. § 4 (end). — *παύθημι*. A few were left in Athens, who were slain by Xerxes, when he got possession of the city. Cf. Herodot. VIII. 51, 52. — *ὑπερ ἔσχε μή-παύθειν*, which restrained him from laying waste. For *μή* with the infinitive, see N. on I. 10. § 1. — *κατὰ πόλεις*, by cities, city by city. — *ἀδυνάτων ἂν ὄντων* (sc. *ὑμῶν* from *τῇ Πελοπόννησόν*), for you would have been unable. "The participle with *ἂν* frequently has the sense of the future, and is equivalent to *μέλλων* with the infinitive." Jell's Kühn. § 429. 3. Cf. S. § 215. 5. The protasis *εἰ ἐπέπλει* is to be mentally supplied. See N. on I. 71. § 5.

5. *αὐτὸς* refers to Xerxes. — *ὥς . . . δυνάμει*, thinking that his force was no longer equal (to what it had been before), i. e. perceiving that his strength was broken. So Goel. and Arnold interpret, but Bloomf. renders, *inasmuch as the force he had was no longer of equal match* with the enemy. In respect to the construction, "a participle with *ὥς* signifies the same thing, as a participle of a verb denoting to think, or to say, followed by an infinitive or an accusative with an infinitive." K. § 312. 6; S. § 225. 4. — *τῷ πλείονι* is a masculine, and is the dative of accompaniment. Mt. § 405. N. 2; S. § 206. 5.

## CHAPTER LXXIV.

The orator proceeds to say, that the Athenians contributed to the naval fight at Salamis three things, viz. the largest number of ships, a most skilful commander, and the most untiring zeal (§§ 1, 2); the Lacedæmonians, when alarmed for their own safety, came to their aid from cities inhabited and designed to be in future inhabited, whereas they, rallying forth from a city having no longer an existence, and encountering danger in behalf of what they had but faint hopes of saving, preserved both the Lacedæmonians and themselves (§ 3); had the Athenians gone over to the Persians, or had they feared to embark on board their ships, the Lacedæmonians would not have ventured upon a battle, and the issue of the Persian invasion would have been far different (§ 4).

1. *τοιούτου—τούτου*, such an event as this. — *σαφῶς δηλωθέντος*, it clearly appearing. The subject is *ὅτι . . . ἐγένετο*. The participle frequently stands alone, when the subject is readily supplied from the context, or is indefinite, a pronoun or some general word like *πράγματα*, *χρήματα*, *ἄνθρωποι*, etc., being understood. Cf. Mt. § 563; K. § 312. R. 4; S. § 226. b. — *ἐν—ἐγένετο*, consisted in, were suspended upon. — *ἄνδρα στρατηγὸν ξυνηγιάσανον*. Themistocles is called by Herodot. (VIII. 124) *ἀνὴρ πολλὸν Ἑλλήνων σοφώτατος*. Our historian

in I. 138, says many things concerning his energy and eminent abilities. — *ἐς τὰς τετρακοσίας*, to the four hundred, depends on *παρ-αχόμεθα*, and therefore Mathiæ (§ 578. f) is wrong in citing this passage in proof that *ἐς* signifies *about*. In respect to the number of ships said to be furnished by the Athenians, if *δύο μοιρῶν* signifies *two-thirds*, as is the opinion of most of the commentators, it must have been 266. Yet, according to Herodotus, their quota of ships was 180, to which, as Bloomf. suggests, may be added the twenty ships furnished by Athens, and manned by the Chalcidians, thus making 200, the number set down to them by Demosthenes, Diodorus, Plutarch, and Nepos. This then may be considered the true number of ships furnished on that occasion by the Athenians. But how are we to reconcile with this, the number given here by Thucydides? As usual there have been almost as many conjectures as commentators, but none of them in all respects satisfactory. All the MSS. except four (or according to Arnold, three) read *τετρακοσίας*. Bloomf. is disposed to follow those four MSS., in which is found the reading *τριακοσίους*, which would remove the difficulty as far as the number of Athenian ships is concerned. But then another difficulty arises, for Herodotus reckons the whole number of ships at 378. Here then, on the supposition that *τριακοσίους* is the true reading, is a discrepancy of seventy-eight, or if the twelve Æginetan ships, which were guarding the island of Ægina in the time of the action, are subtracted, there is still a difference of sixty-six. In order to avoid the difficulty, Bloomf. supposes that only 300 took part in the engagement. Arnold conjectures that the *two-thirds* of the fleet here claimed by the Athenian orator, was an over-estimate, perfectly consistent with oratorical exaggeration, and that when Demosthenes gives, as he does, the real number of the ships, and calls it two-thirds of the whole, he states the number to be 300. Didot takes *δύο μοιρῶν* in the sense of *one-half*, and this opinion Goeller adopts in his last edition. The reading of Demosthenes, which is *τριακοσίων οὐσῶν τῶν πασῶν τριήρων τὰς διακοσίας ἢ πόλις παράσχετο*, they would change from *τριακοσίων* into *τετρακοσίων*, and thus harmonize the conflicting passages. But would it not have been more natural for Thucydides to have written *τὰς ἡμισίας* or *τὸ ἥμισυ*? I know of no way to remove the difficulty, except by the change of reading proposed by Bloomf. and Poppo, for the statement is too disproportionate to the truth to be attributed to the exaggeration natural to orators, who, before so grave and discriminating an audience as the one here addressed, would find it necessary to adhere in some degree to the statement of things as they really were. Col. Leake (Athens, II. p. 251) I find comes to the conclusion, that *τετρακοσίας* is the true reading in the passage before us.

— *ναυμαχῆσαι* depends on *αἰτιώτατος*—*ἐγένετο*, was the most instrumental in causing the sea-fight to take place in the narrows. Cf. K. § 306. 1. c; Mt. § 542. Obs. 1. β; S. § 222. 6. — *ὅπερ* refers to *ἐν τῷ στενῷ* (= *ἐν τῇ Σαλαμῖνι*) *ναυμαχῆσαι*. — *διὰ . . . ἐτιμήσατε*. Cf. Plut. in Themist. ch. 17, where it is said that the Lacedæmonians presented Themistocles with an olive branch and a chariot, the best in the city, besides bestowing upon him many other marks of honor. — *τῶν ἐλθόντων* is to be constructed after *μάλιστα*. — *ὥς*, *to*. See N. on L. 31. § 2.

2. *οἱ γε—ἡξιώσαμεν*, inasmuch as we determined. The relative here introduces the ground or reason of what has just been said, respecting the boldness and alacrity of the Athenians. Cf. K. § 334. 2. — *τῶν ἄλλων* is referred by the Schol. to the Macedonians, Thessalians, Locrians, Bœotians, and Phocians. — *μέχρι ἡμῶν* = *μέχρι τῆς πόλεως ἡμῶν*. — *ἐκλιπόντες*. See N. on *ὄντες*, I. 7. § 1. — *τὰ οἰκῆα διαφθιραντες*. A Schol. says that the Athenians destroyed with their own hands all the goods which could not be removed, and the cattle which could not be driven away. Another Schol. says that they destroyed the city, in order that it might not be used by the Barbarians as a military station against Greece. — *μηδ' ὥς* (= *οὕτως*), not even thus, i. e. in so distressed a condition. — *προλιπεῖν* depends on *ἡξιώσαμεν*. — *σκεδασθίντες* into other countries. — *αὐτοῖς*, i. e. τοῖς *ἐνυμμάχοις*. — *ἀλλ'* responds to *μηδ' ὥς*.

3. *οὐχ ἦσσαν*. Bloomf. is doubtless correct in considering this as put by Attic urbanity for *μᾶλλον*. — *τούτου*, i. e. τοῦ *ὠφελῆσθαι* or *τῆς ὠφελείας*. — *γὰρ* in *ἡμεῖς μὲν γὰρ* introduces the proof of what immediately precedes. — *ἐπὶ τῷ—νέμεσθαι* is taken by Didot in the sense of *ἐπὶ ἐλπίδι τοῦ νέμεσθαι*, in consequence of the antithetic *ὑπὲρ . . . οὔσης* which follows. The common rendering is *ut in posterum incoleretur*. — *καὶ οὐχ ἡμῶν τὸ πλεον*. Mt. (§455. Obs. 3. b) says, "a comparison with 'more' implies an opposition, and two modes of speech are therefore combined." Here we have *not for us* and *rather than for us* conjoined, so as to read literally, *and not rather than for us*, a fulness of expression employed evidently for the sake of emphasis. — *τῆς οὐκ οὔσης*, "sc. *ἡμῶν, quæ nobis jam nulla esset, non, quæ esse destinasset.*" Hoc potius indicat sequentibus verbis: *ἐν βραχείᾳ ἐλπίδι οὔσης*." Haack. But inasmuch as *τῆς οὐκ οὔσης* is opposed to the preceding *ἀπὸ οἰκουμένων τῶν πόλεων*, I prefer the interpretation of Gottl., *quæ jam nulla est*, i. e. *ἐφθαρμένης*. — Didot refers *ὑπὲρ τῆς . . . οὔσης* to τὸ *ξύλον τεῖχος*, i. e. the fleet, the only safeguard after the destruction of their city, in which the hopes of the Athenians rested, and this too being in circumstances of great peril. This conjecture is worthy of con-

sideration, although I think reference is had to the commonwealth, rather than to the ships or personal safety of the citizens. — τὸ μέρος, in some measure. Bloomf. "*quantum in nobis esset.*" Goel. It appears to me, that Arnold has hit upon the true exposition: *we bore our full share in the deliverance both of ourselves and of you.*

4. εἰ δὲ προερχώσασιν—οἰδάν ἂν εἴη ἔδει ὑμῶς, *if we had gone over—you would no longer have been under the necessity*, etc. For the indicative in the protasis, see N. on I. 53. § 2. ἂν in the apodosis weakens the assertion, and makes it a little less offensive to the Lacedæmonian ears, than a positive assertion would have been. Cf. S. § 215. 1. For the translation of ἔδει by the pluperfect, cf. Mt. § 508. b; K. § 260. 2 (2); S. § 215. 2. Notice that the aorist is employed in the protasis, because the act spoken of is regarded as momentarily completed, but in the apodosis the imperfect is used, because the necessity spoken of is to be represented as having a continued existence. — καθ' ἡσυχίαν, *at his leisure* (as far as fighting was concerned) = *without opposition*. — ἂν αὐτῷ προερχόησε, *would have gone on for him* (see N. on I. 109. § 3). αὐτῷ is the dat. *commodi*.

## CHAPTER LXXV.

Having performed such signal services, the Athenians ought not to be envied on account of their dominion (§ 1); for this had come to them, because they had been left by the Lacedæmonians to finish the Barbarian war (§ 2); the sway which they held had been increased, first through the natural influence of fear, and then for the sake of honor and interest (§ 3); being hated by many and suspected by the Lacedæmonians, it seemed unsafe to relax their authority, and give opportunity for the disaffected states to revolt (§ 4), and for this regard to their own interests no one could justly blame them (§ 5).

1. ἂν ἄξιολογῶμεν. To these words belongs the μή before οὕτως, so that the order is: ἀγαπήν ἄξιολογῶμεν—οὕτως ἄγαν ἐπιφθόνως διακίσθαι, *is it just then—that we should lie under such a load of envy?* οὐ is joined with ἀγαπήν when an affirmative, and μή when a negative answer is expected (cf. K. § 344. 5. d; S. § 219. 4). Thus ἀγαπήν οὐκ ἄξιολογῶμεν would signify, *do we not deserve?* — τότε, i. e. in the Persian war. — γνώμης ἐνστάσεως, *the wisdom of our counsel*; "*our good sense in counsel.*" Arnold. Reference is had to what is said of Themistocles in I. 74. § 1. — ἀρχῆς depends on ἐπιφθόνως διακίσθαι = φθονεῖσθαι, which in the active voice is followed by the dative of the person and genitive of the thing. Cf. K. § 274. e. — γὰρ is here limitive, at

least on account of the rule. — ἥς is put in the genitive by attraction with ἀρχῆς, the accusative being properly demanded after ἔχομεν.

2. αὐτὴν refers to ἀρχῆς. — βιασάμενοι, *by force*. See N. on I. 9. § 1. — τὰ ὑπόλοιπα τοῦ βαρβάρου, i. e. the termination of the war with the Barbarians. The supineness of the Lacedæmonians was most undoubtedly a principal cause of the ascendancy of the Athenians in maritime affairs. Their continuance in the war would have placed them at the head of the confederacy, as their withdrawal elevated the Athenians to that station. — αὐτῶν . . . καταστήναι, *themselves entreating us to become their leaders*.

3. ἐξ αὐτοῦ δὲ τοῦ ἔργου, *from the nature of the thing itself*. So the Schol. explains ἐκ τῆς φύσεως αὐτῆς τοῦ πράγματος. The thing referred to, is the dominion enjoyed by the Athenians, and on the principle laid down by the Schol., that *the ruler is always hated* (ὁ ἄρχων αἰεὶ μεσέεται), it would be necessary for them, by strengthening their power, to protect themselves against the effect of this hatred. — ἐς τόδε, i. e. to what it now is; to its present height of power. — δέους, not of the Barbarians, as Haack supposes, but as a Schol. remarks, δέους τῶν κακῶς παθόντων ἐν τῇ ἀρχῇ ὑπηκόων, for this seems evident from οὐκ ἀσφαλὲς ἔτι—κινδυνεύειν which follows.

4. ἐδόκει has for its subject ἀνέντας κινδυνεύειν with which ἀσφαλὲς agrees. — ἀπηχθημένους (see N. on I. 76. § 1) belongs to ἡμᾶς, the omitted subject of κινδυνεύειν. — τίνων . . . καταστραμμένων, *some even who had already revolted having been subdued*. Cf. I. 98, et seq. — ὁμοίως as before. — ἀνέντας (*by relaxing our authority*) belongs to κινδυνεύειν as the participle of means. See N. on I. 9. § 1. — γὰρ . . . ἐγλύοντο, for (if we had let go the reins) *the desertions would have been to you*, = (by constructio prægnans. See N. on I. 18. § 2) *the deserters would have gone over and remained with you*, i. e. been on your side.

5. πᾶσι depends on ἀνενίφθορον (sc. ἐστι), as the *dat. incommodi*. Render, *it is not a matter of censure to any* = *none can be censured*. The subject is εὖ τίθεσθαι. — τῶν μεγίστων περὶ κινδύνων = *ἵνα μὴ ἐμπέσῃ εἰς μεγίστους κινδύνους*. Schol. περὶ is put by anastrophe for περὶ. S. § 231. N. 2 (a).

## CHAPTER LXXVI.

The speaker now retorts upon the Lacedæmonians, that they are doing the same things in Peloponnesus which they charge upon the Athenians, and the superiority, which would have been theirs had they remained until the close of the war (see N. on I. 75. § 2), must in like manner have been maintained by a strong and vigorous government (§ 1); in accepting and maintaining the dominion voluntarily bestowed upon them, they had done nothing strange or discordant with established customs, and so the Lacedæmonians thought, until swayed by motives of self-interest they began to talk of justice (§ 2); in ruling so just and equitably, the Athenians deemed themselves worthy of commendation (§ 3); and the mildness of their rule, for which they were now the subject of obloquy, would be manifest if their power should pass to other hands (§ 4).

1. τὰς—πόλεις depends on καταστησάμενοι, and αὐτῶν is to be supplied after ἐξηγῆσθε. Haack erroneously makes the accusative to depend on this verb. — ἐπὶ τὸ ἱμῖν ὠφέλιμον is referred by the Schol. to the utility resulting from the oligarchical form of government. — τότε, i. e. after the battle of Mycale. — διὰ παντός, i. e. through the whole war. — ἀπῆχθησθε, *had become odious*. On this word, as on ἐξ αὐτοῦ διὰ τοῦ ἔργου, the Schol. remarks, οἱ γὰρ ἄρχοντες μισοῦνται· φιλελεύθερον γὰρ τὸ ἀνθρώπινον. — ἴσμεν ἂν—ὑμᾶς—γενομένους, *we know that you would be*. ἂν belongs to the participle (see N. on I. 73. § 4). For the construction of εἰδέναι with the participle, see N. on I. 69. § 5. — ἥσσαν than we.

2. οὕτως, *so that, wherefore*. — ἀπό, *out of, away from*. — εἰ . . . ἐδεξάμεθα. Cf. I. 75. § 2. The vulgar reading for διδομένην is διαδιδομένην, *per manus traditum*, which is inapplicable here. — ἀνέμεν (see N. on ἀνέντας, I. 75. § 4) is opposed to ἄρχειν ἐγκρατῶς, § 1 supra. — τιμῆς . . . ὠφελείας. Cf. I. 75. § 3. — οὐδ' αὖ . . . ὑπάφξαντες introduces another circumstance, viz. established usage, to justify the acceptance and vigorous maintenance of power by the Athenians. τοιούτου refers to the supremacy just spoken of, and therefore takes the article. — καθεστῶτος = νομίμου ὄντος, νομιζομένου. Schol. The subject is properly τὸν . . . κατεργασθαι. — ἄξιοι τε ἅμα κ. τ. λ. Their acknowledged fitness to rule, is here brought forward as an additional (ἅμα) reason why the Athenians were not deserving of censure in receiving and exercising their authority as they had done. The participles νομιζοντες and δοκοῦντες denote cause. See N. on I. 9. § 4 (end). With ἄξιοι, the words τοῦ ἄρχειν or τῆς ἀρχῆς may be mentally supplied. — ὑμῖν δοκοῦντες. Cf. I. 95. § 7. — μέχρι . . . χρῆσθε, *until the present time (νῦν), when, thinking it conducive to your interest, you make use of the argument of justice*. “τὸ δίκαιον λόγον, intellige τῷ λόγῳ τῷ περὶ τῆς ἐλευθερίας τῶν Ἑλλήνων.” Goel. —



παταυχόν, *it being in his power* =  *whilst it was in his power*. The accusative absolute is employed, when time parallel to or coincident with another action is to be designated. Cf. Jelf's Kühn. § 700. 2; S. § 226. b. — *προθίς, preferring*. The object is ὄν, referring to the idea of justice or a just policy, implied in τῷ δικαίῳ λόγῳ. — *μή-ἔχουν*. See N. on I. 10. § 1 (end).

3. *ἐπαινεῖσθαι τοὺς ἀξίους οἵτινες, they also are worthy to be praised who*. Cf. S. § 172. 4. — *τῇ ἀνθρώπειᾳ φύσει, human nature* = *the dictate of nature, the natural desire of man*. — Arnold translates *δικαιοσύνης . . . δύναμιν, less careless of justice than our actual power enabled us to be*. I prefer Bloomfield's translation: *have been more observant of justice than according to their power* (to commit injustice). *κατὰ* here denotes conformity, and may be rendered, *in accordance with*, and implies that their moderation was greater than might have been expected from the extent of their power.

4. *γ' ἂν-ἂν*. We frequently find one of these particles joined to the principal verb, to denote the conditional nature of the whole sentence, and also to that part of the sentence which it immediately modifies. Sometimes the repetition results from an intervening clause. Cf. Jelf's Kühn. § 432. a; Mt. § 600; S. § 215. N. 5. — *δεῖξαι ἂν μάλιστα* by the severity of their government. — *ἡμῖν δὲ-περίστη* is nearly equivalent to *ἡμῖν δὲ ἐγένετο* (*has happened to us*), the verb *περίστη*, *has come around to us*, being a more lively form of expression. For the dative, cf. Mt. § 402. d. — *τὸ πλεον ἤ, more than*.

## CHAPTER LXXVII.

The orator proceeds to prove what he has just affirmed (I. 76. § 4), by showing that the Athenians are called litigious, when instead of compelling their allies to redress any real or supposed wrong, they are willing to have the points in dispute fairly tried and determined by civil tribunals, from which reproach those who exercise arbitrary power in respect to these things are exempt (§§ 1, 2); this leniency is made, however, a ground of complaint by their allies, whenever they feel aggrieved by a judicial sentence, or by any decision of the state, even more so than though they had been stripped by the hand of violence of all their possessions (§ 3); for men more highly resent acts of injustice than acts of violence, as is seen from a comparison of the patience with which these states bore the Median yoke, with their restiveness under the Athenian rule (§§ 4, 5); the same feelings of hostility would be entertained towards the Lacedæmonians, if they took the dominion, especially as their customs were so different from those of the other states (§ 6).

1. *καὶ* is to be referred to the *καὶ* below, *γὰρ* being here the general connective. — *ἐλασσούμενοι, although* (see N. on I. 7. § 1) *we*

*lose our suits are cast in suits.* This interpretation seems to accord better with the meaning of the word, and with the context, than Arnold's interpretation, *not standing upon our right*, i. e. condescending to let our disputes with them be fairly tried, instead of deciding, as we might, by our sovereign power. For the purpose is not here to show the condescension of the Athenians in suffering matters of dispute to be adjusted by civil tribunals, when they might settle them by an act of their sovereign will, inasmuch as that was asserted in § 3 of the preceding chapter. The design now is to illustrate and confirm the remark, made at the close of the foregoing chapter, that the moderation of the Athenians seemed to bring upon them an increase of odium. This is shown by the fact here asserted, that even in suits at law, in which the Athenians are worsted, and that too before their own tribunals, the only return they receive from this impartial administration of justice, is to be called *litigious*. — γὰρ (*illustrantis*. See N. on I. 53. § 2). See the preceding remarks on *ελασσοῦμενοι*. — ἐν ταῖς . . . δίκαις, in actions brought against our allies for breaches of contract. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 918. — παρ' ἡμῶν αὐτοῖς, before ourselves, is introduced to show their regard for justice, that even in their own courts at Athens, decisions were given in favor of their allies. Boeckh (Pub. Econ. Ath. p. 404) denies that all the small suits at law were tried at Athens, as no person living at Rhodes or Byzantium would come to Athens to bring a suit for 50 or 100 drachmæ. The simple fact was, that the supreme jurisdiction belonged to Athens, and cases could be carried there by appeal from the inferior courts. — ἐν, in conformity to, according to. — ὁμοίως in respect to the parties to the suit. — φιλοδικεῖν δοκούμεν is the apodosis of *ελασσοῦμενοι* (S. § 225. 6).

2. αὐτῶν refers to the persons, who charged the Athenians with oppression and injustice in their treatment of the allies. — τοῖς—ἔχουσι depends on *ὀνειδίζεται*. The Schol. says that reference is had to the Persians and Scythians. — διότι, why, for what reason. — τοῦτο refers back to ἡσσαν . . . ἔχουσι. — γὰρ in this place has furnished some difficulty to interpreters. Poppo calls it γὰρ *declarativum* (Lat. *scilicet*). Haack refers it to τοῦτο οἷα *ὀνειδίζεται* quæ sine διότι, tamquam peculiaris sententia, cogitatione repetenda sunt: οὐ γὰρ αὐτοῖς *ὀνειδίζεται* τοῦτο· βιάζεσθαι γάρ, etc. Goel. supplies the ellipsis οὐκ *ὀνειδίζεται*, ὅτι βιάζονται· βιάζεσθαι γάρ, etc., which I think is the correct explanation, inasmuch as it best meets the demands of the context. — προσδίδονται, sc. οὗτοι, the antecedent of οἷς in the preceding clause.

3. Poppo correctly disjoins οἱ δὲ from *εἰθισμένοι*, and interprets, *ill*

*vero* (socii nostri) *quam sint assueti*. The usual interpretation is, *but they who are accustomed*. But if this were the meaning, we should suppose that ἄλλους, or some other general word, would have been employed instead of ἡμῶς. — ἀπὸ τοῦ ἴσου, *on equal footing, on terms of equality*. — μὴ accompanies οἶσθαι, because παρὰ has a negative sense (see N. on I. 10. § 1), *beyond what (= otherwise than) they think is right*. With χρῆναι supply from the main clause ἐλασσωθῆναι. Goel. constructs: παρὰ τὸ οἶσθαι μὴ χρῆναι. — γνώμη refers to a judicial decision, δυνάμει to power exercised irrespective of a legal trial. — καὶ ὅπως οὖν, *even in the least = in ever so slight a degree*. With this meaning, which is easily derived from the more common signification of the word, *in any way whatever* (cf. Liddell and Scott sub voce), ὅπως οὖν may be connected with ἦν τι. Its position after ἦ—ἦ is no serious objection to this, inasmuch as it is placed beside the verb whose meaning is limited by τι. Its connection with the words immediately preceding would have been expressed by ἦ ὅπως οὖν, or *in any other way whatever*. But what other way was there to effect the thing complained of, than the two modes spoken of in ἡ γνώμη ἢ δυνάμει τῇ διὰ τὴν ἀρχήν? — ἐλασσωθῶσιν, *are worsted*. This meaning, which is inevitable here, shows that Arnold is mistaken in the sense, which he assigns to ἐλασσούμενοι in § 1 supra. — οὐ . . . ἔχουσιν, *they feel no gratitude that they are not deprived of the greater part*. For the use of the article with πλείονος, cf. K. § 246. 8. c. στερησόμενοι denotes the cause. See N. on I. 9. § 4. — τοῦ ἑνδοῦς (= τοῦ ἐλάσσονος), *the part lacking*, in opposition to the part which remained. For the article, see the reference on τοῦ πλείονος supra. — χαλεπότερον φέρουσιν, *they are more indignant*. In this combination, the signification of the adjective predominates, and hence takes the genitive. Cf. Mt. § 368. 5. a. — ἀποθέμενοι τὸν νόμον, *putting aside the law = paying no regard to law*. — ἐκείνως, “*illo modo*.” Betant. — δι = γὰρ. — ἀντίλεγον implies negation, and hence is followed by ὡς οὐ with χρῆναι (sc. ἐστι). See N. on I. 10. § 1. Cf. also S. § 230. 3; Mt. § 534. Obs. 4. 2; K. § 318. 9. Render the passage, *not even they themselves* (i. e. the persons aggrieved) *can deny that the weaker must yield to the stronger*.

4. ἀδικούμενοι, *when treated unjustly*. See N. on I. 13. § 6. — τὸ μὲν, referring to ἀδικούμενοι, and τὸ δ' to βιάζόμενοι, are both the subjects of the propositions in which they stand, the other words composing the predicates. — ἀπὸ τοῦ ἴσου Bloomf. regards as a neuter, and translates, *on a footing of equal justice*. Others interpret it, *pro equali conditione*. I prefer, as the most natural mode of interpretation, to take ἀπὸ in the sense of ὑπὸ (K. § 288. 3. c), and ἴσον as a masculine, *by*

one who is an equal. In this way, it harmonizes with ὑπὸ τοῦ Μήδου, which is varied from ἀπὸ τοῦ. In respect to the sentiment, commentators cite many kindred examples. Among others, the one quoted by Goel. from Plut. Vit. Timol., is very much in point: οὕτως ὑπὸ λόγων μᾶλλον ἢ πράξεων πονηρῶν ἀνίστασθαι πεφύκασιν οἱ πολλοί· χαλεπώτερον γὰρ ὕβριν ἢ βλάβην φέρονται. See also οἵδεις γὰρ ὀργίζεται ταῖς πολὺ ὑπὲρ αὐτὸν τῇ δυνάμει, Aristot. Rhet. I. 11, cited by Arnold.

5. γοῦν introduces an example confirmatory of the assertion just made. — πάσχοντες ἤναλχοντο, they endured suffering. S. § 225. 8. — εἰκότως, as might be expected, naturally enough. The next clause illustrates this, and is therefore introduced by γὰρ. — τὸ παρὸν, the present, i. e. their present lot. Supply δοκεῖ from the preceding context. Bloomf. aptly remarks on the misery of those who live under a system of unequal confederation, cheated as they often are by the shadow of liberty, while the substance ever eludes their grasp.

6. γὰρ in ὑμεῖς γ' gives emphasis to the pronoun, as though it were spoken in an elevated tone of voice, or written in italics. S. § 68. n. 3. — οὖν is here a particle of reference, as to this matter. — καθελόντες. The Schol. adds προμαντεύεται· καθέλλον γὰρ αὐτῶν τὰ τεῖχη οἱ Λακεδαιμόνιοι. — ἡμίτερον δέος, your fear of us. See N. on αἶ γὰρ ὑμῖν ἐλπίδες, I. 69. § 5. — οἷα καὶ τότε—ὁμοῖα καὶ νῦν, such as then—now also. The καὶ before τότε serves to connect more closely, but is unsusceptible of translation into English. — ἡγησάμενοι, when (see N. on I. 13. § 6) you had the lead, defines τότε. — ὑπέδειξατε, you gave indications of. This reading, adopted by all the recent commentators for ἀπεδείξατε, gives a better sense, since, as Arnold remarks, the Lacedæmonians had not fully manifested (ἀπέδειξαν) their tyrannical spirit, but had shown symptoms (ὑπέδειξαν) of it, during the command of Pausanias. — ὁμοῖα—γνώσασθε = ὁμοίαις γνώμαις χρήσεσθε. — καθ', amongst. — τοῖς ἄλλοις (Greeks) limits ἄμικτα, which adjective forcibly expresses the unsocial (or as Bloomf. says, the anti-social) spirit of the Lacedæmonian institutions, in permitting no foreigners to reside among them, and in adopting customs, unique, and in many respects quite offensive to the neighboring states. Cf. Müll. Dor. II. p. 194. — ἐξιών, sc. ἐς πόλεμον. The more general sense of going into foreign parts on business of any sort, is perhaps the true one. — οἷς = ἐκείνοις οἷς, of which the antecedent depends on νομίζει = χρῆσθαι νομίζει (Kr. § 55. 4. N. 11), is in the habit of using. Cf. Jelf's Kühn. § 591. Obs.; K. § 285. 1. (2). — ἡ ἄλλη Ἑλλάς, the rest of Greece.

## CHAPTER LXXVIII.

The Lacedæmonians are exhorted, finally, not to engage precipitously in war, on the charges brought by others against the Athenians (§ 1), and are admonished of the uncertainty and the calamities of war (§ 2), in which men oftentimes engage thoughtlessly, and are only brought to reason by some calamity (§ 3); and in conclusion, they are solemnly charged not to violate the treaty, but to submit the differences to a judicial investigation, and are reminded, that if they resort to arms, the Athenians will repel their attacks with the utmost vigor and resolution (§ 4).

1. βραδέως—βραχέων. There is here a slight paronomasia = *dehberate long* (i. e. come to no hasty decision) *since you are not deliberating* (sc. βουλευόμενοι from βουλευέσθαι) *about short matters* (i. e. matters of trifling importance). οὐ belongs to the omitted participle, and hence is placed before περὶ. — ἄλλοτριους refers to the Corinthians. — τὸν παράλογον, *the uncertainty*. This word literally signifies *that which is beyond calculation*, and is here applied to the issue of the war, which was eminently involved in uncertainty.

2. μηχανόμενος . . . περιστασθαι, *for when protracted, it usually (φιλεῖ, is wont) brings most things to depend upon chance*; or as Arnold interprets, *brings in the end to hazard = ends by bringing to hazard*. Most of the commentators explain τύχας, as referring to uncertain events which are adverse. But it is better to take it in a more unlimited sense, as referring to fortune either good or bad, and continuing the idea expressed in τὸν παράλογον. The sentiment is, that in a long-continued war, no one is so far-sighted as to be able to see how things will take place, or what will be the issue of the contest. This is true of all wars, and a most fearful realization did it have in the long and desolating contest, which is the subject of this history. — ὤν, i. e. τύχων. — ἀπύχονεν refers to both the Athenians and Lacedæmonians. These states were equally removed from the elevation or prostration of power, which hung upon the uncertain issue of the war. — ἐν ἀδήλῳ κινδυνεύεται, *is exposed to great uncertainty*; literally, *is periled in the dark*.

3. τῶν ἔργων—ἔχονται (*engage in*). S. § 192. 1. Steph. supplies τῶν λόγων after πρότερον. But perhaps this is unnecessary, as it evidently stands opposed to ὕστερον, and may therefore be taken absolutely. — α̃ refers to ἔργων. — κακοπαθοῦντες denotes time (see N. on I. 13. § 6), and contains the protasis of τῶν λόγων ἀπύχονται, *they betake themselves to counsels* (literally, *to words*). For the genitive, cf. S. § 192. 1. The variety of uses in which the Attics employed ἀπύχω,

especially in the middle voice, may be seen in almost any good lexicon. — ἤδη belongs to κακοπαθοῦντες.

4. ἐν . . . αὐτοί, *who* (see N. on I. 8. § 1) *are not yet ourselves in such an error*, as to engage in war without due deliberation. So the Schol. explains ἁμαρτία by τῇ προληχθείσῃ ἀβουλίᾳ τοῦ πολέμου. — ὁρῶντες, *sc. ἐν τοιαύτῃ ἁμαρτίᾳ ὄντας*. — ἕως, *while*. — αὐθαίρετος, *in the power of, depending on the will*, is in the predicate. — λύειν depends on λέγομεν ὑμῖν. There is a play on λύειν—λύεσθαι, the former being taken in the sense of *to break, violate*, the latter, *to be terminated, adjusted*. Cf. Xen. Anab. III. 1. § 21. — κατὰ τὴν ἐνθνήκην, *according to compact = in conformity with the terms of the treaty*. “Etenim in fœderibus tricennalibus (I. 115. § 1) scriptum erat, ὅπλα μὴ ἐπιφέρειν, ἣν δίκας θίλωσι διδόναι, VII. 18. § 2.” Poppo. — ἢ, *or otherwise*. — θεοὺς τοὺς ὀρκίους. See N. on I. 71. § 5. The oaths here referred to, were those with which the treaty was ratified. — ἀρχορτας (*sc. ὑμᾶς*) follows ἀμύνεσθαι. — ταύτῃ . . . ὑφηγήσθῃ, *the way in which you may lead us = according to the example which you may set us*. “ὑφηγήσθῃ idem quod προηγῆσθῃ.” Goel. “They both express the same idea, but not exactly the same part of it: προηγῆσθαι expresses the precedence, ὑφηγῆσθαι the nearness of the leader.” Arnold.

## CHAPTER LXXIX.

Having heard the speeches on both sides, the Lacedæmonians deliberate by themselves on the present state of things (§ 1); the majority are for immediate war, when Archidamus their king addresses them in opposition to such precipitous measures (§ 2).

1. τῶν Ἀθηναίων depends on ἤκουσαν (S. § 192), and not as some think on ἀἔλεξαν (= τοὺς λόγους). — μεταστῆσάμενοι πάντας, *having caused all* (i. e. both their allies and the Athenians) *to withdraw*. S. § 209. 2. Cf. Xen. Anab. II. 3. § 8. — κατὰ σφᾶς αὐτούς, *among themselves*.

2. ἐπὶ . . . ἔφερον, *the opinions inclined to the same point*. The metaphor is taken from roads meeting in a common centre. — ἀδικεῖν . . . τάχει explains τὸ αὐτό. — πολεμητέα εἶναι, *they should go to war*. See N. on περιητέα, I. 72. § 1. — Ἀρχίδαμος. Archidamus II. succeeded his grandfather (A. C. 469), his father Zeuxidamus having died some time previous. A brief but judicious estimate of his moral worth, and the eminent services which he rendered to his state, may be

found in Smith's Dict. Gr. and Rom. Biog. and Mythol. I. p. 267. The Peloponnesian war for the first ten years, is frequently called the Archidamian war. — *δοκῶν εἶναι* does not imply doubt, but that which was a matter of general repute.

## CHAPTERS LXXX—LXXXV.

The speech of king Archidamus, comprised in these chapters, has for its main object the postponement of hostilities until negotiation has been tried, and the Lacedæmonians have increased their resources. He urges the wealth, the high state of preparation for war, and the naval supremacy of the Athenians, as a reason why, with their present resources, the Lacedæmonians could not hope to be victorious (chaps. 80, 81). He does not oppose the war, if the Athenians refuse to listen to their terms, but advises that they should first set forth calmly and with firmness their grounds of complaint, at the same time making all preparations for war (chap. 82). He cautions his auditors against regarding this advice as pusillanimous, or being influenced by the charges of tardiness and dilatoriness which may be brought against them, for to such a wise and deliberate policy the Lacedæmonians had been indebted for their glory and independence (chaps. 82, 83). In conclusion, he urges them not to hazard their institutions by a precipitous declaration of war, which must cost many lives, much treasure, and much honor, but to submit the matter, as the Athenians profess their willingness to do, to a judicial investigation (chap. 85). The speech is grave, dignified, full of sound wisdom and statesman-like views, and worthy of the man who pronounced it, and the occasion which called it forth.

## CHAPTER LXXX.

The speaker commences with a modest reference to his military experience, and that of many around him, which rendered them free from the desire of war entertained by the inexperienced (§ 1); as to the war in respect to which they were consulting, it would be very momentous (§ 2), for against the Peloponnesians war could be waged on equal terms, and with dispatch, but should not lightly be declared against a people of such power, resources, and naval experience as the Athenians (§ 3), especially as the Lacedæmonians in wealth and maritime resources were so much inferior (§ 4).

1. πολλῶν ἤδη πολέμων. Archidamus must have been at this time quite an old man, as he is supposed to have died in the fifth year of the

war, in the forty-second year of his reign (see N. on III. 89. § 1). — τοὺς, sc. ἐμπελούς from the preceding context. — μήτε—ἐπιθυμήσαι—μήτε—νομίσαντα. The change to the participial construction is somewhat harsh. Cf. Mt. § 397. 3. Both clauses denote the end or effect of the skill and experience, which the speaker claims for himself and many of his auditors.

2. τόνδε, sc. τὸν πόλεμον. — οὐκ—ἐλάχιστον is a litotes for *greatest, most momentous*. The Schol. refers ἐλάχιστον to time, but that, as Bloomf. remarks, is judging by the event. Archidamus might easily predict the severity of the struggle between two such states as Sparta and Athens, and yet be profoundly ignorant of the length of time in which it would be carried on. — εἴ τις—ἐκλογίζοιτο = εἰ ἐκλογίζοιτο. So we frequently use *one, some one*, etc. for the personal pronouns. Cf. S. § 165. b; Mt. § 487. 3; K. § 303. R. 6.

3. γὰρ introduces an explanation of οὐκ ἐλάχιστον. — καὶ before ἀστυγείτονας is expegetical, *especially, even*. Poppo refers ἀστυγείτονας to the Argives, and some of the Arcadians with whom the Lacedæmonians waged frequent and bloody wars. — παρόμοιος, *of the same description*, i. e. military rather than naval. So Arnold explains with the Schol. Didot takes ἀλκῇ in the sense of ἐρῳή, on the ground that the common explanation (*vires, strength*) conflicts with the beginning of the next chapter, where superiority in strength and numbers over the Athenians is claimed. But if παρόμοιος refers to the *kind* rather than to the *degree of power*, that objection will be of no force. — οἷόν τε refers to ἐλθεῖν, and is therefore in the neuter. Literally, *to proceed against each one is possible*. When spoken of persons, οἷός τε means *able*. — ἐφ' ἑκάστα. Duk. supplies τὰ χωρία with the Schol. — ἐκὺς Peloponnesus. — ἰδίῳ καὶ δημοσίῳ, *private and public*. Notice the distinctness and emphasis given to the nouns in this sentence by the frequent use of the conjunction. — ἐνί γε χωρίῳ, *at least in any one place*. Athens, in the height of her prosperity, contained at least 200,000 inhabitants. Cf. Leake's Athens, I. p. 440; Appendix XXIII. — φόρον ὑποτελεῖς. See N. on I. 19. § 1. — πρὸς τούτους refers to ἄνδρας, which is repeated by the pronoun, in consequence of the words which intervene between it and the verb ἀρασθαι S. § 160. N. 5. — πιστεύσαντας agrees with ἡμῶς the omitted subject of ἐπιειθέηναι. Repeat χρῆ from the preceding clause.

4. ναυσὶν depends on πιστεύσαντας to be mentally supplied from the preceding context. — ἥσους in ships. — χρόνος ἐρίσται, *time will intervene*, i. e. before the thing spoken of can be done, time will be required. — χρήμασιν is joined in construction with ναυσὶν. — πολλῶ . . . ἐλλείπομεν, *in this (i. e. wealth) we are still more deficient*.



The comparative is here strengthened by πολλῶ ἔτι. Cf. K. § 239. R. 1; S. § 159. 4. For the construction of τοῦτου, cf. S. § 200. 3. The singular is employed although referring to a plural noun, because the noun is regarded in the abstract as a thing. Cf. Mt. § 439. — ἐν κοινῷ (sc. ταμείῳ. Cf. Bos. Gr. Ellip. p. 127), *in the common treasury*. — ἐκ τῶν ἰδίων, *from our private resources*. The Lacedæmonians were poor, as is remarked by the Schol. on this passage. — φέρομεν is employed here in the sense to contribute.

## CHAPTER LXXXI.

It would be of little avail to invade and plunder the Athenian territory, since from other states they could import whatever was wanted (§§ 1, 2); any attempt also to induce their allies to revolt would require a fleet, on account of their insular position (§ 3); unless they overcame the Athenians by sea, or cut off the revenues by which their navy was supported, they themselves would sustain the greatest injury in the war (§ 4), and to abandon the contest at such a time, would be dishonorable to them, especially if they should be regarded as the authors of the war (§ 5); no one should think that the war would be brought to a speedy close, by an invasion into the enemy's country, for the Athenians were not the men to succumb, merely because their territory was invaded (§ 6).

1. τοῖς ὅπλοις = τοῖς ὀπλίταις. But Bloomf. thinks that the word refers to the *use* of arms, in which the Lacedæmonians particularly excelled. — αὐτῶν depends on ὑπερφέρομεν. S. § 189. — τῷ πλήθει is spoken with reference to ὄχλος in I. 80. § 3, and signifies able-bodied men, who are fit to be soldiers. Bloomf. understands by it what we call *population*, in which the Peloponnesians exceeded the Athenians.

2. τοῖς = τούτοις. S. § 166. — ἄλλη γῆ. Cf. I. 143. § 4, where Pericles says the same thing. The following note from Goeller's edition, will give the reader some view of the extent of the Athenian dominion, and the number of their allies. "ἄλλην γῆν Schol. interpretatur Thraciam et Ioniam. Adde Eubææ magnam partem, Cycladas pæne omnes et ceteras insulas inter Peloponnesum, Cretam et Asiam, Doras maritimos, Samios, multos ex Hellespontiiis, multas urbes Græcas in oris Thraciæ et Macedoniæ, Oropum in confiniis Bæotiæ. Adde Atheniensium colonias, Scyrum, Lemnum, Imbrum, Æginetas, qui tum Æginam tenebant, Hestîæenses in Eubæa, Naxios, Andrios, fortasse etiam Tenios et Ceos, partim Amphipolitanos, itemque partim Thuriinos. Adde sæderatos cum Atheniensibus Barbaros, Sitalcen, regem Odrysarum, Odomantos, populum Thraciæ, Philippum et Derdam, principes Macedonum, Pelasgos ad Athon habitantes, Edones, in Italia

Messapioi, in Sicilia Segestanos, Siculos, etc." —  $\epsilon\kappa = \delta\iota\acute{\alpha}$ . —  $\acute{\alpha}\nu = \epsilon\kappa\epsilon\iota\acute{\nu}\alpha \acute{\alpha}\nu$ . —  $\epsilon\pi\acute{\alpha}\zeta\omicron\upsilon\tau\alpha\iota$ . Krüg. conjectures  $\epsilon\sigma\acute{\alpha}\zeta\omicron\upsilon\tau\alpha\iota$ .

3.  $\acute{\alpha}\pi\iota\sigma\tau\acute{\alpha}\nu\alpha\iota$ , to cause to revolt. —  $\delta\epsilon\eta\sigma\epsilon\iota \dots \nu\eta\sigma\iota\omega\tau\alpha\iota$ , it will be necessary to assist these with a fleet, because (see N. on I. 9. § 4) for the most part they are islanders.

4.  $\tau\acute{\iota}\varsigma \dots \delta\ \pi\omicron\lambda\acute{\epsilon}\mu\omicron\varsigma$ , what sort of a war then will this be of ours? = how disastrous will be this war of ours!  $\tau\acute{\iota}\varsigma \omicron\upsilon\acute{\nu}$   $\epsilon\sigma\tau\alpha\iota = \kappa\alpha\tau\grave{\alpha}$   $\pi\omicron\iota\omicron\upsilon\nu$   $\tau\rho\omicron\pi\omicron\nu$ . Schol.  $\gamma\acute{\alpha}\rho$  *illustrantis* follows in the next sentence. —  $\acute{\alpha}\phi' \acute{\alpha}\nu$ , from which.  $\acute{\alpha}\nu\omicron$  here denotes the material (cf. K. § 288. 3. e). Perhaps it is better, however, to regard it as designating the mediate instrument. —  $\beta\lambda\alpha\phi\acute{\omicron}\mu\epsilon\theta\alpha$  has here the passive signification. Cf. Soph. Gr. Verbs, p. 106.

5.  $\tau\omicron\upsilon\tau\omega$ , in this situation. —  $\kappa\alpha\tau\alpha\lambda\acute{\upsilon}\epsilon\sigma\theta\alpha\iota$ , to come to terms, to treat for peace, is the subject of the sentence. —  $\acute{\alpha}\lambda\lambda\omega\varsigma \tau\epsilon \kappa\alpha\iota \epsilon\acute{\iota}$ , especially if also, introduces a circumstance, which heightens the dishonor of treating for peace, at a time when the party making the overtures is worsted in the war.

6.  $\mu\grave{\eta} - \epsilon\pi\alpha\iota\omega\acute{\rho}\omicron\mu\epsilon\theta\alpha$ , let us not be excited (see N. on I. 42. § 2). Cf. S. § 218. 2. —  $\acute{\epsilon}\kappa\epsilon\iota\eta\gamma\ \gamma\epsilon \tau\eta \acute{\epsilon}\lambda\pi\acute{\iota}\delta\iota$ , with that hope at least, i. e. whatever other hopes we may entertain, let us not expect that so formidable a power as Athens will be crushed by merely laying waste her territories.  $\gamma\epsilon$  is therefore highly restrictive here. —  $\acute{\omega}\varsigma$  (*how that*)  $\tau\alpha\chi\acute{\upsilon}$   $\pi\alpha\nu\theta\acute{\eta}\sigma\epsilon\tau\alpha\iota$   $\kappa.\tau.\lambda.$  is expegetical of  $\acute{\epsilon}\lambda\pi\acute{\iota}\delta\iota$ . —  $\delta\acute{\iota}\delta\omicron\iota\kappa\alpha \dots \acute{\epsilon}\pi\omicron\lambda\acute{\iota}\pi\omega\mu\epsilon\nu$  (S. § 214. b.). An almost prophetic foreboding, upon which the Schol. remarks, that Thucydides seems to have had in mind  $\mu\acute{\iota}\delta' \acute{\eta}\mu\acute{\iota}\nu$   $\tau\epsilon\kappa\acute{\epsilon}\iota\sigma\sigma\iota \tau' \acute{\omicron}\pi\acute{\iota}\sigma\sigma\omega$   $\pi\acute{\eta}\mu\alpha$   $\lambda\acute{\iota}\pi\omicron\iota\tau\omicron$ . Hom. Il. 3. 160.  $\delta\acute{\epsilon}$  is here strongly adversative = but (so far from the war being speedily terminated) *I fear rather*, etc. —  $\omicron\upsilon\tau\omega\varsigma \epsilon\acute{\iota}\kappa\omicron\varsigma - \mu\acute{\eta}\tau\epsilon$ , so unlikely is it. — The dative  $\phi\rho\omicron\nu\acute{\eta}\mu\alpha\tau\iota$  (*with their high spirit*) may be ranked with datives designating the mode or manner, and so Jelf in his Index of Authors (Gram. Vol. I. p. 452) regards it. Steph. makes it stand for  $\acute{\upsilon}\pi\omicron \phi\rho\omicron\nu\acute{\eta}\mu\alpha\tau\omicron\varsigma$ . —  $\tau\eta \gamma\eta \delta\omicron\upsilon\lambda\epsilon\upsilon\sigma\alpha\iota$ , "i. e.  $\tau\eta\varsigma \gamma\eta\varsigma \acute{\epsilon}\nu\epsilon\kappa\alpha$   $\delta\omicron\upsilon\lambda\epsilon\upsilon\sigma\alpha\iota$ , metu ne ab hostibus vastetur, se subicere cuilibet conditioni." Haack. This expression is similar to those which we so often use: *he is a slave to money, to ambition, to pleasure*, etc., by which we mean, an attachment to these things so inordinate, that every thing else is sacrificed for their attainment. Thus if the Athenians yielded as soon as they saw their country plundered, they would evince a spirit of slavery to their soil, by the preference given to that, over the enjoyment of true liberty. —  $\kappa\alpha\tau\alpha\pi\lambda\alpha\gamma\eta\nu\alpha\iota$ . In the simple verb it is  $\pi\lambda\eta\gamma\eta\nu\alpha\iota$ . Soph. Gr. Verbs, p. 223.

## CHAPTER LXXXII.

The Lacedæmonians should not overlook the wrongs of their allies, but make them the ground of expostulation, in the meantime raising auxiliary forces both of Greeks and Barbarians, and getting their affairs in a state of readiness for war (§ 1); if the Athenians listened to their expostulations, the result would be most happy, but if they did not, then after due preparations, it would be advisable to march against them (§ 2); perhaps in view of the preparations of the Lacedæmonians, they would prefer coming to terms, in order to preserve their territory from devastation (§ 3); which territory the Lacedæmonians held as a surety, and it should therefore be spared as long as possible (§ 4); as things now are, its devastation would bring disgrace and difficulty upon the Peloponnesians, since accusations may be cleared away, but a war undertaken to redress private grievances cannot easily be brought with honor to a close (§§ 5, 6).

1. οὐ μὴν οὐδέ—*κελεύω*, but yet I do not bid you. The two negatives in this formula serve to strengthen the negation, and are to be taken together, and not separately, as Hoog. (Gr. Part. p. 152. XII) supposes, the former denying simply and generally, the other particularly. Cf. S. 230. 1. — *ἀναισθήτως* as if without perception = as though you were indifferent. Reference is had to the expression, τὸ ἀναισθητόν, uttered by the Corinthians (I. 69. § 3). — *μήπω*, not yet, i. e. not immediately. — *κινεῖν*, *πέμπειν* and the other infinitives which follow, depend on *κελεύω*. — *μήτε* . . . *ἐπιτρέψομεν*. "The sense is, neither to threaten war too plainly, and yet to let them see, that we shall not allow them to go on as they are going on." Arnold. *μήθ' ὥς ἐπιτρέψομεν* = καὶ (τε in *μήτε*) μὴ δηλοῦντας, ὥς ἐπιτρέψομεν, or καὶ δηλοῦντας ὥς οὐκ ἐπιτρέψομεν, where for ὥς ἐπιτρέψομεν some such word as ἀμέλιαν should stand. — *ἄν* in *κάν* (i. e. καὶ ἄν) belongs to *ἐξαργύσθαι*. — *τούτω* (sc. χρόνῳ), in the meantime. — *προσαγωγῇ*, by a bringing over, by an accession. — *εἴ ποθεν*, if from any quarter, from whatever quarter. — In respect to the punctuation of this passage, I am inclined to follow that which is adopted by Haack, and partially by Arnold, i. e. to place a comma after *προσληψόμεθα* and *ἐκποριζόμεθα*, inclosing *ἀνεπίφθορον* . . . *διασωθῆναι* in the marks of a parenthesis. In this way καὶ in καὶ . . . *ἐκποριζόμεθα* responds to τε before *προσαγωγῇ*, the two propositions containing the mode of effecting the object, expressed in τὰ ἡμέτερα αὐτῶν ἐξαργύσθαι. — *ἀνεπίφθορον* (see N. on I. 75. § 5) belongs to *διασωθῆναι*, which is the subject of the sentence. S. § 153. — *δὲ* = γάρ. — *ὅσοι ὥσπερ* . . . *ἐπιβουλενόμεθα* = *ἐκείλους* (the subject of *διασωθῆναι*) ὅσοι ἐπιβουλεύονται ὥσπερ κ. τ. λ. Cf. Jelf's Kühn. §§ 817. 4; 895. 3. See N. on III. 67. § 7. — τὰ αὐτῶν = τὰ ἡμῶν αὐτῶν. The reflexive pronouns of the third person are often used as

general reflexives without reference to person. — ἐκποριζόμεθα to have corresponded with προσαγογῇ, should have been, as Poppo remarks, [ἐκ] πορισμῷ. This clause refers to the second mode of obtaining supplies, viz. from their own resources.

2. ταῦτα ἄριστα (sc. εἴη) = *this will be the best issue of the affair*. A truly noble sentiment, worthy of the experience and high station of the speaker. — διεθρόντων . . . τριῶν, *when* (see N. on I. 13. § 6) *two or three years have elapsed*; literally, *two and three years*. Cf. τοιούτων καὶ παραπλησίων, I. 22. § 4. — ἄμεινον is to be constructed with πεφραγμένοι (perf. part. pass. of φράσσω), *being better prepared for defence*. — ἦν δοκῇ is to be taken with ἔμεν ἐπ' αὐτούς.

3. αὐτῇ (referring to παρασκευῇ) ὁμοῖα ὑποσημαίνοντας, *signifying the same things as our actions*. Bloomf. says that ὑποσημαίνω signifies, to give a private σῆμα or intimation of any thing, *subindico, to intimate*. — μᾶλλον belongs to ἂν εἴκοιεν. — ἔχοντες and ὀρῶντες (supra) denote time. See N. on I. 13. § 6. — ἐφ' ὅθαρμένων by a hostile irruption. Archidamus afterwards acted on the principle which he here recommended. Cf. II. 18.

4. ὄμηρον, *pledge, surety*. Suidas explains it, ἐνέχυρον, τὸ εἰς εἰρήνην διδόμενον ἐπὶ συνθήκαις. — Bauer takes ἔχειν in the sense of παρέχειν, *they furnish to you*. Bloomf. makes it stand for κατέχειν. Livy, V. 42, is cited as illustration of this passage: "non omnia concremare tecta ut pignus, ad flectendos hostium animos haberent." — οὐχ ἦσαν ὅσῳ = τοσούτῳ μᾶλλον ὅσῳ. — ἧς, i. e. their territory. For the genitive, cf. S. § 197. 2. — ἐς ἀπόνοιαν καταστήσαντας, *by bringing them into desperation*.

5. ἐγκλήμασιν ἐπειθάντες, *being incited by the accusations*. Some translate: *hastening on account of the accusations* (Mt. § 398. b), but this is less suited to the context, for here Archidamus refers not so much to haste, as to an excited state of mind which begets hasty and ill-concerted measures. — αὐτὴν refers to τὴν γῆν supra. — ὀρᾷτε ὕπως μὴ, *beware lest*, or more literally, *see to it that—not*. — αἰσχίον and ἀπορώτερον are here used for the positive with μᾶλλον. The other member of the comparison may be mentally supplied thus: *more of disgrace* (than of honor), which is better than with Gail. to attach the notion of *nimis* to the comparative. — πράξομεν. The canon of Dawes, that the subjunctive of the first aorist (except in the passive voice) cannot follow ὕπως μὴ, is now beginning to be doubted by many of the best scholars and critics. Cf. Jelf's Kühn. § 821. 1. See N. on I. 73. § 1. The reading of Dindorf is that of Bekker, to whose tact in respect to the use or rejection of the indicative, Arnold expresses himself inclined to defer, and therefore follows him here in the employment

of the indicative. Poppo, Goeller, Haack, and Bloomf. edit *πράξαμεν*, to which reading I am inclined.

6. οἷόν τε. See N. on I. 80. § 3. — τῶν ἰδίων. The Schol. refers this to the Corinthians, but there were others who complained of the Athenians, as the Megareans (I. 67. § 4), and in § 5 supra we have τοῖς τῶν ξυμμάχων ἐγκλήμασιν ἐπιχθόντες. There is no doubt, however, that the Corinthians are more especially referred to. — οὐχ ὑπάρχει, *it is not possible*. — καθ' ὅτι χωρίσσει, "*what issue it will have*." Bloomf.

## CHAPTER LXXXIII.

It should not be deemed the result of cowardice, that so many states did not immediately attack a single state (§ 1), for the Athenians have many allies and much tribute, and war demands treasures no less than arms (§ 2); means therefore for carrying on the war should be provided, and as the greatest share of responsibility would fall to the Lacedæmonians in the war, they ought to deliberate well as to what would be its most probable issue (§ 3).

1. ἀνανδρία is the predicate, and πολλοὺς . . . ἐπελθεῖν the subject of the proposition.

2. γὰρ introduces a reason why pusillanimity should not be charged upon the allies for not declaring war immediately. — καί, *also*. — ἐλάσσους refers only to ξύμμαχοι: *allies not less in number* (than our own), *and who bring them tribute*. The allies of the Lacedæmonians were exempt from paying tribute. — ἔστιν . . . δαπάνης, *literally, war is not of arms the more but of treasures = war does not require arms so much as treasure*. The full construction would be τὸ πλείον (sc. ἡ δαπάνης), ἀλλὰ δαπάνης (sc. τὸ πλείον ἢ ὅπλων). Cf. Jelf's Kühn. § 774. Obs. 5. The genitives may be referred to Mt. § 316; S. § 190. — δι' ἣν, *by means of which* (i. e. of treasure), *not on account of which*. — ἄλλως . . . θαλασσίους, *especially in the case of inlanders at war with a maritime power*. This use of the dative is quite unusual. Bloomf. finds another example in τοῖς πρώτοις—χειροτέχναις, VI. 72. § 2.

3. πορισώμεθα. S. § 218. 2. — οἵπερ δὲ καὶ κ. τ. λ. The order is: οἵπερ δὲ ἔσομεν τὸ πλείον τῆς αἰτίας τῶν ἀποβαινόντων ἐπ' ἀμφοτέρω (i. e. whether the result be prosperous or the contrary). The words τὸ πλείον τῆς αἰτίας may be rendered, *the greater share of responsibility*. Betant classes αἰτίας with I. 39. § 3; II. 18. § 3; 60. § 7; III. 13. § 7, in which places it must be rendered *blame*. But as τῶν ἀποβαινόντων ἐπ' ἀμφοτέρω looks to the alternative of a successful as well as a disastrous

issue, in which case no blame would accrue to the Lacedæmonians, it is better to take αἰτία in the more general sense of *cause* whether of good or evil. — οὗτος is the antecedent of οἵτε. — αὐτῶν, sc. τῶν ἀποβαινόντων. — Notice the change of person in προΐδμεν, by which an application of the general sentiment is made to the case in hand.

## CHAPTER LXXXIV.

It should cause no shame to be reproached with delay, since haste would in the end procrastinate the war (§ 1); their moderation was prudence, which neither prosperity or adversity, praise or reproach could disturb (§ 2); this rendered them both brave and wise, because a sedate and orderly temper inspired them with a keen sense of shame, and also a due regard to the laws, and they had been so educated as not to be sagacious in useless matters, nor to utter eloquent censures on the measures of the enemy, to which their deeds did not correspond; but to regard the plans of others as very similar to their own, and beyond the power of eloquence to unfold (§ 3); presuming the measures of the enemy to be wisely taken, they should place no dependence upon their blunders, but upon their own courage and wisdom, not imagining any great difference to be among men, but that he is best, who has been trained up in what is most needful (§ 4).

1. τὸ βραδὺ καὶ μέλλον. See N. on τὸ πιστόν, I. 68. § 1. Respecting the charge of tardiness and dilatoriness to which Archidamus here replies, cf. I. 69. § 4; 70. §§ 2-4. Indeed no small portion of the Corinthian speech consisted in upbraiding the Lacedæmonians for their slow and procrastinating temper. — ὃ . . . ἡμῶν *which most especially they blame in us.* μάλιστα is to be taken with ὃ = *which more than any other thing.* In respect to ἡμῶν, which Kühner (§ 273. 5. f) ranks with the genitive of material, I prefer with Crosby (§ 391. β) to regard it as a possessive genitive, in dependence upon the neuter pronoun, which in connection with verbs of praise, blame, or wonder, takes such a genitive. Cf. Mt. § 317. — σπεύδοντες, *if you were to hasten* (to the war). S. § 225. 6. The apodosis is ἂν παύσαισθε. Bloomf. regards this as a sort of adage like our 'to make more haste than good speed,' and 'the furthest way round is the surest way home.' Compare the Latin proverb, *festina lente.* — καὶ ὅμῃα introduces another reason why the Lacedæmonians should not be ashamed of the charge here responded to. There is no need with Bloomf. of supplying διὰ τοῦτο, since, as Haack observes, the speaker employs the *argumentum ab effectu.* The fact that the Lacedæmonians had always enjoyed a free city, is adduced as proof that their habits were not deemed worthy of reprehension.

2. *δύναται*—*τοῦτ' εἶναι*, "in this consists." Bloomf. Perhaps the expression = *can be regarded as*. *τοῦτο* refers to *τὸ βραδὺ καὶ μέλλον* (§ 1 *supra*), as does also *αὐτὸ* in the next clause. — *εἰπραγλαίς*, on account of success (Mt. § 398. b), or in prosperity (K. § 283. 3). It is well remarked by Bloomf., that Archidamus now proceeds to give a sort of sketch of the Lacedæmonian character, in opposition to that given of the Athenians by the Corinthians. — *τῶν*—*ἐξοτρυνόντων* depends on *ἡδονῇ*, in the sense of *ἡδονῇ ἣν παρέχουσιν οἱ ἐξοτρύνοντες*. — *οὐδέν* belongs to both the participle and the verb. Cf. I. 12. § 1; 85. § 1. — Betant interprets *ἀνπειλοθῆμεν*, *we would be persuaded*, as though it were the simple *ἐπεισθῆμεν*. Poppo also (Proleg. I. p. 203) considers *ἀνα*- as pleonastic. But Bloomf. seems to me more correctly to make it stand for *μετεπεισθῆμεν*, *would be persuaded to change* (our determination). The aorist here denotes customary action. See N. on I. 70. § 8.

3. *τὸ εὖκτισμον* (*good order*) = *τὴν σωφροσύνην*, which for the sake of variety is substituted for it in the next sentence. — *τὸ μὲν . . . εὐψυχία*, *the one, because a sense of shame is the main element of an orderly temper, and from a sense of shame arises a manly spirit*. The reasoning is syllogistical: a sense of shame is always attendant upon moderation and discretion; but a sense of shame begets a manly spirit; therefore a manly spirit is the result of moderation and discretion. *τὸ μὲν* refers to *πολεμικοί*, which is repeated in *εὐψυχία* as *αἰδώς* is in *αἰσχύνης*. The difficulty in interpreting this passage, has resulted from overlooking the synonymous words. — *σωφροσύνης πλεῖστον μετέχει*, *shares most largely in moderation of temper*. S. § 191. N. — *εὐβουλοὶ δέ* responds to *τὸ μὲν* (cf. Vig. p. 2. IV.) and refers back to *εὐβουλοὶ—γινόμεθα*. — *ἁμαθέστερον . . . παιδευόμενοι* (a varied construction for *ὅτι ἁμαθέστερον παιδευόμεθα*), *because we are too unlearned* (spoken sarcastically) *to despise the laics*. *ἁμαθέστερον* is taken adverbially with *παιδευόμενοι*. The genitive *τῆς ὑπεροφίας* depends on *ἁμαθέστερον* (S. § 195. 1) in the sense of *ἥ ὥστε τοῖς νόμοις ὑπεροφᾶν*. Cf. Mt. § 451; S. 223. 1. This passage refers to the reproaches cast upon the Lacedæmonians in the speech of the Corinthians (I. 68). — *σωφρο-νέστερον*. Repeat *παιδευόμενοι*. — *τὴν ἀρετὴν* limits *ἐννεοῖ* as the accusative synecdochical, and refers to the eloquence studied and practised by the Athenians, but deemed by the Lacedæmonians of trifling importance and therefore neglected by them. — The words *λόγῳ καὶ ὡς μεμφόμενοι* are opposed to *ἀνομοίως ἔργῳ ἐπεξίεναι*, and hence *μεμφόμενοι* may be rendered into English by an infinitive, in order to correspond to *ἐπεξίεναι*, or by the indicative with an adverb of time, *while we blame* (see N. on I. 13. § 6). — *ἀνομοίως* to our harangues.

— ἐπεξίεναι depends grammatically on παιδευόμενοι, although in a manner exegetical of the clause immediately preceding. — νομίζουσιν. Supply again παιδευόμενοι. — παραπλησίους, sc. ταῖς ἡμετέραις. So Haack and Poppo. Arnold after Goel. gives as the sense of παραπλησίους . . . τύχας, like to the chances of war which cannot be distinctly made out in words beforehand (οὐ λόγῳ διαιρετάς). This may be the true sense of this obscure passage, and yet the objection made by Goel. to Haack's interpretation, that Thucydides could not have been ignorant of the almost infinite diversity of the thoughts of men, is not very weighty, since διανοίας refers here to purpose or intention in respect to the carrying on of war, which a skilful general will oftentimes divine, by considering what he himself would do, if placed in the situation of his enemy.

4. ἀεὶ δὲ—ἐργῶ is opposed to οὐ λόγῳ διαιρετάς, the construction being changed from the infinitive to the finite verb παρασκευαζόμεθα. — ὡς . . . ἐναντίους is put for πρὸς τοὺς ἐναντίους ὡς πρὸς τὸ βουλευόμενους. The preposition, when it should stand twice with two different nouns, is often put only once, and then not with the principal noun, but with the substantive in apposition, if that precedes. Cf. Mt. § 595. 4. — ὡς ἀμαρτησομένων, on the supposition that they will commit blunders. K. § 312. 6; S. § 226. a. — ὡς ἡμῶν . . . προνοουμένων. The construction is, ἀλλ' (ἔχειν δὲ τὰς ἐκπίδας ἐξ) ἡμῶν αὐτῶν ὡς ἀσφαλῶς προνοουμένων. — πολὺ τε . . . ἀνθρώπου. The sentiment is similar to that contained in νομίζουσιν . . . εἶναι (§ 3 supra), as given by Haack and Poppo, only more general. ἄνθρωπον is the subject of διαφέρειν upon which ἀνθρώπου depends (S. § 198. 2. — ἐν τοῖς ἀναγκαιοτάτοις, in things that are necessary, opposed to τὰ ἄχρεία in § 3 supra.

## CHAPTER LXXXV.

In short, since they had been prosperous under the institutions handed down by their forefathers, they should not cast them aside, and act with precipitation in an affair of such moment (§ 1); but should send an embassy to Athens on the affairs complained of, and meanwhile make preparations for war (§ 2). Archidamus having closed his speech, Schenelaidas, one of the ephors, rises to reply (§ 3).

1. μελέτας, institutions, referring more particularly to the education of children and youth, according to the laws of Lycurgus. — ὠφελοῦμενοι ἔχομεν, we have used with advantage. See N. on I. 67. § 1. — μὴ παρῶμεν (S. § 218. 2). The object is μελέτας. — μηδ'. This



negative belongs to the whole proposition with which it is connected. See N. on I. 12. § 1; 84. § 2. — *περὶ πολλῶν σωμάτων κ. τ. λ., involving many lives, much wealth, etc.* In respect to the repetition of *καί*, see N. on I. 80. § 3. — *ἔστι, sc. καθ' ἡσυχίαν βουλευέειν* from the preceding context. — *μᾶλλον ἐτέρων = μᾶλλον ἢ ἐτέροις.* Mt. § 454. *Obs. 2.* The Corinthians are referred to in *ἐτέρων.* Cf. I. 69. § 5; 71. § 1. — *διὰ ἰσχύν, on account of our power,* which would deter any one from attacking us rashly.

2. *περὶ ᾧ = περὶ ἐκείνων ᾧ*, of which the relative is constructed with *ἀδικεῖσθαι*, according to the formula *ἀδικεῖν τινά τι*. In respect to *οἱ ἐνύμαχοί φασιν ἀδικεῖσθαι*, cf. I. 67. § 4. — *ἄλλως τε καί.* See N. on I. 83. § 2. — *ἐτοίμων . . . δοῦναι, since they are ready to submit to trial.* The participle here denotes cause. See N. on I. 9. § 4 (end). On *δίκας δοῦναι*, see N. on I. 28. § 2. — *δὲ = γάρ.* — *ἀδικοῦντα*, by its antithesis with *τὸν διδόντα* (sc. *δίκας*), signifies one who is convicted of wrong-doing, or who refuses to submit to a judicial investigation. The subject of this sentence is *ἵεναι*, with which the predicate *νόμιμον* is put in agreement, and which is qualified by *οὐ πρότερον.* — *γάρ.* The ellipsis may be supplied, *for (by thus doing) you will consult, etc.*

3. *Σθενελαΐδας.* Cf. Pausan. III. 7. § 10 (cited by Poppo): *Σθενελαΐδας, ἔς τε ἄλλα ὧν οὐκ ἀδύνατος ἐν Λακεδαιμονί, καὶ ἐφορεύων ἐν τῷ τότε, τοῦ πολέμου μάλιστα ἐγένετο αἷτιος.*

## CHAPTER LXXXVI.

Sthenelaidas commences his speech, which is truly Spartan in its brevity and bluntness, by professing his inability to comprehend the speech of the Athenians, who had said many things in their own praise, but had passed over the charges made against them by the allies in perfect silence. If they had done well in the Persian war and were now conducting badly, they ought to receive a double punishment for ceasing to be good and for becoming bad (§ 1); as the Lacedæmonians had not changed, they should delay not to revenge the injuries done to their allies (§ 2); whatever might be the resources of the Athenians, yet they had allies, whose wrongs should not be redressed by words but by actions (§ 3); not the avengers but the doers of an injury should consume time in deliberation (§ 4); the dignity of Sparta, and a regard for their allies, demanded that a check should be put upon the rising power of the Athenians (§ 5).

1. *ἀντῆπον ὥς οὐκ ἀδικοῦσι.* See N. on ὥς οὐ after *ἀντέλεγον*, I. 77. § 3. — *καίτοι εἰ, and yet if = granting that.* — *διπλασίας ζημίας.* Cf. III. 67. § 2.

2. ὁμοῖοι, *the same*, i. e. liberators of Greece (as the Schol. remarks). — οἱ δ' . . . πάσχειν. There are two modes of interpreting this passage, according as μέλλουσι πάσχειν is taken in the sense of *to be about to suffer*, or *to delay suffering*, both of which tend to the same thing, viz. that the allies are now actually suffering injuries. The latter signification is preferred by Haack, as more consentaneous with μελλήσομεν which precedes. Thus there would be a play on these words, which are here strongly opposed: *let us not delay to take vengeance—for our allies do not delay to suffer injuries*. — οἱ δ' is employed for the demonstrative pronoun.

3. ἄλλοις, i. e. the Athenians. — οὓς . . . ἐστίν, *whom we must not betray to the Athenians*. The verbal παραδοτέα is followed by the same case as its verb. "The use of the plural for the singular, appears to have arisen from the want of a noun or definite object of sense, to give strict unity to the conception." Crosby, § 451. N. — μὴ λόγῳ is to be taken with βλαπτομένους, and so I have pointed the passage. — παντὶ σθένει, *with all our might*.

4. ἀδικουμένους, *when we are injured* (See N. on I. 13. § 6), is to be constructed with βουλευέσθαι. — ἀλλὰ—μᾶλλον πρέπει, *but it is rather becoming*. The general sentiment is, that men ought to consult long before they commit an act of injustice, but in punishing evil-doers, there was no need of deliberation. πολὺν χρόνον is spoken in reference to the words of Archidamus, I. 85. § 5.

5. ἀξίως τῆς Σπάρτης, i. e. as is suitable to the dignity of Sparta. — καταπροδιδῶμεν = προδιδῶμεν, only stronger. — ξὺν τοῖς θεοῖς, *with the aid of the gods*.

## CHAPTER LXXXVII.

Ethenelaidas, in virtue of his office as ephor, puts the question to vote in the Lacedæmōnian assembly (§ 1); pretending that he could not determine, by the shout, on which side was the majority, he proceeds to take the question by a division of the assembly, by which it appeared that by a large majority the treaty was declared to be broken (§§ 2, 3); the allies having been called in and informed of the vote, it was resolved to call a general meeting of the allies, and submit to them the question of war, in order that if it was resolved upon, it might be waged in concert (§ 4); after this decision of the assembly, which took place the fourteenth year of the thirty years' truce, the allies and Athenians return home (§§ 5, 6).

1. ἐπεψίφισεν—ἐς τὴν ἐκκλησίαν (= ἐν τῇ ἐκκλησίᾳ) *put the question to vote in the assembly*. ἐπεψήφισεν = ψῆφον προθεῖναι. Cf. Mt §

402. *Obs.* — ἔφορος ἄν. On the powers and duties of the ephors, cf. Müll. Dorians, II. pp. 114–132.

2. οὐ ψήφω. “Sed ne ipsi quidem Athenienses in ecclesia calculis utebantur, sed χειρονομίᾳ.” Haack. This however was not always the case. — εἰσὶν is to be supplied with ὅποῦρα μείζων, and has properly for its subject τὴν βούλην, which is transferred into the principal clause as its object. See N. on πόλιν, I. 72. § 1. — αὐτοῖς depends on ὁρμήσαι. — ἀποδεικνυμένους denotes the means. See N. on I. 9. § 1. This device of Sthenelaidas caused many to vote for the war, who dared not openly to go against what seemed to be the popular side of the question. — ὅτῳ refers for its antecedent to the omitted subject of ἀναστήτω, and limits δοκοῦσι. — οἱ Ἀθηναῖοι. Repeat mentally δοκοῦσι. — δειξας is to be referred to ἔλεξεν, as though written ἔλεξεν δειξας τι χωρίον αὐτοῖς. The sentence, as it now stands, is parenthetical. — ὅτῳ—μὴ δοκοῦσιν. See N. on ὅστις, I. 40. § 2. — ἐς τὰ ἐπὶ θάλαττα. Repeat ἀναστήτω.

3. ἀναστάντες. Haack thinks that it may be inferred from this, that the Lacedæmonians, after the custom of the heroic age, sat upon the ground while they were deliberating. “Sed cur ἀναστῆναι minus recte ad eos, qui de sedibus surrexerint, spectare posse crediderit, nos præterit.” Poppo. — οἷς = ἐκείνοι οἷς, the antecedent being the subject of ἐγένοντο.

4. σφίσι μὲν δοκοῖεν = they had determined = it was their opinion. — τοὺς πάντας ξυμμάχους. Cf. I. 119.

5. οἱ μὲν, i. e. the Corinthians and the other Lacedæmonian allies. — ἐφ’ ἧς ἤλθον, having transacted the business for which they had come (see N. on ἀπίστη, I. 62. § 1).

6. τοῦ—λελύσθαι is the attributive genitive in dependence on διαγνώμη, with which it is properly in apposition. Cf. the Homeric Ἰλίου πτολίεθρον, and the Latin *urbs Romæ*. — ἐν τῷ . . . δεκάτῳ. “Mense hujus anni quinto vel medio vel exeunte.” Poppo. — μετὰ τὰ Εὐβοϊκά, after the Euboic war.

## CHAPTERS LXXXVIII—CXVII.

Having related the ostensible causes of the war in chaps. 24–87, the historian now recurs to a remark made in chap. 23. § 6, that the real ground of the war was the fear with which the Lacedæmonians regarded the great and rapid increase of the Athenian power. In order to make this evident, he now proceeds to give in detail a history of the affairs of Greece, from the close of the Persian war down to the commencement of the Peloponnesian war. In this narrative, he shows in what way the Athenians had augmented their power, the policy which governed their treatment of their allies, and their steady purpose to promote the aggrandizement of their own state, the gradual withdrawal of the Lacedæmonians from the public affairs of Greece, and their virtual surrender of the general guidance and control to the Athenians. It is one of the most valuable summaries of history which has been handed down to us, and is justly celebrated for its perspicuity, conciseness, and evident truthfulness and impartiality. The reader, who would understand well the position and relative strength of the two leading states of Greece, when the Peloponnesian war broke out, should make himself very familiar with the events of these preceding years, which the ancient grammarians distinguished by the common name of *the fifty years*. Arnold remarks, that “to follow the history in chronological order, a reader, after finishing Herodotus, should take up Thucydides at the 89th chapter, and read to the 117th inclusive: he should then go back to the 24th, and read from thence to the 88th inclusive, after which he should proceed directly to the 118th.”

This summary of Greek history may be subdivided into, (1) the manner in which the Athenians attained to their power (chaps. 89–96); (2) the causes and events which led to their subjugation of the allies (chaps. 97–118). I would venture here to suggest, that these chapters (i. e. 88–117), in consequence of their comparative freedom from involved constructions and other perplexing difficulties, which embarrass the reader in other portions of our author, might advantageously be read first, as a kind of introduction to the style, and a gradual preparation for reading the more difficult parts.

## CHAPTER LXXXVIII.

This chapter serves to introduce the digression contained in chaps. 88–117.

1. οὐ τοσοῦτον . . . δυνήσασθαι, *not so much because they believed (see N. on I. 9. § 4) the statements of their allies, as because they feared*

*lest the Athenians should become more and more powerful.* The construction is as though it had been written, φοβούμενοι μὴ οὐ Ἀθηναῖοι —δινηθῶσι. See N. on πόλιν, I. 72. § 1. — ὁρῶντες is related to φοβούμενοι as denoting the cause why they feared. The extent of dominion attributed to the Athenians by the Lacedæmonians is doubtless exaggerated, unless, as Bloomf. thinks, the Athenian allies, subjects, and colonies, both in Greece, Asia, and elsewhere, are included in the general expression here made use of. See N. on I. 81. § 2.

## CHAPTER LXXXIX.

The design of this summary of Grecian history, which extends from the siege of Sestos to the beginning of the Peloponnesian war, is to show the origin and progress of the Athenian power in Greece (§ 1); the Persians having been driven from Europe and conquered at Mycale, Leotychides the Spartan king, with the Peloponnesian allies, returns home, but the Athenians and their confederates remaining lay siege to Sestos and succeed in taking it, after which they return to their respective homes (§ 2); the Athenians then bring back their wives and children, and prepare to rebuild their city and its walls (§ 3).

1. ἤλθον . . . ἡῦξήθησαν, "*ad res gerendas venerunt, per quas creverunt.*" Portus.

2. I prefer with Haack to construct ἐς Μυκάλην with οἱ καταφυγόντες, *those of them who had fled away in their ships to Mycale.* There is, however, no serious objection to constructing it with διεφθάρησαν, *were defeated at Mycale.* — Αἰωνυχίδης, *Leotychides* the grandfather of Archidamus II. (see N. on I. 79. § 2), after the battle of Mycale, was sent into Thessaly, where, after several successes obtained over those who had joined the Barbarians in the Persian war, he yielded to the bribes of the Alcædæ, for which he was brought to trial on his return home, and went into exile to Tegea, A. C. 469, where he died. Cf. Smith's Dict. Gr. and Rom. Biog. and Mythol. — Σηστόν, *Sestos*, lay on the Thracian side of the Hellespont. Its possession was deemed of importance, because it commanded in a great measure the channel. Here Xerxes crossed the Hellespont on bridges of boats. — ἐπιχειμύσαντες, *having remained through the winter.* — ἐκλιπόντων, *having abandoned.* — ὡς ἕκαστοι = ὡς ἕκαστοι ἔτιχον.

3. τὸ κοινόν, *the commonwealth*, contains the idea of plurality, and hence takes a plural verb (διεκομίζοντο), and has αὐτοῖς referring to it in the plural (cf. Mt. § 302). The pronoun αὐτοῖς follows ἀπῆλθον, as showing to whom the action expressed in the verb has reference (cf.

Jelf's Kühn. § 600. 2), or it may depend on *χώρας*, in the sense of the adnominal genitive. Cf. S. § 201. 5. — ὅθεν = ἐντεῦθεν οὖ (ubi). For the attraction of relative adverbs, cf. K. § 332. R. 7; S. § 175. 1. — ὑπεξέθεντο, *had removed them for safety*. Notice the force of ἐπο- and ἐκ in this verb, the latter communicating the idea, *out of danger*, and the former, removal to a *secret or retired situation*. — τὴν πόλιν as distinguished from τὰ τεῖχη, is to be taken in the sense of *houses*. — αἱ μὲν πολλαὶ and ὀλίγαι δὲ are in partitive apposition with οἰκίαι, which should properly be put in the genitive denoting the whole (cf. K. § 206. 3; S. § 156. 3). Render: *the greater part of the houses had fallen, and but few remained standing*.

## CHAPTER XC.

The Lacedæmonians, when they hear that the Athenians are about to rebuild their walls, partly of their own accord, and partly instigated by their allies, send an embassy to Athens (§ 1), and under pretence that the enemy, if they should return, should have no fortified place whence to sally forth, desire the Athenians to desist from their erection (§ 2); but Themistocles advises his fellow-citizens to dismiss the Lacedæmonian embassy, with the promise that they would send envoys to Sparta concerning the matter in hand, of whom he being one would repair immediately to Sparta, while they, retaining at Athens his associates in the embassy, should apply themselves to the work of fortifying the city with all their energies and resources (§ 3); after the giving of which advice, he takes his departure (§ 4); having arrived at Sparta he defers his attendance on the authorities, under the pretence that he is waiting for his colleagues (§ 5).

1. τὸ μίλλον (see N. on I. 68. § 1), *what was about to be done*, i. e. that the city was about to be fortified. — ἦλθον πρεσβεία, *went by embassy = sent an embassy*. — τὰ μὲν . . . ὁρῶντες, *partly because* (see N. on I. 9. § 4) *they would (ἄν) have been more glad to see*. — τὸ δὲ responds to τὰ μὲν, the singular being employed for the sake of emphasis. — ἐξοργυνόντων denotes cause. — ὃ πρὶν οἶχ ὑπῆρχε, *which formerly did not exist*. ὃ refers to πλῆθος, and therefore it is not denied that there was any shipping, but only that the fleet was not numerous, which was true, for previous to the Persian war the Athenians had comparatively no navy. Cf. I. 14. § 3.

2. αὐτοὺς, i. e. the Athenians. — ἀλλὰ καί, *but rather*. — ὅσοις εἰστήκει (sc. τεῖχη cognate to τοὺς περιβόλους, *the enclosures, walls*), *as many as had walls standing*. ὅσοις refers to τῶν ἔξω Πελοποννήσου (*of those cities without Peloponnesus*), and limits εἰστήκει. Arnold prefers ξυνεστήκει, *stood or held together*, i. e. existed unruined. — ξυγ-

καθελεῖν depends on ἡξίουν. — σφῶν, i. e. the Lacedæmonians. — τὸ βουλούμενον = τὴν βούλησιν, *their wish, desire*. See N. on I. 68. § 1. — ἐς τοὺς Ἀθηναίους depends on ὑποπτον. — ὥς δὲ—οὐκ ἂν ἔχοντος = φάσκοντες δὲ, ὅτι (εἰ μὴ τειχίζοιεν) οὐκ ἂν ἔχοι. For this use of ὥς, see N. on I. 73. § 5. In respect to the employment of the participle instead of the substantive sentence (i. e. ὥς followed by a finite verb), cf. K. § 329. 6. R. 5. The difference between the two modes of construction is only in form. — ἀπὸ ἐχυροῦ ποθεν, *from any fortified place whatever*. — ἀναχώρησιν, *place of retreat*. — ἀφορμὴν, *a sallying place*; "*locus unde fit impetus*." Betant. It is like our military phrase, *base of operations*. The duplicity and meanness of the Lacedæmonians in this affair, was effectually counteracted by the firmness and sagacity of Themistocles, as we shall see in the sequel.

3. γνώμη, *by the advice, suggestion*. — τοὺς Λακεδαιμονίους depends on ἀπήλλαξαν. The natural order of construction would have placed ἀποκρινόμενοι.... λέγουσιν immediately after γνώμη. — ὥς αὐτοῖς. See N. on I. 34. § 2. — περὶ ὧν = περὶ ἐκείνων ὧν. — πρὸς ἑαυτῷ, *besides himself*. — ἐκπέμπειν. Repeat ἐκέλευεν. — μέχρι.... ἄρωςιν, *until they should have raised the wall (to a height) sufficient*. In respect to the subjunctive, see N. on κωλύονται, I. 26. § 2. — ὥστε ἀπομάχεσθαι explains ἱκανόν. — ἐκ.... ὕψους, *the height which was barely necessary*, i. e. to a height, less than which would be useless for purposes of defence. — πανδημεὶ is rendered still more emphatic, by καὶ αὐτοῖς.... παῖδας which follows. Cor. Nep. includes also the servants in the number of those who engaged in raising the walls and repairing the fortifications. — τίς ὠφέλεια, *any thing of service for the work*.

4. ὑπειπὼν τᾶλλα ὅτι is put by attraction for ὑπειπὼν ὅτι τᾶλλα. Haack places a comma after ὑπειπὼν. — τὰκεῖ, i. e. at Sparta.

5. τὰς ἀρχάς, *the magistrates*. Goel. says that the ephors are meant. — διῆγε, sc. τὸν χρόνον. — προῦφασίζετο, *made excuses*. Frontinus says that he feigned sickness. — τῶν ἐν τέλει ὄντων, *of those who were in office*. The same persons are here referred to as in τὰς ἀρχάς. — ὅτι is here put for διότι. Cf. Mt. § 488. 8. Bloomf. supplies τί ἐστιν. — τὸ κοινόν refers to the common assembly, before addressing which, as Bloomf. remarks, it was necessary to obtain the permission of the ἀρχαί. — ἀσχολίας δὲ τινος οὔσης, *on account of some engagement*.

## CHAPTER 'XCI.

The confidence of the Lacedæmonians in the declarations of Themistocles, is somewhat shaken by the counter-statement of others, who report that the walls are building (§ 1); they are persuaded by him, however, to send persons to Athens to ascertain the truth of his assertions (§ 2), while at the same time he gives private instructions to the Athenians, to detain the Spartan messengers until he and his colleagues (who had then arrived) should return home (§ 3); this they do, after which Themistocles announces to the Lacedæmonians, that the city is fortified sufficiently for purposes of defence, and that the Athenians know what is for their own and the common good (§ 4); that their prudence had been manifested, both when through necessity they abandoned their city and embarked on board of their ships, and when they were consulted on matters of common moment (§ 5); that it would be for their own interest, and that of the allies in general, to have their city in such a state of defence, that they would not be deterred from offering free and impartial counsel in the common assembly (§§ 6, 7).

1. οἱ δὲ ἀκούοντες.... ἐπίθοντο, *but when they heard this, they believed Themistocles; not those who heard, etc.* — αὐτοῦ is the objective genitive, *for or towards him*. In respect to the high repute in which the Lacedæmonians held Themistocles, cf. I. 74. § 1. — τῶν δὲ ἄλλων does not refer to the Lacedæmonian ambassadors, as they had returned to Sparta before the arrival of Themistocles (cf. I. 90. § 3), nor to the colleagues of Themistocles, since their arrival is particularly mentioned in § 3 *infra*, but to those who had come from Athens in the way of common business. Haack conjectures, that the article is employed to denote *all who came*, and that the following καὶ may be taken in the sense of *vel* or *adco*. In his German translation of the passage he seems, however, to have given to καὶ the signification, which it has before μάλα and πάνυ, which Poppo (Suppl. Adnot. p. 136) says is approved by Sintenis in Ephem. Scholast. 1831. p. 1140. In the place of ἄλλων (which is suspected by Dobree), Poppo conjectures from the words of Plutarch, that Αἰγινητῶν should be substituted. In view of all that has been said, I am disposed to retain the article and give the passage the translation, *the others* (as we would say *every other arrival*, ἄλλων being employed in contradistinction to Themistocles) *who came, declaring very openly*. As it is probable that Themistocles had denied that the construction of the walls was going forward, the declaration of these comers from Athens was a contradiction of his assertions, yet the verb in itself has not the signification given it by Bloomfield, *contradicting his representations*. — ὕψος λαμβάνει, *sc. τὸ τεῖχος* elicited from τεχίζεται. — οὐκ εἶχον (mentally) ὅπως χρηὴ ἀποστήσαι, *they did not know how they were to discredit the thing*. Maubize thinks that



*χρή* is a gloss, but cf. οὐκ ἠπιστάντο πρὸς ἰ τὴν χρήν χωρῆσαι, VII. 44. § 3. See also Xen. Cyr. I. 4. § 24; IV. 5. § 19.

2. μὴ . . . πέμψαι, *not to be led away by reports, but to send rather; literally, not rather to be led away—than to send.* “Ex nostra dicendi ratione pro μὴ μᾶλλον—ἢ magis μὴ τοσοῦτον—ὅσον seu μὴ—ἀλλὰ μᾶλλον expectes.” Poppo. — σφῶν αὐτῶν shows that the representations, adverse to the declarations of Themistocles, had not been made by the Lacedæmonians. — *χρηστοί, respectable, of good standing.*

3. ἀποστέλλουσιν οὖν. According to Cor. Nep., they sent three men *sinctos summis honoribus*. Diod. calls them τοὺς ἐπιφανεστάτους, but does not state their number. — ὡς ἥκιστα ἐπιφανῶς = *as secretly as possible.* — πρὶν (always accompanied by ἄν) is followed by the subjunctive or optative when a negative clause precedes, and when reference is had to future time, i. e. when its translation is *before*. When it refers to time past (its translation being *until*), it takes the indicative. Cf. Jelf's Kühn. § 848; K. § 337. 9. a; S. § 220. 2. The subjunctive, κομισθῶσιν, is here employed according to the general rule, that it depends on a primary tense, κελύων taking the time of πέμπει. S. § 212. 2. — αὐτοὶ refers to Themistocles and his colleagues. — ἤδη . . . τεῖχος is a parenthesis, thrown in to explain why the plural αὐτοὶ was used. — Ἀβρώνυχος, *Abronychus*. It was he who commanded the ship stationed at Thermopylæ, to communicate between Leonidas and the fleet at Artimesium. — Ἀριστίδης, *Aristides*, surnamed *the Just*, the rival of Themistocles. For an interesting sketch of his life, see Smith's Dict. Gr. and Rom. Biog. and Mythol. — γὰρ after ἐφοβέτο introduces the reason why Themistocles gave the direction contained in ὡς ἥκιστα . . . κομισθῶσιν. It resumes the narration which was interrupted by the parenthesis ἤδη . . . τεῖχος. — σφᾶς, *them*. Cf. Butt. § 127. 3. — ὅποτε σαφῶς ἀκούσιαν, *when they should perchance* (cf. Jelf's Kühn. § 844. a) *obtain certain intelligence* that the walls were erected.

4. ὡς πρὸς . . . ἵσταναι. The order is: τὸ λοιπὸν ἵσταναι ὡς πρὸς διαγιγνώσκοντας. The infinitive ἵσταναι depends on εἶπεν, to be repeated from the preceding member, where it was followed by ὅτι with the indicative. — τὰ ξύμφορα and τὰ κοινὰ (sc. ξύμφορα taken as a substantive) depend on διαγιγνώσκοντας. These remarks of Themistocles are very spirited and patriotic.

5. ἄντι ἐκείνων—γνόντες, *having determined* (on this thing) *without them* (i. e. without asking advice of them). — ὅσα . . . βουλευέσθαι, *as to any plans which were determined on in conjunction with them* (i. e. in joint council with the Lacedæmonians). For the construction of the accusative with the infinitive in the oratio obliqua, and depending

on a verb of saying, declaring, etc., expressed or implied (here *ἔφασαν*), cf. Jelf's Kühn. § 889. a; Mt. § 538. — οὐδενὸς ὑστεροί, *inferior to no one*. S. § 198. 1.

6. δοκεῖν is constructed the same as εἶναι, § 4 supra. — καὶ νῦν, *now also*. — The subject of εἶναι is the proposition τὴν . . . ἔχειν, which is also the subject of ἔσσεσθαι. — ἐς τοὺς πάντας ξυμμάχους is a varied construction for πᾶσι τοῖς ξυμμάχοις, which would regularly have followed τοῖς πολίταις.

7. οὐ γὰρ . . . βουλευέσθαι, *for it is impossible for any one, without (μὴ ἀπὸ) preparation for defence equal [to that of the other members of the confederacy], to give similar and equal (i.e. independent and impartial) advice in respect to the common weal to that which is given by the more powerful confederates*. Arnold paraphrases, *for no one could enter heartily into the counsels of a confederacy unless he had as much at stake as the other members of it*. But he appears not to have caught the idea, which is not equality of interests at stake, but of the means of defence, such equalities being necessary to give each member of a confederacy freedom of deliberation in the common council. In respect to the general construction, εἶναι depends on οἷόν τ' (S. § 222. 6), and βουλευέσθαι is the subject of the proposition (S. § 222. 1). — ἡ . . . ἔχειν, *or to consider that this thing* (i. e. the construction of the walls at Athens) *was just and proper*. τόδε = τόδε.

## CHAPTER XCII.

The Lacedæmonians exhibit no appearance of resentment at the speech of Themistocles, but nevertheless hold a secret grudge against the Athenians. The ambassadors on both sides return home unblamed (§ 1).

1. ὀργὴν . . . ποιεῖντο, *manifested no resentment*. — καλύμνη = καλύματα. — δῆθεν, *forsooth, indeed*, expresses irony, and therefore = *they pretended*. Cf. Jelf's Kühn. § 726. 2. a. — τῷ κοινῷ is rendered by Portus, *ad eorum* (i. e. the Athenians) *republicam*. So Haack takes the dative for ἐς with the accusative. Valla (cited approvingly by Goeller) makes τῷ κοινῷ depend on παραινεῖν, the verbal being followed by the case of its verb, *for the giving counsel to the state*. I am inclined, although with some hesitation, to follow the explanation of the Schol. τῷ κοινῷ = ὑπὲρ τοῦ κοινού. Cf. Mt. § 387. — ἅμα δὲ καὶ . . . ἐτύγχανον I take to be a continuation of the avowed sentiments of the Lacedæmonians, τῆς μίμτοι βουλῆσεως being the re-

sumption of the subject from *ἐποιοῦντο τοῖς Ἀθηναίοις*. The participle *ὄντες* is to be constructed with *ἐτίγχανον*. S. 225. 8. — *ἐν τῇ τότε, at that time*. S. § 228. 1. — *αἰτοῖς* limits *προσφιλείς* and refers to the Athenians.

## CHAPTER XCIII.

The Athenians thus surround their city with walls, the hasty construction of which was manifest even in the times of Thucydides (§§ 1, 2); at the advice of Themistocles, they fortify the Piræus, on account of its fine situation for a naval station (§ 3); he also excites and directs their aim to be masters of the sea (§ 4), and to this end, the Piræus was enclosed with a wall of great thickness, although its height was much less than Themistocles intended (§ 5); this was done with the view that it might be defended by a few persons, and the rest spared to man the fleet (§ 6), for the navy occupied his chief attention, as being the most efficient means of defence against the Persian king, and he therefore judged the Piræus to be of more utility than the upper city, and rather to be defended (§ 7); thus the city was rebuilt and fortified (§ 8).

1. Poppo thinks that this and the following section should constitute a chapter by themselves, as with § 3 commences the account of the fortification, and the incipient steps of the Athenians to obtain the naval ascendancy.

2. *δὴλη—ἐστιν*. The impersonal is changed into the personal construction, and *οἰκοδομία* is transferred from the substantive sentence into the principal one. The impersonal construction would have been *καὶ δὴλον ἔτι καὶ νῦν ἐστιν ὅτι ἡ οἰκοδομία κατὰ σπουδὴν ἐγένετο*. Cf. K. § 529. R. 4; Mt. § 297; S. § 225. 7. — *οἱ—θεμέλιοι* (sc. *λίθοι*), the *foundation-stones, foundations*. Cf. Mt. § 95. — *παντοίων*. There is some difference of opinion whether this refers to stones of all *sorts*, or of all *shapes and sizes*. Perhaps however both ideas are included. In their haste, they laid stones of all sorts and shapes promiscuously together. — *καὶ . . . ἥ, and in some places* (see N. on I. 65. § 2) *not wrought and made to fit together*. Some may prefer to take *οὐ—ἐστιν ἥ* in the sense, *in no manner whatever* (cf. K. § 331. R. 5). But it is hardly to be supposed that the thing spoken of was true of the whole foundation, and hence I think it better to take *ἥ* in the sense of *place*, than of *manner or way*. — *ἀπὸ σημάτων, from sepulchral monuments*. In the northern wall which was called the Pelasgian, and which was probably rebuilt about the same time with the peribolus of the Asty, Leake says (Topog. of Athens, I. p. 312), "entire courses of masonry are formed of pieces of Doric columns, which were almost as large as

those of the Parthenon, and there are other courses consisting of the composite blocks of Doric entablature of corresponding dimensions. The ruins of former buildings were much employed for this purpose, the devastations of the Persians having left an abundance of materials of this kind." — γὰρ introduces the reason why monumental and other wrought stones were worked into the wall, viz. because of its increased extension and the consequent deficiency of materials. — πάντα both common and sacred (καὶ κοινὰ καὶ Ἱερά. Schol.).

3. τοῦ Πειραιῶς. Their former port was Phalerus, which Cor. Nep. (Vit. Themist. VI.) says, was neither a large nor a good one. — ὑπῆρχτο δ' αὐτοῦ, *for a beginning had been made of it* (= *they had begun it*). "If an active or middle, which has no object, is changed to a passive, it becomes of course impersonal, and it may become so with an indirect object." Crosby, § 564. 3. ὑπῆρχτο . . . ἦρξε is a parenthesis explanatory of τὰ λοιπὰ in the preceding context, and hence δ' = γὰρ. — ἐπὶ τῆς ἑκείνου (i. e. Themistocles) ἀρχῆς. This was A. C. 493. Olymp. 74. 4. — ἥς, *in which*. S. § 196. — Ἀθηναίους is made by some to depend on ἦρξε (cf. Mt. § 360. a), but Poppo more correctly makes Ἀθηναίους ἄρχειν simply written for Ἀρχοντα Ἀθηναίους εἶναι. — αὐτοφυνεῖς, *natural* opposed to that which is *artificial*. For the termination εἰς instead of ας, cf. Butt. § 53. N. 4. The three ports here spoken of, were named Cantharus, Aphrodisius, and Zea. — καὶ . . . δύναμιν. There are various ways in which this passage is translated, of which I shall specify but two; (1) *their having become a naval people would be a great help towards their acquiring power*; literally, *by having become a naval people they*, etc. This is Arnold's interpretation, to which he adds, "the adjective and participle form a more important part of the subject than the pronoun substantive; as in those Latin expressions where the passive participle precedes the substantive with which it agrees, to show that it is the more important word of the two, as *captum oppidum multum rebus nostris profuit*," *the taking of the town was of much use*." The objection to this is that it leaves out τὸ χωρίον, which is evidently to be continued as the subject from the preceding clause, and thus makes what is compact and harmonious, disjointed and feeble. It is also unsafe to reason against the obvious construction of a sentence, by authorities drawn from the Latin mode of construction. (2) *et illum locum* (τὸ χωρίον supplied from the preceding context) *se nauticos factos valde promoturum esse ad potentiam consequendam* (*and that the place would advance them to the attaining of power, when they should become a nautical people*). This is the interpretation of Osiand. (Observ. in Thucyd. fasc. II. p. 9) which Poppo and Goeller adopt. In order to make τὸ χωρίον the subject of

*προφέρειν*, Poppo supposes a transposition of *τε* in the former member, so that it should be *τὸ χωρίον καλὸν τε εἶναι*. The only objection which I would make to this interpretation, which in its main features is correct, is noticed by Bloomf. It supposes that the Athenians had not yet become a naval people, whereas the very opposite was the case. If then the participle be translated, *inasmuch as they had become* (see N. on I. 9. § 4), this objection would be removed, and the true interpretation would I think be reached. The transposition of *τε* is not harsh or unusual, and that *προφέρειν* (used without *ἄν* for the future infinitive, cf. S. § 222. 4. b.) may have the signification here given it, every good lexicon will show.

4. For a long time I was inclined, by the use of *γὰρ* in this section, to adopt Arnold's interpretation of the preceding sentence *καὶ . . . δύναμιν*. But much examination and reflection has satisfied me, that *γὰρ* does not serve to confirm the idea that their naval supremacy would help to augment their power, but is rather to be taken with *ἐπείσας . . . ὁ Θεμιστοκλῆς*, as strengthening the idea intended to be conveyed, that Themistocles was the sole projector of the plan to make Athens a maritime power. *γὰρ* may therefore be rendered *indeed*. — *ἀνθεκτία* (from *ἀντέχω*) *ἐστί*. See N. on I. 72. § 1. It is followed by the genitive *θαλάσσης* (S. § 192. 1). — *εὐθύς* after the Persian war. Goeller interprets it: *statim postquam archon fuit*. It is probable that at this time, if ever, Themistocles made the proposal narrated by Plutarch (*τὸ νεώριον ἐμπρῆσαι τῶν Ἑλλήνων*).

5. *ἐκείνου* refers to Themistocles. — *ὅπερ νῦν ἐτι δὴλόν ἐστι*. The walls were destroyed by the Lacedæmonians, at the close of the Peloponnesian war, yet enough of the foundations were left to enable some judgment to be formed of their thickness. Arnold argues from Xen. Hellen. II. 4. § 11, that the destruction could only have been partial, affecting chiefly the fortifications on the side of the sea. — *δύο γὰρ . . . ἐπήγον*, i. e. the wall was so broad, that two heavy wagons or wains could meet and pass one another, as they were conveying stones for its construction. — *χάλιξ*, *small stone gravel*, with which the ancients filled up the interior of very thick walls, and which was made adhesive and solid by clay (*πηλός*). This whole passage is illustrated by the following extract from Leake's *Topog. of Athens*, I. p. 411. "On the side of Munychia, towards the open sea, the remains are best preserved. Here three or four courses of masonry, both of walls and square towers, are in many places to be seen; and there are some situations, where we still find the wall built in the manner described by Thucydides; that is to say, not filled up in the middle with a mixture of broken stones and mortar in the usual manner of the Greeks; but

constructed throughout the whole thickness, of large stones, either quadrangular or irregularly-sided, but fitted together without cement, and the exterior stones cramped together with metal. This we may suppose to have belonged to the original work of Themistocles, which has thus survived the lapse of twenty-three centuries." This helps to decide the meaning of *ἐν τομῇ ἐγγώνιοι*, *cut square*; literally, *made square in cutting*; "*cut into an angular form, made angular in cutting.*" Arnold. *ἐν τομῇ* is interpreted by Goel. "*locis quibus incisi sunt,*" which Poppo (Suppl.-Adnot. p. 136) seems to cite approvingly. — *ἐννοηκοδομημένοι*, *built up close*, i. e. having no interstices between them to be filled up with gravel and clay. *ἦσαν* is to be supplied from the preceding *ἦν* — *πρὸς ἀλλήλους* follows *δεδεμένοι*. — *τὰ ἔξωθεν*, *on the outside*. — *ἡμισυ—οὐ διανοεῖτο*, (only) *the half of that which he intended* (*οὐ* = *ἐκείνου ὄν*).

6. *μεγίσθαι* here signifies *height*. — *ἐπιβουλὰς*, *hostile plans*. "*vel a consilio portum oppugnandi.*" Haack. The reading *ἐπιβολὰς*, *hostile attacks*, is adopted by Bloomf. and Didot. See N. on III. 45. § 5. — *καὶ τῶν ἀχρειοτάτων*, *and that too the most useless*, i. e. those who were disabled so as not to perform active service, or were excused on account of their age. — *ἀρκέσειν* to defend the place. The subject is *τὴν φυλακὴν*.

7. *προσέκειτο*, *devoted his attention to*. — *ιδὼν—ἔφοδον—οὖσαν*, *because he saw* (see N. on I. 9. § 4) *that an invasion was more easy* (*εἰπορωτεραν*). *ἔφοδον* is limited by *στρατιᾶς*, and *τῆς* (sc. *ἐφόδου*) follows the comparative. In this appears the sagacity of Themistocles, for no Persian king, with the lesson of Thermopylae before him, would ever think of attacking Greece by a land expedition. — *τῆς ἄνω πόλεως*, *the upper city*. "*De sola acropoli noli cogitare.*" Poppo. — *ἐς αὐτόν*, i. e. into the Piræus. — *νανοῖ* is the dative of means. — *οὕν οὕτως*, *so then*, i. e. in accordance with the advice of Themistocles. — *τὰλλα κατασκευάζοντο*, *restored the other edifices*. The theme of *κατασκευάζω* is *κατασκευή*, which has among other significations that of *a building, edifice*, and hence it meets the demands of the context, which evidently refers it to the private and public edifices, temples, etc., some of which were wholly destroyed, and others more or less injured. *ἄλλα* in *τὰλλα* is employed to distinguish these edifices from the walls and fortifications implied in *ἐτειχίσθησαν*.

## CHAPTER XCIV.

Pausanias, accompanied by the Athenians and other allied forces, is sent out from Lacedæmon (§ 1); he reduces the greater part of Cyprus, and takes Byzantium (§ 2).

1. *Παυσανίας δὲ*. There is a resumption here of the historical summary commenced at I. 87. § 3, and interrupted by the somewhat extended account of the fortification of Athens. The events here spoken of took place, the year subsequent to the battles of Platæa and Mycææ, and the same year in which the walls of Athens and the Piræus were built. — *εἴκοσι*. Gottl. cites Diodorus as giving the number at fifty, which diversity Bloomfield would remove by reading *δὴ*, (*scilicet*) for *δὲ*.

2. *Κύπρον*, Cyprus, was a large island in the Mediterranean, S. of Cilicia, and W. of Syria, not far from the coast. The luxurious and effeminate character of its inhabitants is well known. — *αὐτῆς τὰ πολλὰ*, the greater part of it — *Μήδων ἐχόντων*, the Medes possessing it = it being in the possession of the Medes. — *ἐν τῇδε τῇ ἡγεμονίᾳ* is considered by Steph., Haack, and Goel., as belonging to the following chapter, *δὲ* after *ἡδὴ* being omitted. But may not its use, in the present connexion, have been to show that Byzantium was taken in the time of Pausanias's command, although near its close? So Arnold thinks, and with good reason. It was not until the capture of that place, and the release of the Persian captives taken in it, that the proposal to betray Greece was made by Pausanias. This proposal being favorably received, and an answer from the king at Susa having been returned, Pausanias became arrogant to such a degree, as to excite the ill-will of the Asiatic Greeks, and cause them to put themselves under the protection of Athens.

## CHAPTER XCV.

The insolence of Pausanias having become intolerable, the Asiatic Greeks request the Athenians to become their leaders, which request is complied with (§§ 1, 2); the Lacedæmonians, in the meantime, had recalled Pausanias to answer to the charges of a tyrannical and arbitrary command preferred against him (§ 3); and at this time the allies through hatred of him passed over to the Athenians (§ 4); Pausanias on his return home is found guilty of the private charges, but is acquitted of the most serious of the public accusations (§ 5); Dorcis is sent out in his place, to whom the allies refuse obedience (§ 6); upon which he and the leaders associated with him withdraw, and the Lacedæmonians, fearing that their generals will be corrupted, and thinking that the Athenians are better adapted to carry on the war than themselves, send out no more commanders into Asia (§ 7).

1. *βίαιον*, tyrannical in the exercise of his command. — *ἄλλοι* than the Peloponnesians, especially the Lacedæmonians, — *οἱ*

ἥκιστα, *most especially*. — *νεωστὶ*, *lately*. Reference is had in this place to the Greeks, who had been liberated from the Persian yoke by the battles of Plataea and Mycale. — *κατὰ τὸ συγγενές*, *by virtue of the relationship between them*. These words are to be constructed with *ἔξλου* (= *thought it fit, becoming*). The Ionians, having been driven out of Peloponnesus by the Achaeans (who had been dispossessed of Argolis and Laconia by the Dorians and the Heraclidæ), came to Athens and there for a time resided, not as citizens, or those who could possess land, but enjoying the protection of the laws, and supporting themselves by mechanical arts. After a while, they migrated to Asia Minor under the protection of Athens, from which state a number of citizens was sent as leaders (*ἡγέμονες*) of the colony. These carried with them the sacred fire for the new settlement, taken from the prytaneum of Athens, and thus were entitled to the appellation of *μητρόπολις* (*mother-city*) to the Ionians. See Arnold's note on this passage. — *μή . . . βιάζεται* (= *μή επιτρέπειν βιάζεσθαι*). The subjunctive is employed, because the condition is assumed as something probable but not certain. Cf. Jelf's Kühn. § 854. 1; S. § 215. 1.

2. οἱ δὲ Ἀθηναῖοι ἐδέξαντο κ. τ. λ. If Plutarch is to be believed, the Athenians did not grant their request until after the allies had offended Pausanias by their movements. — *προσεῖχον τὴν γνώμην*, *directed their attention* = *attended to their request*. *αὐτοῖς* (i. e. *τοῖς λόγοις*) may be mentally supplied after these words. — *ὥς* (= *with the purpose*) *ὁὐ περιοφόμενοι*. See Notes on *ὥς*, I. 73. § 4, and on *περιοφᾶν*, I. 24. § 6. — *τάλλα*. Their affairs had now reached so important and delicate a crisis, that many other things, besides a redress of the immediate wrongs complained of, were to be attended to, and hence I am inclined to refer *αὐτοῖς* in this clause to both the Athenians and the Asiatic allies, rather than to either party taken separately. A union, like the one here proposed, was to be effected with great prudence and precaution, in order not to draw upon the parties the enmity of the Lacedæmonians and the rest of the Peloponnesians, whose acquiescence in such an accession of strength to the Athenians, could hardly at that time have been hoped for. Hence it was important to look at the subject in all its aspects, and to establish matters on a good basis in reference to the alliance about to be formed.

3. ἀνακρινούντες, *in order to examine into*. S. § 225. 5. — *ὦν περί* = *ἐκείνα περί ὧν*. See N. on I. 75. § 5 (end). — *ἀδικία . . . αὐτοῦ*, *much injustice was charged upon him* = *he was accused of much injustice*. In the active voice *ἀδικία* would have been the accusative after the formula *καταγορεῖν τί τις*. Cf. S. § 194. 4; Mt. § 378. p. 603. — *τῶν ἀφικνουμένων* into Lacedæmon. — *τυραννίδος—μίμησις, ἀν*



*imitation of tyranny.* — ἡ *στρατηγία*, rather than a military command (cf. I. 94. § 1, where Pausanias is called a *στρατηγός*). Haack and Poppo read ἡ *στρατηγία*, and make it the subject of the verb. Haack gives as a reason, “quia aloqui subjectum huic loco aptum desideratur.” But the subject can readily be supplied from the context.

4. *καλεῖσθαι . . . μετατάσσθαι*, at the same time in which he was recalled, the allies through enmity of him (objective genitive) went over to the Athenians. Notice how ὅμα unites these propositions in respect to time.

5. *τῶν . . . εὐθύνθη*, he was found guilty of the injuries privately committed against individuals (πρὸς τινα). For the construction, cf. S. § 194. 4. — *εὐθύνθη—ἀπολύεται*. This interchange of the aorist and the historic present, imparts beauty and force to the passage, by keeping before us the continued action of the verb of acquittal, and suffering the momentary one designating the conviction of Pausanias's guilt to pass rapidly by in the aorist. Cf. Jelf's Kühn. § 401. 5; Mt. § 504. 1. — *τὰ δὲ μέγιστα*, in respect to the greatest charges (Mt. § 421. Obs. 2), is to be referred to *Μηδισμός*, *Medism*. See N. on I. 135. § 1. — *μὴ ἀδικεῖν*. See N. on I. 10. § 1. — *ἐδόκει σαφέστατον εἶναι* (sc. τὸ πρῶγμα), and the matter seemed to be most manifest (to the other Greeks), i. e. public opinion pronounced him guilty of this charge. Had his treason been as manifest to the Lacedæmonians as to others, there is no reason to believe that he would have escaped immediate punishment, since no leniency was shown him, when subsequently convicted of the same crime.

6. *ἐκέῖνον . . . ἔρχομαι* shows that the term of his command had not expired, when he was recalled by the Lacedæmonians. He returned afterwards of his own accord to the Hellespont, but not by public authority. Cf. I. 128. § 2. — *Δόρκιν δὲ καὶ ἄλλους*. These persons appear to have constituted a board, the members of which were jointly intrusted with the command. See N. on III. 100. § 2. It was not wonderful that the allies refused obedience to them, since no authority can be more inefficient or liable to abuse than that which is jointly shared by many.

7. *οἱ δέ*, i. e. Dorcis and his colleagues. — *ἀπὸ λθόν* into Lacedæmon. — *ἄλλους . . . Λακεδαιμόνιοι*. Müller (Dorians, I. p. 204) thinks that the motive of the Lacedæmonians, in determining to send no more commanders into Asia, lay deeper than the defection of the Ionians from Pausanias, or their refusal to obey Dorcis and his associates; for without the Greeks of Asia Minor, they could, by the assistance of the naval powers of Peloponnesus, viz. Corinth, Ægina, etc., have continued a war, which promised more of gain and plunder than

of trouble or danger. They probably deemed it inexpedient to aim at the mastery of the sea, or run the hazard of marring and breaking up the Spartan institutions by foreign expeditions and foreign conquests. Nor was it true, that the supremacy over the Greeks passed wholly into the hands of the Athenians, since Sparta still continued to hold the pre-eminence in Peloponnesus; and most of the states of the mother country joined themselves to her, while none but the Asiatic Greeks and those who inhabited the islands, put themselves under the command of Athens. — *σφίσιν* is the dat. incommodi after *χείρους γίγνονται*. Cf. Jelf's Kühn. (§ 602. 2). — *χείρους*, *badly affected* (*false and unfaithful*. Bloomf.), as we say *spoiled*, i. e. rendered unfit for public service. The comparative is here used for the positive. K. § 323. R. 7; Mt. § 457. p. 576. — *ἀπαλλαξέοντες δὲ καὶ*, *but also through a desire to get rid of*. S. § 143 (—*σεῖω*). — *πολέμου*. S. § 197. 2. — *νομιζόντες ἱκανοὺς ἐξηγεῖσθαι*. The Athenians boasted (I. 76. § 2) that by the Lacedæmonians themselves, they were deemed worthy of the command intrusted to them. — *σφίσιν* limits *ἐπιτηδείους* (= *φίλους*).

## CHAPTER XCVI.

The Athenians having thus attained the command, proceed to determine what states shall furnish ships, and what states money for the prosecution of the war against the Barbarians (§ 1); they appoint hellenotamie to receive the tribute which is first deposited at Delos (§ 2).

1. *παραλαβόντες δὲ οἱ Ἀθηναῖοι*. This took place A. C. 457. Olymp. 75. 4. Arnold calls it the beginning of the Athenian empire. — *διὰ τὸ Πανσάντου μῖσος*. It is probable that admiration of the character of Aristides, had some influence also in inducing the allies to take this step. — *ἄς . . . χρήματα*, *which of the states should furnish money*. — *πρός*, *against*. — *ἄς ναῦς*. The ellipse can easily be supplied from *ἄς . . . χρήματα*. — *ἦν*. The subject is *ἀμύνασθαι* and the predicate is *πρόχημα*, *pretence, show*. — *ὧν* = *ἐκείνων ἧ*, of which the antecedent is put in the genitive after *ἀμύνασθαι*, to denote that on account of which the feeling of revenge arose. K. § 274. 2; S. § 194. 1. — *δρῶντας*, *by laying waste* (see N. on I. 9. § 1), agrees with *αὐτοῖς*, the omitted subject of *ἀμύνασθαι*. Some erroneously regard it as an accusative absolute.

2. *Ἑλληνοταμίαι*, *receivers of taxes, treasurers* appointed to receive the moneys collected from the allied states, and to take charge of them

when deposited in the treasury at Delos, and afterwards at Athens, Boeckh concludes from certain inscriptions, that their number was ten, and that, like the treasurers of the gods, they were chosen by lot, out of the pentacosimedimni (i. e. the first class of citizens, who possessed land producing 500 medimni yearly), and that they did not enter upon their office at the beginning of the year, but after the Panathēsea (i. e. the festival in honor of Minerva), and the first prytanea, i. e. periods of thirty-five or thirty-six days in which the prytanes (πρυτάνεις) of each φυλή in turn presided in the βουλή and ἐκκλησία. Cf. Boeckh's Pub. Econ. Athens, pp. 176-130; Smith's Dict. Gr. and Rom. Antiq. p. 469. Ἑλληνοταμίαι is in apposition with ὑρκή; literally, *and hellenotamiae, the office (= the office of hellenotamiae) was then first established.* Cf. S. § 156. N. 2. — οἱ ἐδέχοντο, *who received.* These officers did not collect the tribute. After the funds were removed from Delos, they acted only as treasurers, the apodectæ (receivers) being a distinct office. Cf. Boeckh, l. c. — φόρον. On account of the odium which became attached to this word, it was exchanged for σύνταξις. — τάλαντα is in apposition with φόρος. — Δῆλος was the place chosen for the treasury, because the temple of Delos was greatly venerated, not only by the Greeks, but also by the Barbarians, and the treasures would therefore be unmolested. — αἱ ξύνοδοι, *"the returns, contributions."* Pickering. I prefer with Poppo and Bloomf. (in his latest edition) to affix to it the signification, *the common councils* of the allies. The presence of the article is no objection to this rendering, since the councils are referred to as a well known fact (S. § 167), and no place would be more likely to be selected for holding these councils, than one so secure as Delos, where also their treasures were deposited. Cf. Boeckh's Pub. Econ. Athens, p. 397.

## CHAPTER XCVII.

Here commences the second division of the summary of Grecian history contained in chaps. 99-118 (see general remarks, p. 338). In this chapter Thucydides, after remarking that the Athenians increased their dominion thus acquired, by carrying on war and by political management (§ 1), states the reasons why he digresses from the main history, viz the imperfection in which the history of the time between the Persian and Peloponnesian wars had been left by his predecessors, and the immediate bearing which the increase of Athenian power had on the declaration of war by the Lacedæmonians (§ 2).

1. αἰτιονόμων. See N. on I. 67. § 2. — τὸ πρῶτον. In process of time, as the defection of the allies or political considerations gave oc-

casion, the Athenians became more arbitrary, and exercised authority over the allies as over vassal states. — ἀπὸ κοινῶν ξυνόδων, *in common assemblies*. ὑπὸ here denotes the mediate instrument. See N. on I. 81. § 4. — τούτῳ refers to the rising power of the Athenians, which is about to be the subject of the narration. — διαχειρίσει πραγμάτων, *by the administration of things*. — ἡ refers to πραγμάτων and not to τούτῳ as some imagine. It also embraces as a prominent idea the notion of war from πόλεμος which precedes διαχειρίσει πραγμάτων, and hence πρὸς which follows signifies *against*. — αὐτοῖς depends on ἐγένετο and refers to the Athenians. — νεωτερίζοντας, *attempting changes* (in government), *meditating a revolt*. — αἰ, *at the time*. — ἑκάστῳ. The Scholiasts supply πόλεμος, χωρίον, or χρόνον. Haack would understand νεωτερισμῷ elicited from νεωτερίζοντας. I prefer with Poppo to supply from ἡ ἐγένετο the words ὃ ἐγένετο, *in each* (war or transaction) *which took place*.

2. ἔγραψα, *I have written*. The aorist is here used for the perfect. S. § 211. N. 14. — αὐτὰ refers to the events detailed in the digression here spoken of. — τὴν ἐκβολὴν τοῦ λόγου, *digression from the subject*. — τόδε refers forward to οὗτοι τοῖς πρὸ ἐμοῦ κ. τ. λ. — ἐκλείπεις τοῦτο τὴν τὸ χωρίον, *this passage* (in history) *has been overlooked*. So we often use *place* in the sense of *passage*, when we say, 'in such a *place* the author remarks, etc.' — τούτων does not refer to the historians, but is a neuter depending on ἡψατο (S. § 192. 1), or upon ἐπεμνήσθη to which it also belongs (S. l. c.). — καὶ is employed because ὅσπερ καὶ is almost equivalent to εἰ καὶ, *even though, although*. — ἐν τῇ Ἀττικῇ συγγραφῇ. Reference is had to the Ἀττικῇ or history of Attica, which Hellanicus composed in four books at least. This writer (Ἑλλάνικος) was born in Mytilene in the island of Lesbos, and was one of the most eminent of the Greek logographers (see N. on I. 21. § 1). Respecting the date of his birth, among the diverse statements, that of Pampfila is now most generally adopted, which makes him a contemporary of Herodotus, and to have been sixty-five years old at the beginning of the Peloponnesian war (A. C. 431). If he died, as Lucian (Macrob. 22) states, at the age of eighty-five, his birth would then have been about A. C. 496, and his death A. C. 411. He was a very prolific writer, but all his productions are lost except some fragments. Cf. Smith's Dict. Gr. and Rom. Mythol. and Biog. II. p. 409. — τοῖς χρόνοις, i. e. κατὰ τοὺς χρόνους. — τῆς ἀρχῆς . . . κατέστη. For the attraction of ἀρχῆς from the subordinate clause (where it would have been the subject of κατέστη) into the principal one, see N. on I. 61. § 1. — ἔχει. Supply ταῦτα from ταύτων, or from αὐτὰ at the beginning

of the section, since this sentence contains a second reason for the digression, and is to be disjoined from the immediately preceding context (i. e. *τούτων . . . ἐπιμνήσθη*) which is parenthetical.

## CHAPTER XCVIII.

In this digressive statement of the rise and progress of the Athenian power, the historian begins by relating how under Cimon the son of Miltiades, they took Eion (§ 1), and Scyrus (§ 2), and then compelled the Carystians to yield on conditions (§ 3); after which the Naxians, who had revolted, were reduced by a siege and forced to submit (§ 4).

1. *Ἰλιόνα τὴν ἐπὶ Στρυμόνι* is so called to distinguish it from Eion in Pieria, and another in Thrace (cf. IV. 7. § 1). It was situated at the mouth of the Strymon, nearly S. of Amphipolis, and is celebrated for the desperate defence made by the Persian governor Boges, who, when he found that he could no longer hold out against Cimon, killed his wife, children, and family, and then set fire to the place and perished in the flames. Dahl. fixes the chronology of this event at A. C. 476. Cf. Class. Mus. I. p. 188. — *εἶλον* refers to the Athenians.

2. *ἔπειτα* is put for *ἔπειτα δὲ* after *πρῶτον μὲν*, the omission taking place, because *ἔπειτα* makes the contrast sufficiently manifest. Cf. K. § 322. R. 4. — *Σκύρον, Scyrus* (now *Scyro*), an island in the Ægean sea, N. E. of Eubœa. The Schol. calls it one of the Cyclades. — *ἔκτισαν αὐτοί, they themselves colonized it*, i. e. they sent out colonists who settled it.

3. *Καρυστίους, the Carystians*. Carystus was a city of Eubœa, on the south-eastern extremity of the island, and W. of Geræstus. — *αὐτοῖς* refers to the Athenians. — *ἄνευ τῶν ἄλλων Εἰβοέων*, i. e. no other cities of Eubœa were subject to hostilities, the Carystians alone refusing to become tributary to the Athenians. — *ἐνέβησαν καθ' ὁμολογίαν, came to terms of surrender*, evidently refers to the Carystians.

4. *ἐπολέμησαν* refers to the Athenians. — *παρεστήσαντο, reduced them = forced them to submit*. This took place, A. C. 466. Olymp. 78. 3, or about ten years after the reduction of Eion. It will be seen by this, how brief is the summary of events which Thucydides is here giving. It was while Naxos was besieged; that Themistocles fled to Persia in the way spoken of in I. 137. § 2. — *πρώτη τε αὕτη πόλις—ἐδουλώθη = αὕτη τε ἐγένετο πρώτη πόλις, ἥ ἐδουλώθη (was reduced to slavery = deprived of freedom)*. — *παρα τὸ καθιστηκός, contrary to what was*

established by the terms of the confederation. — The Schol. defines this by *παρὰ τὸ νόμιμον καὶ πρόπον* for the Greeks were then free. — *ὡς ἐκάστη ξυνέβη*, sc. *ἰδουλώθη*. Schol. Steph. explains its construction as though written: *ἔπειτα δὲ καὶ τῶν ἄλλων ἐκάστη, ὡς αὐτῇ ξυνέβη*. A learned critic in Seebod. Bibl. Crit. a. 1828, no. 3. p. 18 (cited by Poppo, Adnot. ad Schol.), would omit *ξυνέβη* and take *ἐκάστη* in the nominative. Of course *ἰδουλώθη* would have to be supplied from the preceding context.

## CHAPTER XCIX.

Of the causes of the revolt of the allies, the principal one was their failure to pay the stipulated tribute, furnish ships, and perform military service, which things bore heavily upon them, and which the Athenians rigorously exacted (§ 1); the government of the Athenians was also no longer popular, and no expeditions were made on terms of equality (§ 2); which state of things had been brought upon the allies in part by their own fault, inasmuch as to avoid engaging in military expeditions they had compounded their personal service by payment in money, which both increased the ability of the Athenians to enlarge their naval power, and rendered the allies unable to offer effectual resistance whenever they dared to revolt (§ 3).

1. *αἰτία . . . ἔκδειαι*, now the cause of the revolt among others was especially their being in arrears; literally, now there were other causes of the revolts, and the greatest was their being in arrears (*ἔκδειαι*). — *λειποσπράτιον*, failure in military service, i. e. neglect to send their contingents. — *ἀκριβῶς ἔπρασαν*, dealt rigorously, i. e. exacted the full amount of tribute and service. — *οὐκ . . . ἀνάγκη*, because (see N. on I. 9. § 4) they imposed necessities upon those, who were neither accustomed nor willing to do hard work. *ταλαιπωρεῖν* refers to military service, and the labor necessary to provide the quota of ships and the stipulated tribute. In respect to the indolence and effeminacy of the Asiatic Greeks, cf. Herod. VI. 12. *τὰς ἀνάγκας* is a term denoting, as Arnold remarks, torture used to extort confession, and hence is very forcible in this place.

2. *δὲ πῶς καὶ ἄλλως*, in some other respects also. — *ὁμοίως* as when the confederacy was first formed. — *ἐν ἡδονῇ* is to be constructed with *ἦσαν*, were no longer (*οὐκ ἐνί*) popular in their command (*ἄρχοντες*), i. e. their government was no longer acceptable to the allies. Krüg. (ad Dionys. p. 117) says that *ἦσαν—ἄρχοντες* is a circumlocution for the imperfect, were governing. But it is better to translate the participle as a verbal noun denoting manner. See N. on I. 37. § 5. — *ἀπὸ τοῦ ἴσου*, on equal terms; "on a footing of equality." Bloomf.

This is explained by Jacobs, ἰσφ νόμῳ καὶ ἰσφ δυνάμει. — *τι* responds to οὗτε, and is therefore not unsuitable, as Bloomf. supposes. — προσάγεσθαι, to bring under, to reduce to obedience.

3. ἀπόκησιν—τῶν στρατειῶν, *reluctance to engage in military expeditions*. The genitive is here objective. S. § 188. N. 1. — ἀπ' οἴκου, *away from home*. — ἀντὶ, *in lieu of*. — ἐτάξαντο—φέρειν, *agreed to pay*; literally, *took upon themselves the payment*. Cf. III. 50. § 2. — τὸ ἱκνούμενον ἀνύλωμα (in apposition with χρήματα), *what-ever the expenses might come to = the proportionate expense* (i. e. as it might be rated to each state. By this commutation of ships and men for money, the allies became devoted to trade, agriculture, and the peaceful pursuits of life, and were proportionably unfitted for war. The Athenians, on the other hand, employing the money thus furnished in fitting out their navy and in providing warlike munitions, increased their power, and soon became so formidable as to awe the allies into any measure which they pleased to propose. This plan of allowing the allies to furnish money in lieu of men and ships, is ascribed by Plutarch to Cimon. — ἦν—ξυμφέροιεν. The optative here denotes indefinite frequency. See N. on I. 49. § 3. — ἐκείροι and αὐτοὶ both refer to the allies.

## CHAPTER C.

The Athenians under Cimon gain a great victory over the Persian land and sea-forces at the Eurymedon (§ 1); the Thasians having revolted are defeated in a sea-fight, and the Athenians effect a landing on their island (§ 2); a colony being sent out to the Strymon to settle in a place called the Nine-ways, are all cut off at Drabescus by the Thracians (§ 3).

1. μετὰ ταῦτα, *after these events* (viz. those related in I. 98). The victory at the Eurymedon was probably achieved the same year that Naxos was reduced, i. e. A. C. 466. Olymp. 78. 3. See N. on I. 98. § 4. — ἐπ' Εὐρυμέδοντι ποταμῷ. Beaufort (Caramania, pp. 135–137) says that this river, inside of the curved bar which extends across its mouth, is four hundred and twenty feet wide, and from twelve to fifteen feet deep. The bar is so shallow as to be impassable to boats drawing more than one foot of water. Of course, as Arnold remarks, the river must have undergone great changes, a bar being now formed where the vessels of the ancients proceeded without difficulty. — πηλομαχία καὶ ναυμαχία. The sea-fight first took place, after which Cimon disembarking his men proceeded against the land-forces, and thus gained

two victories in one day. — τὰς πύσας ἐς τὰς διακοσίας, *in all to the number of (ἐς) two hundred*. The second τὰς is omitted by Gueller and Haack, and bracketed by Poppo. Cf. Mt. § 268.

2. χρόνῳ δὲ ὕστερον. This defection of the Thasians took place the next year, i. e. A. C. 465. Olymp. 78. 4. — αὐτῶν (S. § 197. 2) refers to the Athenians. — ἐμπορίων. See N. on I. 13. § 5). — τοῦ μετάλλου in Thrace. Reference is probably had to the gold mine in Scapte-Hyle, where Thucydides had an interest and resided during his banishment. — ἃ refers to both ἐμπορίων and μέταλλον. — ἐέμενοντο refers to the Thasians. — νανμαχίᾳ ἐκράτησαν. Plutarch (Cimon ch. 14) says that thirty-three of the Thasian ships were taken.

3. πέμψαντες—ἃς οἰκιοῦντες—αὐτοὶ ἐκράτησαν—προελθόντες. Haack finds a difficulty in this passage, inasmuch as αὐτοὶ cannot refer to πέμψαντες (Ἀθηναῖοι), but to the ten thousand colonists which had been sent out. He therefore thinks that πέμψαντων is demanded by the construction. There is no necessity, however, inasmuch as Matthiæ (§ 562. N.) has shown that the participle is put in the nominative, when its subject is contained in part in the principal subject, or this latter in the other. Here αὐτοὶ is the principal subject, and constitutes a part of the whole contained in the subject of πέμψαντες (i. e. οἱ Ἀθηναῖοι). See N. on I. 49. § 4. Cf. also Xen. Anab. I. 8. § 27. — ὑπὸ τοὺς αὐτοὺς χρόνους, *about the same time*. — ὥς οἰκιοῦντες, *in order to colonize*. For the form of the future, cf. S. § 109. N. 2. — Ἐννέα ἰδοῦς, *Nine-ways*, so called, probably, because there were nine roads leading to it. — Ἰδωνοί. The Edoni were a people of Thrace occupying the left bank of the Strymon. — προελθόντες—μεσόγειαν. Mitford conjectures that this was done, in order, by one bold and vigorous movement, to put an end to the hostilities with which they had long been harassed by the Edoni; but advancing incautiously into the heart of the country, and drawn perhaps into ambush by the art of the retreating enemy, they were attacked to disadvantage and cut off. — ἐν Δραβήσῳ. "With the names of places, ἐν is used when proximity only is implied." Mt. § 577. 2. — ξυμπάντων, i. e. with all their forces united. Poppo would read ξύμπαντες, on the ground that all the Thracians, so separated and so at enmity among themselves, could hardly be expected to have united to make war upon the colony. But it was very natural, that all the Thracians of those parts should look with an unfavorable eye upon a colony planted in so advantageous a place as Amphipolis, and which once before, when attempted by Aristagoras of Miletus, had been defeated by the natives. Compare Arnold's note on this passage.



## CHAPTER CI.

The Thasians in their extremity call upon the Lacedæmonians to assist them by invading Attica (§ 1); this they secretly promise to do, but are hindered by an earthquake, which furnishes occasion for the Helots to revolt (§ 2); the Thasians therefore in the third year of the siege capitulate on conditions (§ 3).

1. μάχαις. As only one battle has been spoken of (I. 101. § 2), Poppo and Goeller after several MSS. are disposed to read *μαχῇ*. But it is highly probable that several inconsiderable battles had been fought, which Thucydides for the sake of brevity has omitted. Bloomf. thinks that there was a land engagement, after the Athenians disembarked to besiege the city. — *πολιορκούμενοι*. The name of the capital thus besieged was the same as that of the island. — *εσβαλόντας* denotes the means. See N. on I. 9. § 1.

2. *κρίφα τῶν Ἀθηναίων*, *unknown to the Athenians*. S. § 187. 4. — *ἔμελλον*, sc. *ἐπαμῦναι* or *εσβαλεῖν*. — *τοῦ γενομένου σεισμοῦ*, *the earthquake*. The article is added, because the *σεισμός* was so great and destructive as to be well known to all those living in the time of Thucydides (S. § 167). It was said that there were only five houses in Lacedæmon which were not thrown down, and that twenty thousand human beings perished. But this is doubtless an exaggeration. — *ἐν ᾗ*, *in which time, on which*. — *αὐτοῖς* = adnominal genitive. — *περιολκῶν*. When the Dorians invaded Laconia, a part of the original inhabitants fled, while others placed themselves under the conquerors in a relation very similar, as Arnold observes, to that which the Saxons sustained to the Normans in the reign of William the Conqueror. But being defeated in an attempt to regain their freedom, they were deprived of many of the rights first granted to them, and reduced to the condition of subjects. In this abject state they continued, until at their request Augustus Cæsar restored them to the full enjoyment of their civil rights. The word *περιολκοί* is a term given to those old Achæan inhabitants of the soil, who dwelt in towns about Sparta, of which in round numbers there were said to be one hundred. Cf. Møller's Dorians, II. p. 17, et seq. — *Θουριᾶται*, *the Thurians* near Calamæ. The towns of Thuria and Æthea (*Ἰθυσῆς*, *Ætheans*) were situated inland, in what had formerly been Messenia. Col. Leake (Travels in Morea, I. p. 471) conjectures that these people occupied the valleys watered by the branches of the Bias to the south-westward of the modern Andrusæ, which may possibly stand on the site of Æthrum,

this district being about the same distance from Ithome as Thuria is in the opposite direction. — *πλεῖστοι δὲ τῶν Λιλιώτων* κ. τ. λ. After the Messenians had been reduced to servitude—forming as they did a considerable portion of the Helots, they gave their name to these bondmen, so that they were all called at times Messenians. — *τότε δουλωθέντων*, at that time being subjugated. *τότε* refers emphatically to the well-known time, when the thing spoken of took place. Steph. and Müller conjecture *πότε* as the true reading, but this is rejected by the best of the recent editors. Didot would construct: *τῶν τότε δουλωθέντων Εἰλείτων*. But such a transposition is wholly unauthorized and unnecessary.

3. *ἐν Ἰθώμῃ*. Cf. *ἐς Ἰθώμην ἀπέστησαν*, § 2 *supra*. — *Θάσιοι δέ*. The story is here resumed from § 1, the intermediate passage being parenthetically introduced, to show why the Lacedæmonians could furnish the Thasians no aid. — *τεῖχος τε καθελόντες* κ. τ. λ. are the conditions on which the Thasians were obliged to surrender. The capitulation took place A. C. 463. Olymp. 79. 2. — *χρήματα . . . ταξάμενοι* = *χρήματά τε ἀποδοῦναι αὐτίκα ταξάμενοι* (*agreeing to pay immediately*) *ὅσα ἔδει ἀποδοῦναι*. The Schol. explains *ὅσα ἔδει* as embracing the expenses incurred in the war. This is not probable, inasmuch as the money was paid immediately, which could hardly have been done, if any thing besides the arrears had been demanded.

## CHAPTER CII.

The siege of Ithome being protracted, the Lacedæmonians call to their aid their allies and the Athenians (§ 1), the latter, on account of their skill in attacking fortified places (§ 2); but becoming jealous of them the Lacedæmonians dismiss them (§ 3), at which the Athenians are greatly irritated and enter into an alliance with the Argives, who are at enmity with the Lacedæmonians (§ 4).

1. The events in this chapter took place A. C. 461. Olymp. 79. 4. *ἄλλους—ἐνυμμάχους*, i. e. the Æginetæ, Platæenses, Mantinenses, etc. — *οἱ δ'*, i. e. the Athenians. — *πλήθει οὐκ ὀλίγῃ* are datives of accompaniment. S. 206. 5; K. § 283. 2. b.

2. *τοιχομαχεῖν—δυνατοί*, skilled in conducting sieges. S. § 222. 6. — *τοῖς δέ . . . ἐφαίνετο*, of this they seemed to stand in need on account of the long continuance of the siege. *τοῖς δέ* is edited *τῖς δέ* by Haack and Poppo, on the ground that *πολιορκίας* needs the article. But is not *τοῖς δέ* necessary to denote a change of the subject, which in

the preceding clause was the Athenians? — τούτου i. e. τοῦ τειχομα-  
χεῖν. — Supply πρὸγματα with ἐνδεᾶ. — βίᾳ . . . χωρίον, for (other-  
wise) they could have taken the place by force. Haack most strangely  
refers εἰλον to the Athenians, and places βίᾳ in antithesis with ἀπορίᾳ  
or λίμῃ denoting the other mode of taking a city.

3. φανερά ἐγένετο, became open, undisguised. — βίᾳ οἱχ ἤλκετο.  
The unsuccessful attempt to take the place by assault, no doubt con-  
tributed to bring to an open rupture two states of such different habits  
and tastes, that they could not come in contact without being displeased  
if not disgusted with each other. — νεωτεροποίαν, fondness for inno-  
vations, revolutionary spirit. See N. on I. 70. § 2. Bloomf. thinks that  
a plan is here alluded to, of taking part with the Helots, and restoring  
Messenia to its independence. — ἀλλοφύλους (see N. on I. 2. § 4).  
The Athenians were of the Ionic, the Lacedæmonians of the Doric  
race. "The ties of race were, in that unsettled state of society in  
Greece, stronger than those of alliance." Bloomf. — μόνους τῶν  
ἐνυμμάχων. It increased the indignation of the Athenians, that they  
alone of the allies were sent away. — οὐδέν-ἔτι, no longer. The  
position of ἔτι gives it great emphasis. — αὐτῶν. S. § 200. 3. The  
conduct of the Lacedæmonians in this affair, does not appear in a very  
favorable light. They seized the occasion of a failure to carry the place  
by storm, to turn the siege into a blockade, and thus gave a color to  
their dismissal of the Athenians, by announcing that they had no fur-  
ther need of them.

4. ἔγνων—ἀποπεμπόμενοι, they perceived that they were sent away  
(see N. on I. 25. § 1). The participle takes the nominative form, be-  
cause its subject is the same as that of the principal verb. Cf. S. § 225.  
7. — οὐκ . . . λόγῳ, not for any good reason, as we say, not with the  
best intention. Arnold, however, takes the expression in a less playful  
sense, and renders it: not upon the more creditable reason that was  
assigned: So Haack and Goeller also interpret. ἐπὶ here denotes  
counsel or purpose. K. § 296. II. 3. c. For the use of the comparative,  
cf. Mt. § 457; S. § 159. 3. — τινὸς ὑπόπτου γενομένου denotes the  
cause. S. § 226. — δεινὸν ποιησάμενοι, esteeming it bad usage,  
taking it as an affront. — τοῦτο παθεῖν, to receive such treatment.  
— ἐπὶ in ἐπὶ τῷ Μήδῳ is used in a hostile sense, against. K. § 296.  
II. 3. d. Cf. III. 63. § 2. — πρὸς αὐτοὺς depends on ἐνυμμάχων. —  
ἐκείνων refers to the Lacedæmonians. — οἱ αὐτοί, the same (S. § 160.  
5) as the oaths with which the treaty with the Argives had been  
ratified.

## CHAPTER CIII.

In the tenth year of the siege Ithome is surrendered on the condition that its defender shall leave Lacedæmon and never set foot in it again (§ 1); the Lacedæmonians are inclined to this leniency from a response, which they had received aforetime from the Pythian oracle (§ 2); the vanquished Helots are received by the Athenians, and settled at Naupactus (§ 3); the Megareans forsake the Lacedæmonian alliance, and come over to the Athenians by whom their city is fortified and garrisoned (§ 4).

1. *δεκάτῳ ἔτει*, i. e. A. C. 455. Olymp. 81. 2. The order of events is not strictly pursued in this summary, otherwise this termination of the siege would have been related at the beginning of chap. 111. This anticipation makes the narration clearer, by grouping together all the events and incidents pertaining to the siege and capture of Ithome. The length of the siege shows, that either the Lacedæmonians were very unskilful in conducting it (see I. 102. § 2), or that the place was by nature quite impregnable. — *ἐφ' ᾧ τε* (generally followed by the infinitive. Cf. Jelf's Kühn. § 865. 2; Mt. § 479. a), *on condition that*. The antecedent is *ἐπὶ τούτῳ* implied in the preceding clause. Cf. K. § 341. R. 5. — *ἐλίσσιν* has the future signification (S. § 211. N. 4). The Schol. calls this use of the future after *ἐφ' ᾧ*, an idiom of Thucydides. But cf. Jelf's Kühn. l. c., where examples of the same usage are cited from Herodotus. — *ἐπιβήσονται αὐτῆς*. This genitive may be referred to S. § 192. 1.

2. *καί, also*, implies that there were other reasons, to which that derived from the Pythian oracle was added, why the Helots were suffered to depart on these terms. — *πρὸ τοῦ*. See N. on I. 32. § 4. — *τοῦ Διὸς τοῦ Ἰθωμῆτα*. The mountain-fortress in which the Messenians made their last stand for freedom, is said to have derived its name from Ithome, one of the nymphs who nourished Jupiter. On the summit of the mountain was a temple dedicated to Jupiter Ithomatas. — *ἀφίσταει, to dismiss, to let go*. I cannot find any instance where this word is used in the sense of *to manumit*, which Bloomf. affixes to it.

3. *καὶ ἔχθος ἤδη τὸ Λακεδαιμονίων, through hatred now to the Lacedæmonians*. The genitive is here objective, as in *διὰ τὸ Πανσθενίου μίσος* (I. 96. § 1), and *διὰ τὸ ἔχθος Ἀθηναίων* (II. 11. § 2). Cf. III. 101. § 2; IV. 1. § 2; VII. 57. § 7. — *Ναύπακτον, Naupactus, now Lepanto*, was situated on the Sinus Corinthiacus, north-east of Anthrhim. Its commanding position showed with what sagacity the Athenians selected places for their colonies and those of their allies. In the

Peloponnesian war, this Messenian colony repaid with interest the wrongs which they had suffered at the hands of the Lacedæmonians. Cf. II. 90. §§ 4-6. — *Λοκρῶν τῶν Ὀζολῶν*, the *Ozelian Locrians*, one of the divisions of the Locrians in Greece, or perhaps a colony of the eastern Locrians, since Homer makes no mention of the Ozolæ. In the Peloponnesian war they sided with the Athenians, partly through hatred of the Ætolians, and partly because the Athenians had possession of their principal town and harbor.

4. *προσεχώρησαν δὲ καὶ Μεγαρῆς*. Thucydides now returns to the narrative of events in their proper series (see N. on § 1 supra). Megara united with the Athenian confederacy, according to Müller (Chron. Tab. Dorians, II. p. 464), A. C. 461, or six years before the reduction of Ithome. Another chronologist fixes the date at A. C. 461, which is undoubtedly too early. — *περὶ . . . κατεῖχον*. The Megareans and Corinthians were engaged almost continually in border hostilities. — *τὰ μακρὰ τεῖχη—ἀπὸ τῆς πόλεως ἐς Νίσαιαν*. These walls connected Megara with the port of Nisæa on the Sinus Saronicus, and were eight stadia in length (cf. IV. 66. § 4), or eighteen stadia according to Strabo (391). — *Μεγαρεῦσι*, for the *Megareans*, is the dat., *commodi*. — *οὐχ . . . ἥρξαστο*, from which in no small degree that violent hatred began. The Corinthians avowed their displeasure at this transaction, in their speech to the Athenians (I. 42. § 2), and the war spoken of in I. 105, owed its origin to the same cause.

## CHAPTER CIV.

Inarus having revolted from the king of Persia calls to his aid the Athenians, who happen at that time to be laying siege to Cyprus; these sailing up the Nile to Memphis, possess themselves of two parts of the town and besiege the third (§§ 1, 2).

1. *τῶν πρὸς Αἰγύπτῳ*, those bordering on Egypt. These Libyan tribes occupied the district of country west of Egypt, probably what was afterwards called Libya Marmorica. — *ἐρμώμενος ἐκ Μαρείας*. See N. on I. 64. § 2. Marea was situated on the western part of the narrow strip of land separating Lake Mareotis from the sea. I find that it is placed by Kiepert on the inland shore of the south-western part of that lake. Thus commencing hostilities at the western extremity of the Delta, Inarus extended them eastward until all Egypt was engaged in the revolt. According to Diodorus (XI. 71) this defection of Inarus

took place A. C. 461, and it was one year afterwards that he called in the Athenians. — *ὑπὲρ Φάρον*, over against Pharos. This was a small island in front of Alexandria, on which stood the celebrated lighthouse. — *Ἀρταξέρξης*, i. e. Artaxerxes Longimanus. Bekker reads *Ἀρτοξέρξης*. — *ἄρχων* of the Egyptians. — *ἐπηγάγετο*, called in as allies.

2. *ἔνυχον* . . . . *ἐνυμμάτων* is a parenthesis (and so marked in some editions), thrown in to show the proximity of the Athenian ships to the scene of operations in Egypt. — *ἦλθον* to Egypt. — *ἀπολιπόντες τὴν Κύπρον*. Raleigh censures them for leaving Cyprus, while Mitford justifies them for the act. — *ἀναπλεύσαντες—ἐς τὸν Νεῖλον*, sailing up the Nile. — *τοῦ τε ποταμοῦ*, i. e. the parts bordering on the river, viz. the Delta. — *καὶ τῆς . . . μερῶν*. This was probably preceded by the great battle recorded by Ctesias and Diodorus, in which the Persians were defeated, and Achæmenes the brother of king Artaxerxes fell by the hand of Inarus. — *Λευκὸν τεῖχος*, the White Fortress. The Schol. says that it was so called, to distinguish it from the other two fortified places which were built of brick. It was probably the head-quarters of the Persian army in Egypt, which amounted in the time of Herodotus to 120,000 men. — *Περσῶν καὶ Μήδων*. This distinction is rather singular, as these people had long before become one. By the Greek writers, as Poppo observes, they are very frequently called Medes alone, as in *Μηδικὸς πόλεμος, μηδίζειν, μηδισμός*, etc.

## CHAPTER CV.

In a sea-fight with the Corinthians and Epidaurians, the Athenians are defeated, but in a subsequent one fought near Cecryphaleia are victorious (§ 1); they also conquer the Æginetæ in a great naval engagement, and having landed upon the island lay siege to the city (§ 2); in order to make a diversion in favor of the city, the Corinthians take possession of the heights of Geranea and invade the Megarean territory, supposing that no assistance could be furnished by the Athenians, unless they raised the siege of Ægina, since all their forces were employed in that place and in Egypt (§§ 3, 4); the Athenians, however, send from Athens a force composed of the old and young, who come to an indecisive engagement with the Corinthians (§§ 5, 6); being reproached by those at home, the Corinthians return to erect a trophy, and in a second engagement are completely routed by the Athenians (§ 7).

1. *Ἀλιάς*. This is the reading of Bekker; but Poppo, Goeller, Haack, Bloomf.; and Arnold edit *Ἀλιῶς*, contracted for *Ἀλιεῖς*, a people who lived on the coast of Argolis, and who were, as Arnold supposes,

the *πελοιοί* of the Dorian Argives, the remnant of the old inhabitants who occupied the extreme point of Argolis, and lived by fishing (whence their name arose) and perhaps by piracy. The reading of Dindorf is preferable, which refers it to the territory or chief town of this people. — *πρὸς . . . Κορίνθιοι*. Neither Thucydides nor Diodorus gives the origin of this war, but it most likely arose from the ill-will which the Corinthians bore to the Megareans for their defection to the Athenians. The battles here spoken of took place A. C. 457. — *Κικρυφαλία*. According to the Schol. this was an island, lying off the western coast of Peloponnesus. Pape says that it was a small island in the Laconic gulf, and Col. Leake (*Travels in the Morea*, II. p. 455) identifies it with Kyrá, one of the small islands which lie between Epidaurus and Ægina. This is its true situation, and the one assigned it by Kiepert. — *Πελοποννησίων*. "Qui ii Peloponnesii? Corinthii puto, Epidaurii, Spartani, Æginetæ." Od. Müll. *Ægin.* p. 176.

2. *πολέμου δὲ καταστάτος*. This war doubtless resulted from the preceding one, as the Æginetæ were allies of the Peloponnesians. — *Ἀθηναίσις* depends on *καταστάτος*. — *μετὰ ταῦτα*, i. e. after the transactions just mentioned. Poppo and Haack place a comma after *Ἀθηναίσις*, and thus connect *μετὰ ταῦτα* with the following words. — *αὐτῶν*, i. e. *τῶν Αἰγινητῶν*. — *ἐπολιόρχουν*, sc. *τὴν Αἴγιναν*. — *Λεωκράτους*. This general was a colleague of Aristides in the battle at Plataea as was also Myronides, who gained the victory spoken of in § 7 *infra*.

3. *πρότερον* must not be taken with *διεβίβασαν*, but with *ἐπικοίρους*, *formerly the auxiliaries*. — *τὰ δὲ ἄκρα τῆς Γερανίας*, *the heights of Geranea*. This mountain stretched across the isthmus between Corinth and Megara, belonging probably to the territory of the latter.

4. *ἀποΐσης στρατιῶς πολλῆς*, *as a large portion of their army was absent*. — *ἀπ' Αἰγίνης ἀναστῆσθαι αὐτοίς*. It was the object of this inroad into the Megarean territory, to create a diversion in favor of the Æginetæ, who were at this time besieged by the Athenian army under Leocrates.

5. *τῶν . . . νεώτατοι*, *those left in the city (viz.) the oldest and the youngest*. "The genitive *τῶν ὑπολοίπων* is put for the nominative, *οἱ* being understood. Cf. Mt. § 297. 3." Bloomf. But this, as Poppo remarks, is contrary to the laws of the language, and does not remove the difficulty which it was intended to do. The construction, which makes the genitive depend on *οἱ πρεσβύτατοι* and *οἱ νεώτατοι*, is in accordance with the obvious sense: *of those remaining in the city* (= of the citizens) *the aged and the young*, who had been on that ac-

count left behind (*ὑπολοιπών*), when the more able-bodied set out on the expeditions previously referred to.

6. *ἰσορρόπου*, *equally balanced, indecisive*. — *ἐνόμισαν . . . ἔργω*, *each thought that they had got the better* (*οὐκ ἔλασσαν*, *not inferior*, by *litotes* = *superior*) *in the action* (*ἔργω* = *μάχη*).

7. *ἐκράτησαν γὰρ ὁμως μᾶλλον*, *for* [although neither party came off decidedly victorious] *yet they* (i. e. the Athenians) *had rather the advantage*. The evidence of this is furnished in *ἀπελθόντων τῶν Κορινθίων*, *inasmuch as the Corinthians retired* after the battle was over. It was on this account that the Athenians erected a trophy. — *κακιζόμενοι*, *being reproached* because they had suffered themselves to be driven from the field by old men and boys (see N. on § 5 supra). Aristid. narrates that they were upbraided *ὑπὸ τῶν οἰκείων*. — *ἡμέρας—δώδεκα μάλιστα* (see N. on I. 54. § 2), *for about twelve days*. — *ἐλθόντες* to the place of the engagement. — *ἀνθίστασαν τροπαῖον*, *began to erect a trophy in opposition* (*ἀντι-*). The imperfect tense is used of an action not brought to a successful conclusion. See N. on I. 57. § 4. — *ἐκβοηθήσαντες*, *sallying forth*. — *τοῖς ἄλλοις* who had come to the aid of those who were erecting the trophy. Diod. says: *πάλιν γενομένης ἰσχυρᾶς μάχης ἐν τῇ λεγομένῃ Κιμωλλίᾳ, πάλιν ἐνίκησαν Ἀθηναῖοι, καὶ πολλοὺς ἀνέβλον τῶν πολεμίων*.

## CHAPTER CVI.

On the retreat of the Corinthians, a part lose their way, and are driven into a place from which escape is impossible (§ 1); the Athenians surround them and stone them to death (§ 2).

1. Poppo thinks that this chapter should be included in the preceding one, or if two chapters are to be formed, that the second should begin at I. 105. § 4. — *τὸ . . . ὀλίγον*, *some considerable portion of them*. The student will notice the *litotes* in *οὐκ ὀλίγον*. — *διημαρτὸν τῆς ὁδοῦ*, *missed entirely* (*δια-*) *the way*. S. § 197. 2. — *ἐξ του* (= *τινος*) *χωρίου ιδιώτου*, i. e. *ἐξ του ιδιώτου χωρίου*. Cf. Mt. § 279. *Obs.* 4. *χωρίον* here signifies *a spot, enclosure*, to which, as was often the practice in ancient times, a local name was given. Perhaps the battle, to which Diod. refers as fought *ἐν τῇ λεγομένῃ Κιμωλλίᾳ* (see N. on I. 105. § 7), was the one here spoken of. — *ὅ* depends on *ἔτιχεν* = *ἔτιχεν ὄν*. Jelf constructs it as a local dative, and refers it to § 605 of his edition of Kühner. — *περιεῖργον* (sc. *αὐτὸ* referring to *χωρίον*), *enclosed it all around*.



2. *κατὰ πρόσωπον*, in front, i. e. at the entrance of the field. The hoplites were stationed here, because it was the only place where those hemmed in could escape. — *κατέκταναν*, stoned to death. This was done by the slingers, who constituted a considerable portion of the light-armed. Bloomf. remarks that the Athenians afterwards tasted the bitter fruits of this unsparing cruelty. — *αὐτοῖς* stands for the adnominal genitive. Kühner (Jelf's edit. § 597) ranks this with the dat. com-  
modi, the thing possessed being conceived of as being for the owner's benefit.

## CHAPTER CVII.

The Athenians begin to build the Long Walls (§ 1); the Lacedæmonians and their allies having gone to assist the Dorians against the Phocians, their return home is impeded by the Athenians (§§ 2, 3); whereupon they resolve to remain in Bœotia and watch their opportunity to return home, being privately importuned also by certain Athenians, to assist in abolishing democracy in their city, and to put a stop to the erection of the Long Walls (§ 4); the Athenians and their allies sally forth against them, partly on the supposition that they would be embarrassed in effecting a return home, and partly through apprehension of their intrigues to put down democracy (§§ 5, 6); some Thessalian horse join the Athenians, who, however, desert them in the time of action (§ 7).

1. *ἤρξαντο—οἰκοδομεῖν*. The infinitive follows *ἄρχασθαι*, when the notion of the dependent verb is only in intention not in act; but the participle, when it is actually begun. Cf. Jelf's Kühn. § 699. *Obs.* — *κατὰ τοὺς χρόνους τούτους*, in these times, i. e. the time of these occurrences which have just been related. — *τό τε Φαληγρόνδε*. See N. on II. 13. § 7.

2. *μητρόπολιν* is in apposition with *Λωριᾶς* (= *Λωριδα*. Mt. § 429. 2), as are also *Βοιόν*, *Κυτίον*, and *Ἐρεϊόν*, showing its parts or divisions (Mt. § 432. 3). — *Νικομήδους* is to be constructed with *ἡγουμένου*. Nicomedes is supposed to have been the uncle of Pleistoanax and brother of Pausanias, for Cleombrotus is often mentioned as the father of Pausanias. Dukas makes Leonidas to have been a brother to Nicomedes and Pausanias. But he was a son of Anaxandrides and brother (some say twin-brother) to Cleombrotus. — *ὑπὲρ Πλειστοάνακτος*, in the stead of Pleistoanax. Nicomedes was tutor of the young king, and acted as regent. — *βασιλέως* is referred by most commentators to Pleistoanax, since Pausanias was only regent, although called king (as he virtually was) by Demosthenes, Aristotle, Plutarch, etc. It is written in I. 114. § 2 with equal ambiguity, *Πλειστοάνακτος τοῦ Πανσάντου βασιλέως Λακεδαιμονίων ἡγουμένου*. — *νέον ὄντο; ἔτι*, being

*yet a youth.* — ἐβόηθησαν τοῖς Λαριεῦσιν. Müller fixes the date of this expedition at A. C. 457. Olymp. 80. 4, and very correctly supposes that they returned the following year. — ἐαυτῶν, *of their own.* — ὀπλίταις is the dative of accompaniment (S. § 206. 5. — ὁμολογία, *on terms of surrender.*

3. κατὰ θάλασσαν, *by sea.* — εἰ βούλοιντο—ἐμελλον. There is an ellipsis of αὖν in the apodosis, that particle being seldom added to the verb μέλλω. — Κρισαίου κόλπου, *the Crisean gulf.* This bay was south of Phocis, and belonged to the Sinus Corinthiacus to which it sometimes gave its name. — περαιοῦσθαι *on their way home.* — περιπλεύσαντες, *having sailed around Peloponnesus.* This they would be under the necessity of doing, in order to enter the Corinthian gulf. — Μίγαρα καὶ Πηγάς. Cf. I. 103. § 4. — δύσδοτος, *transitu difficilis.* — γὰρ introduces as the reason why it would be unsafe to go by Geranea, that the Athenians had possession of Megara and Pegæ. — τότε, i. e. at the time when they were wishing to return. — ἡσθάνοντο—μέλλοντας. See N. on I. 26. § 3. — ταύτῃ, *there,* i. e. in the defiles of Geranea, through which lay the road to Lacedæmon by the way of the Isthmus.

4. ἔδοξε—ὅτῳ τρόπῳ—διαπορεύσονται. Notice the change from the oblique to the direct discourse, the action belonging to the past being transferred to the present time of the speaker. Cf. K. § 345. 5. — Βοιωτοῖς. Bœotia lay west of Phocis, and in this state the Lacedæmonians took up their quarters and spent the winter. — τὸ δέ τι καὶ, "*partim etiam.*" Bauer. — ἐλπίσαντες.... οἰκοδομοῦμενα, *hoping to put down democracy and put a stop to building the Long Walls.* The student will notice the *diilogia* in καταπαύειν. See N. on I. 26. § 3. — The popular leaders, who were aiming to secure for Athens the sovereignty of the sea, urged the erection of the Long Walls as a measure most beneficial to the state. As a project, therefore, of the democratical party, and as rendering Athens independent of the Lacedæmonians, the building of these walls was opposed by the aristocracy.

5. πανδημί. "Haud dubie qui militari erant ætate; hos enim paulo post tredecim millia Athenis effecisse II. 13. cognoscemus." Poppo. — Ἀργείων χίλιοι. Cf. I. 102. § 4. — ὡς ἕκαστοι (sc. ἡλθον), "*singuli pro rata parte.*" Poppo. See N. on I. 3. § 5. — ξύμπαντες, i. e. the Athenians and their allies. Mitford says that with the cavalry and the attending slaves, the whole number could be scarcely less than 30,000 men.

6. νομίσαντες, *because they thought.* See N. on I. 9. § 4. — διέλθωσιν in their return home. — καὶ τι καὶ, *and partly.* Didot reads

καίτοι καὶ. — τοῦ δῆμου καταλύσεως, of the subversion of the democracy (cf. § 4 supra). Notice the change of construction from νομίσαντες, with which Poppo compares ὥστε μήτι ἀπειρία—νομίσαντα, I. 80. § 1.

7. ἱππῆς. Attic for ἱππεῖς. — κατὰ τὸ ξυμμαχικόν, according to the treaty of alliance. Cf. I. 102. § 4. — μετέστησαν = μετετάξαντο, changed sides (see N. on II. 67. § 1). Bloomf. — ἐν τῷ ἔργῳ (at Tanagra). See N. on I. 105. § 6.

## CHAPTER CVIII.

The Athenians and Lacedæmonians come to an engagement at Tanagra, in which the latter come off victorious (§ 1), after which they return home by the way of Geranea and the Isthmus. The Athenians afterwards invade and conquer Bœotia, and throw down the walls of Tanagra (§§ 2, 3); the Ægiætae surrender to the Athenians on conditions (§ 4), after which the Athenians cruise around the Peloponnesian coast, burn the dock of the Lacedæmonians, take Chalcis, and defeat the Sicyonians (§ 5).

1. μάχης. According to Diod. this battle lasted two days, no decided advantage being gained by either party. It is evident, however, that the fruit of victory was enjoyed by the Lacedæmonians, inasmuch as they returned unimpeded to their home. — ἐν = in the vicinity of. The city of Tanagra was situated on a lofty and rugged eminence, on the north bank of the Asopus near the junction of the Thermodon (cf. Kiepert's Map of Bœotia), and was remarkable for the thrift and orderly character of its inhabitants. Cf. Cramer's Greece, II. pp. 267-269.

2. δειδροτομήσαντες. This was a common method of inflicting injury upon a hostile territory. Cf. Xen. Anab. I. 4. § 10. The trees selected to be cut down or girdled, were doubtless such as bore fruit, or served for shade or ornament. — πάλιν ἀπῆλθον ἐπ' οἴκου (see N. on I. 30. § 2). Diod. says that a truce of four months was entered upon after the battle, which is highly probable, as in no other way can we account for the unimpeded passage of the Lacedæmonians over Geranea.

3. Οἰνοφύτοις, *Ænophyta*, "was not a town but a plot of ground forming one farm, planted with olive-trees." Bloomf. The reason why the Bœotians were thus invaded, was the assistance which they had rendered the Lacedæmonians in the battle at Tanagra (cf. καὶ οἱ ξίμμαχοι, § 1 supra). — τῆς Βοιωτίας except Thebes. Cf. III. 62. — περιεῖλον, demolished all around, or rather, demolished the wall which

was around the city. Cf. Liddell and Scott sub voce. Bloomf. renders the word, *dismantled*, viz. by removing the battlements of the wall, and lowering it to a height practicable to be scaled by an invading force. — *Λοκρῶν—ἔλαβον*. Afterwards Myronides, according to Diodorus, penetrated into Thessaly to punish that people for their desertion in the battle of Tanagra, but failing in his attempt upon the town of Pharsalia, he returned to Athens. But compare I. 111. § 1 (on which see Note), where it appears that the Thessalian expedition was later, probably A. C. 454. — *τά τε . . . ἐπετέλεσαν*. "When two or more attributives are joined to a substantive, each of which has a peculiar force, the article is used with each. This is more rare when the attributives follow the substantive." Jelf's Kühn. § 459. 5. As the foundations of these walls were laid by Cimon, when the spoils of the victory of the Eurymedon were applied by the Athenians to the improvement of the city, and as Cimon, after a banishment of five years, was recalled (A. C. 456) the same year in which the two walls were finished, Col. Leake (Athens, I. p. 425) thinks that the year 462 is the latest to which the commencement of the walls can be ascribed. If so, the words *κατὰ τοὺς χρόνους τούτους* (I. 107. § 1) must be received with some latitude.

4. *ὡμολόγησαν δὲ καὶ Αἰγινῆται* after they had stood a siege of nine months. Müller fixes the date of this event, A. C. 457, but I prefer with other chronologists to assign to it the date of A. C. 456. — *περιελάοντες* (see N. on *περιέβλον*, § 3 supra), *παραδόντες*, and *ταξάμενοι* denote the conditions on which the capitulation was made.

5. *περιέπλευσαν*. This cruise took place the next year after the surrender of Ægina, i. e. A. C. 455. Olymp. 81.2. — *τὸ ναῶριον* refers to the naval arsenal or docks at Gytheum. — *Χαλκίδα*, Chalcis in Ætolia which was a Corinthian colony. — *ὑποβάσει τῆς γῆς* = *ὑποβάσει ἐπὶ τῆς γῆς*, the genitive being objective and supplying the place of the preposition and its case.

## CHAPTER CIX.

The Persians having been vanquished in Egypt by the Athenians and their allies, Artaxerxes sends Megabazus to Lacedæmon inviting that people to create a diversion by invading Attica (§§ 1, 2); but being unsuccessful in his mission he returns to Asia, whereupon the king despatches a large force to Memphis, by which the Egyptians and their allies are defeated, and the Greeks shut up in the island of Prosopis, where after holding out for one and a half years, they are finally overcome by the Persians (§§ 3, 4).

1. The narration of the Egyptian war is here resumed from I. 104. — *αὐτοῖς . . . κατέστησαν* = *carried on the war with various incidents*,

i. e. various and diverse fortunes befell them in the prosecution of the war. These are narrated by Diod. Sic. XI. 77.

2. τὸ μὲν γὰρ πρῶτον, *for in the first place*. γὰρ is expegetical, i. e. it serves to explain *πολλὰ ἰδία πολέμων* in the preceding section. — ἐκράτουν refers to the victory spoken of in I. 104. § 2. — βασιλεὺς, i. e. Artaxerxes Longimanus. — Μεγάβαζον. Smith thinks that this may be the same person with the one of that name, who held a command in the fleet of Xerxes. Cf. Herod. VII. 97. — ἄνδρα Πέρσην. This is not to be considered as an appellation of rank or dignity, but rather as serving to distinguish the person here spoken of, from Megabyzus the son of Zopyrus, a Persian, who was sent as commander of the army in Egypt (cf. § 3 infra). This is rendered probable by the fact that Μεγάβαζος and Μεγάβυζος are so intermingled in Herodotus, Ctesias, and other writers, that it is quite certain they are only different forms of the same name. The use of this appellation may be seen in a form of expression like the following: *a Persian by the name of Megabazus—another Persian also of the name of Megabyzus (the same name as the preceding although slightly varied in form) the son of Zopyrus* (cf. § 3). — ὅπως is used here in its telic sense. See N. on I. 65. § 1. — πεισθέντων τῶν Πελοποννησίων denotes the means.

3. ὥς.... προὔχῳρει, *but when he met with no success*; literally, *when things* (πράγματα supplied from the context. K. § 238. R. 3. c) *did not turn out well for him*. — ἄλλως, *otherwise* (than to advantage) = *in vain*. — ἀιολοῦτο. For the omission of the augment, see K. § 122. 1. — Μεγάβυζον. As this general was one of the commanders of the land forces of Xerxes, when he invaded Greece and also commanded the army which was defeated by Cimon on the Eurymedon, he must have been at this time somewhat advanced in years, and have had much military experience. — Ζωπύρου, *Zopyrus*. He was the one through whose self-devotion Babylon was taken by Darius. Cf. Herod. III. 160. — στρατιᾶς πολλῆς. Diodorus says that the number was 300,000; Ctesias, 200,000. The latter author, however, adds the troops which remained in Egypt, thus making a total of 500,000 men. According to Diodorus, a fleet of 300 ships accompanied them.

4. τοῖς ξυμμάχοις, i. e. the Athenians. — Προσωπιίδα. The island Prosopis was formed probably by two branches of the Nile, or perhaps as Bloomf. thinks, by the Nile and a wide and deep canal. The Schol. says that it is the same as that called Nicion. — μῆνας ἕξ, i. e. ἕξ μῆνας. — μέχρι οὗ, *until*. — τὴν διώρυγα in which lay the Athenian triremes. — ἄλλῃ, *another way, in another direction*. — τὺς τε.... ἐποίησε, *he caused the ships to ground*. — περὶ is to be constructed with διαβάς.

## CHAPTER CX.

A small remnant only of the Greeks escape from Egypt, which country again passes under the dominion of the Persians (§§ 1, 2); Inarus is treacherously taken and crucified (§ 3); fifty Athenian triremes having come to the relief of the fleet in Egypt, are attacked by the Persians and most of them destroyed (§ 4), and thus terminates the Egyptian expedition (§ 5).

1. *πολεμήσαντα* belongs in sense to *Ἑλλήνων*, but in grammatical form to *πράγματα*, which is the principal word in the periphrasis *τῶν Ἑλλήνων πράγματα*. — *ὀλίγοι . . . ἐσώθησαν*. Diod. says that the Persians, through admiration of the valor of the Athenians, allowed them to evacuate Egypt and return home unmolested. But this is hardly reconcilable with the closing words of the preceding chapter (*εἰς τὴν νῆσον*), and then, as Bloomf. inquires, why did they not leave Egypt by the way of the Nile, if they were suffered to depart in peace? — *Κυρήνην*, *Cyrene*. This was a flourishing city of Libya Cyrenaiica, situated a few miles from the Mediterranean coast, directly opposite Greece. In making this retreat (which was a kind of archetype of the *Anabasis*), the Greeks unquestionably took the route by Parætonium, and so along the sea-coast, where were numerous Greek settlements.

2. *Ἀμυρταίου*. This Amyrtæus must not be confounded with the Saite of the same name, who revolted from the Persians in the reign of Darius Nothus, as that event took place A. C. 414, or upwards of forty years after the termination of the revolt here spoken of. This Amyrtæus, according to Herodotus, was reduced to submission by the Persians, and his son Pausiris suffered to reign over the sen district of the Delta, by their favor; whereas the Amyrtæus who revolted from Darius Nothus was succeeded by four successive kings, nor did the Persians recover their ascendancy over the country until the reign of Ochus, nearly sixty years afterwards. Cf. Arnold's note on this passage, to which I am indebted for the substance of these remarks. In Smith's Dict. Gr. and Rom. Biog. and Mythol., there is mention made of only one Amyrtæus who revolted, and he is said to have reigned in the marshy districts from the time of his revolt from Artaxerxes, until about A. C. 414, when the Egyptians expelled the Persians, and Amyrtæus reigned over Egypt six years, being the only king of the twenty-eighth dynasty. — *ἐλεσι*, *low grounds, marshes*, lying between the Canopic and the Tanitic mouths of the Nile, and comprising the most of what was called the Delta. — *καὶ ἅμα . . . ἔλειοι* is a varied construction for *καὶ ἅμα διὰ τὸ μαχίμωτάτους εἶναι τῶν Αἰγυπτίων τοὺς ἐλείους* demanded by the preceding member.

3. *προδοσίᾳ ληφθεὶς*. According to Ctesias (c. 84), he made an agreement with Megabyzus to surrender *ἐφ' ᾧ μηδὲν κακὸν παρὰ βασιλείᾳ λαβεῖν*. But after five years' residence at the court, whither he was carried a prisoner, at the instigation of Amytis, the mother of the king and of Achæmenes, he was put to death by Artaxerxes, who thus broke the promise given by Megabyzus and confirmed by his own word. — *ἀνσταυρώθη*. Herodotus and Ctesias say that he was crucified *ἐπὶ τρισὶ σταυροῖς*, which Bloomf. says might be more properly termed impalement.

4. *ἐκ δὲ τῶν Ἀθηναίων*. Poppo, Haack, and Goeller read *Ἀθηναίων*, and refer to Mt. § 429. 2, where it is said that *Ἀθηναίων*, the reading of Bekker, is without MS. authority. — *κατὰ τὸ Μενδήσιον κίρας*, at the Mendesian mouth (of the Nile), i. e. the arm or branch of the river on which was situated Mendes, and which was the fifth mouth of the stream reckoning from the west. There are so many aspects in which the word *κίρας* might be applied to the disemboguing branches of a river, that it appears to me unnecessary and useless to inquire why it is here applied to this branch of the Nile. — *οὐκ εἰδότες—οὐδέν*, being wholly ignorant of. *εἰδότες* refers grammatically to *τριήρεις*, but in sense to the persons who navigated them. — *τῶν γεγενημένων*, i. e. the defeat of the Greeks and Egyptians. — *περὶ* of the Persians. — *πάλιν* to Greece.

5. *τὰ μὲν κατὰ τὴν μεγάλην στρατείαν = ἡ μεγάλη στρατεία*. Mt. § 583. 3. — *οὕτως τετελεύτησεν*. The position of these words at the close of the story of this disastrous expedition, is highly emphatic. No one knew better than Thucydides where to place important words, so that they should stand out with prominence and emphasis. In this, as well as in other respects, he is a model worthy of repeated study.

## CHAPTER CXI.

The Athenians, undertaking at his solicitation to restore the Thessalian prince Orestes to his country from which he had been exiled, advance for that purpose as far as Pharsalus, but are obliged to retire without accomplishing their object (§ 1); after this a fleet under Pericles sail to Sicily, and disembarking, defeat the Sicyonians who assemble to oppose them (§ 2), and then taking some Achæans on board cross over and lay siege to CEniada, but being unsuccessful return home (§ 3).

1. *τοῦ Θεσσαλῶν βασιλείας*. It does not appear that Echekratides was king of the whole of Thessaly, but only of the region about Pharsalus. There were three of these noble families in Thessaly, the gens

Antiochi at Pharsalus, the gens Aleuadæ at Larissa, and the gens Scopadæ at Cranno. To the former of these families Echecratides belonged, being the son of Antiochus, and grandson of Echecratides Major who was celebrated by Simonides. But little is known of these personages. — *φεύγων*, *being an exile*. The reason of this is unknown, as the history of the Thessalians is very obscure. — *παράλαβόντες . . . ἐστράτευσαν*. Diod. connects this expedition with those which were made against the Phocians and Locrians, after the battle of Ænophyta (I. 108. § 3), A. C. 456, or as Poppo prefers, 467. It is evident that the historian here resumes the regular series of events, which had been interrupted by the account of the issue of the Egyptian expedition, but I prefer with Arnold to assign to the invasion of Thessaly the date A. C. 454. Olymp. 81. 3. — *τῆς Θεσσαλίας* depends on *Φάρσαλον*. Cf. Mt. § 391. 6. — *τῆς μὲν γῆς . . . ὅπλων*, *they took possession of as much of the country as extended but a short distance from the encampment; literally, they conquered as much of the country as they could conquer* (ὅσα μὴ = ὅσα κρατεῖν τῆς γῆς ἰδύνατο μὴ), *not advancing far from their camp*. — *πόλιν*, i. e. Pharsalus. — *οὐδ' . . . ἐστράτευσαν*, *nor did they succeed* (see N. on I. 109. § 3) *in any one of the other objects of their expedition; literally, in any other of those things on account of which* (ὧν = ἐκ τῶν ὧν) *they made the expedition*.

2. *μετὰ . . . πολλῷ*, *not long afterwards*. This expedition of Pericles took place most likely the next year, i. e. A. C. 453. — *Πηγαῖς*. Cf. I. 103. § 4. — *Σικυῶνα*, *Sicyon*, was a part of Sicyonia on the Sinus Corinthiacus, north-west of Corinth. — *Ξανθίππου*. He commanded the Athenian forces at the battle of Mycale. — *στρατηγούντος* belongs to *Περικλέους*. — *Σικυνίων τοὺς προσμύξαντας*, *those of the Sicyonians who engaged with them*. The genitive here denotes the 'whole,' *τοὺς προσμύξαντας* being put partitively. Cf. Mt. § 318. 2. Diod. says that an attack was subsequently made upon Sicyon, but the Lacedæmonians coming to the aid of the Sicyonians, Pericles retreated.

3. *παράλαβόντες* (*having taken on board*), *εἰς ξυμμαχίαν* (as the Schol. says), or rather *εἰς στρατείαν*. Cf. *παράλαβόντες Βοιωτοὺς* κ. τ. λ. § 1 supra. — *Ἀχαιοίς*. These persons were doubtless such as favored the democratical party. Achaia lay west of Sicyonia. — *διὰ πλείσαντες πέραν* the Corinthian gulf, probably to Naupactus, as this port was a convenient base for the operations which they had in view. — *Οἰνιάδας*, *Æniadæ*. This city lay in the extreme southern part of Acarnania, on the right bank of the Achelous (cf. Kiepert's map), near its mouth and opposite the promontory Araxum. Col. Leake (North. Greece, III. p. 556) identifies it with the ruins of a large city to which is given the name *Τρίκάρθο*, or *Trigardhókastro*. The reason



why Pericles assaulted this city, was because it was the only one in Acarnania, which was opposed to the alliance then contemplated, and soon afterwards formed, between Athens and Acarnania. It was not until the eighth year of the Peloponnesian war that, compelled by a superior force, it joined the Athenian alliance. — *μέντοι—γε, yet indeed.* Between these particles Thucydides often interposes another word.

## CHAPTER CXII.

In the third year after this, a five years' truce is concluded between the Peloponnesians and Athenians (§ 1), during which time a fleet of two hundred ships under the command of Cimon is fitted out by the Athenians against Cyprus (§ 2); of these ships sixty are detached to be sent to Egypt at the instance of Amyrtæus, and the rest blockade Citium (§ 3); but Cimon dying and a famine having arisen, they leave Citium, and sailing away defeat the Phœnicians and Cilicians both by sea and by land, after which being joined by the ships sent into Egypt they return home (§ 4); the *sacred war* follows (§ 5).

1. *ἐτῶν τριῶν.* This fixes the date of the commencement of the five years' truce at A. C. 450. Olymp. 82. 3. — *σπονδαί.* This truce was effected chiefly through the agency of Cimon.

2. *πολέμου ἔσχον, desisted from war.* Cf. K. §§ 249. 1; 271. 2; S. § 197. 2. — *ἐς Κύπρον ἐστρατεύοντο.* The object of this expedition is given in Plut. Cimon, c. 18 (init.).

3. *Ἀμυρταίου.* Cf. I. 110. § 2. — *Κίτιον, Citium.* This town lay in the south-eastern part of Cyprus, and was celebrated for being the birthplace of Zeno, Apollodorus, Apollonius, and other distinguished persons.

4. *Κίμωνος δὲ ἀποθανόντος* (A. C. 449) through illness or the effects of a wound. To this circumstance, together with the scarcity of provisions, must be attributed the failure of the expedition, since a place so small could scarcely have resisted the attack of so large a force and led by so able a commander. — *ὑπὲρ Σαλαμίνας, off Salamis;* literally, *above Salamis*, because, as Arnold says, the horizon line of the sea appears to be elevated above the shore. Salamis lay north-east of Citium, in the middle part of the eastern side of the island. — *ἅμα* refers to the verbs which precede it = *they conquered in a sea and land engagement*, i. e. they fought the one battle after the other (deinceps). Some may prefer to construct *ἅμα* with *Φοίνιξι* and *Κίλιξι*, both with the Phœnicians and Cilicians. Diod. says that Artabazus commanded the naval, and Megabyzus the land forces of the Persians.

— ἐξ Αἰγύπτου νῆες—ἐλθοῦσαι = αἱ ἐν Αἰγύπτῳ νῆες ἐς Αἰγύπτου ἐλθοῦσαι. See N. on I. 18. § 1 (init.).

5. τὸν . . . πόλεμον, called the (= the so-called) *sacred war*. πόλεμον follows ἐστράτευσαν as denoting its abstract idea. See N. on ταῦτα, I. 70. § 7. — ἱεροῦ. S. § 189. — παρίδοσαν Δελφοῖς. "Because the noble families of the Delphians, in whose hands was the sole management of the temple and oracle, were of Dorian origin." Arnold. — ὕστερον. "Tertio demum anno factum dicit Schol. Aristoph., quem refutat Clinton." Poppo. — Ἀθηναῖοι. According to Plutarch, Pericles was their leader. — παρίδοσαν Φωκεῦσι. The Phocians were always putting in claims for the custody of this temple, and hence as allies they were assisted by the Athenians. Müller (Dorians, I. p. 112) says that the management of this temple was given to the Phocians against all ancient right. So Boeckh (Pub. Econ. Athens, p. 600. N.) says that the temple, according to the agreement of the Greeks, was an independent sacred possession, the oversight of which was vested exclusively in the council of the Amphictyons and the sacred assembly at Delphi. Cf. Grote's Hist. Greece, IV. p. 85.

## CHAPTER CXIII.

The Athenians take Chæroneæ from the Bæotian exiles who had got possession of it, and having placed a garrison in it, return homewards (§ 1); on their way they are attacked at Coroneæ by the Orobomenian exiles and others, and many are slain or made prisoners (§ 2); the Athenians evacuate the whole of Bæotia (§ 3), on which the Bæotians recover their independence, and their exiles return home (§ 4).

1. καὶ . . . ταῦτα is transposed for καὶ μετὰ ταῦτα χρόνου ἐγγενομένου, *some time after these things*. The events here spoken of took place A. C. 447. Olymp. 83. 2. — Βοιωτῶν τῶν φευγόντων refers to those who had been driven from their country after the battle of Œenophyta. Cf. I. 108. § 3. — Χαιρώνειαν was afterwards celebrated for the victory gained by Philip of Macedon over the Athenian forces. — ἅττα for ἅτινα. We should have expected ἅτινα (cf. K. § 93), and indeed in two of the best MSS. it is so written. — ὀπλίταις is the dative of accompaniment. — ὡς ἐκάστοις (sc. ἐστράτευσαν). See N. on I. 107. § 5. Cf. also I. 3. § 5. — ἐπὶ . . . ὄντα, i. e. against the places taken possession of by the Bæotian exiles. — Τολμίδου τοῦ Τολμαίου. Cf. I. 108. § 5. — καὶ ἀνδραποδίσαντες. These words, which Haack and Arnold bracket with Bekker and Dindorf, are can-

celled by Poppo and Goeller, but received as genuine by Bloomf. — *καταστήσαντες*, *after having left, when they had left*. See N. on I. 13. § 6.

2. *αὐτοῖς*, i. e. the Athenians. — *Κορωνίδα*. This Bæotian city lay S. E. of Chæronea, and directly in the homeward route of the Athenians. — *ἐπιτίθενται οἱ τε . . . Βοιωτῶν*. "Ductu et auspiciis Spartonis. Vid. Plut. in Ages. t. III. 657." Gottl. — *Λοκροὶ Οριωντίι*, as the Schol. rightly understands it, for these had doubtless rebelled with the Bæotians, as they had been subjugated at the same time. Cf. I. 108. § 3. — *Εὐβοίων — φυγάδες*. Pausanius says, that Tolmides had previously led Athenian settlers into Eubœa, at which time probably these exiles left their country. — *αὐτῆς γνώμης ἦσαν*, *were of the same mind* (cf. K. § 273. 2; S. § 190). *γνώμης* refers to the feeling of hostility towards the Athenians. — *τοὺς μὲν διεφθειραν*. Among the slain were Tolmides the leader of the expedition, and Clinias the father of Alcibiades. — *τοὺς δὲ ζῶντας ἔλαβον*. The desire to redeem these prisoners, may have had some influence in disposing the Athenians to withdraw from Bæotia, and make no further attempts to subjugate it.

3. *ἐφ' ᾧ*. See N. on I. 103. § 1. — *τοὺς ἄνδρας* refers to the Athenians, who had been taken captive as above related.

4. *οἱ ἄλλοι πάντες* refers to the Locrians and Eubœan exiles.

## CHAPTER CXIV.

The Eubœans having revolted, Pericles comes over to their island, where he receives intelligence of the revolt of the Megareans, and of an invasion with which the Peloponnesians were threatening Attica, whereupon he returns with his army (§ 1); the Peloponnesians make an irruption into Attica and devastate the country, but having proceeded as far as Eleusis return homeward (§ 2); Pericles with his army then returns to Eubœa, which he soon reduces to submission (§ 3).

1. *μετὰ . . . Ἀθηναίων*. This took place A. C. 445. Olymp. 83. 3. — *διαβεβηκότος ἤδη* (*having already passed over*) *Περικλίου* — *ἡγήθη αὐτῷ* (i. e. Pericles). The genitive absolute is here employed, as being more emphatic than the more usual construction *Περικλεῖ διαβεβηκόντι* with *αὐτῷ*. Cf. K. § 313. 2. — *Μέγαρα*. Cf. I. 103. § 4. — *ἀφέστηκε*. Cf. Müll. Dorians, II. p. 172, where this revolt is attributed to the return of the nobles, who had been banished and their property confiscated, at the time when the democratic party gained the ascendancy and formed the alliance with the Athenians. — *φρουροὶ Ἀθηναίων*. Cf. I. 103. § 4. — *διεφθαρμῖνοι εἰσιν*. The Atheni-

ans were so highly incensed at this revolt and massacre, that they excluded the Megareans from the Attic ports and markets (cf. I. 139. § 1), which caused them great distress, as their country was mountainous and barren, and incapable of giving support to a large population. — *ἐς Νησαίαν*. In this place also the Athenians had stationed a garrison. Cf. I. 103. § 4. — *ἐπαγαγόμενοι*, by calling in to their aid. — *Κορινθίους . . . Ἐπίδαυρους*. These were the nearest states of the Peloponnesian confederacy.

2. τῆς Ἀττικῆς . . . ἐσβαλόντες, invading Attica as far as Eleusis and Thria. "Where place is designated by mentioning both the country and the town, the former as the whole may be put in the genitive and may precede the latter." Crosby, § 361. R. . Cf. Mt. § 321. 6. It was on the Thrian plain that the Athenians proposed to the Lacedæmonians to fight the Persians, when, under Mardonius, they had possession of Athens the second time. Cf. Herod. IX. 7. Leake (Topog. Athens, II. p. 150) thinks that the site of Thria is indicated by some vestiges of antiquity on a height called Μαγῦλα, on the Sandáforo or Eleusinian Cephissus, about three miles above Eleusis. — *Πλειστοάναντος . . . βασιλείας*. See N. on I. 107. § 2. — *τὸ πλεόν οὐκίτι προελθόντες*, advancing no further. In II. 21. § 1, it is *ἐς τὸ πλεόν οὐκίτι προελθόν*, which seems the more preferable, since as Poppo remarks, valet πορρωτέρω non μᾶλλον. — *ἀπεχώρησαν* being bribed, as Plutarch says, by Pericles.

3. Ἀθηναῖοι . . . διαβάντες, as Plutarch says, with 50 ships and 5000 hoplites. — *ἄλλην*, i. e. other than the town inhabited by the Hestæans. — *ὁμολογίᾳ κατεστήσαντο*, they settled by treaty, i. e. they adjusted the difficulties on terms of mutual agreement. — *Ἑστιάς . . . ἔσχον*. Plutarch says that the reason of this severity was, that the Hestæans had captured an Athenian ship and put the crew to death. But perhaps it resulted, in part at least, from motives of policy, a twofold object being had in view, viz. to deter by an example of one town the rest of the Eubæans from any attempt to gain their independence; and by placing colonists of their own in the town selected for punishment, to secure a footing on the island in case of another rebellion. For the form of the accusative Ἑστιάς, cf. Mt. § 83. Obs. 1. — *αἱτοί*, i. e. the Athenians.

## CHAPTER CXV.

Thirty years' peace is concluded between the Athenians and Peloponnesians (§ 1); a war breaks out between the Samians and Milesians, in which the latter being worsted call upon the Athenians for aid (§ 2); in obedience to which call the Athenians proceed to Samos, establish democracy, and having taken hostages sail away (§ 3); some of the Samians belonging to the aristocracy cross over to the continent, and having concerted measures with their friends on the island and with Pisuthnes the governor of Sardis, return to Samos by night (§ 4), and having overcome the democratical party, and got possession of their hostages in Lemnos, openly revolt from the Athenians (§ 5).

1. *σπονδὰς*. The thirty years' truce was made A. C. 445. — *τοὺς ἐνυμμάχους* of the Lacedæmonians. — *Ἀχαΐαν*. There is some doubt whether this refers to the country of Achaia, or to some town of the same name. Goeller adopts the latter of these opinions, on the ground that it stands connected with the names of towns, and that Cleon could never have asked as he did (IV. 21), that the Lacedæmonians should give back to Athens the country of Achaia, over which the Lacedæmonians had no control. He therefore thinks that it was some town of which the Athenians had taken possession, and which they now stipulated to give back. This opinion of Goel. is cited approvingly by Poppo (Suppl. Adnot. p. 142). Müller is cited by Goel. as understanding by it some small town of Megara. But I find nothing in Müller's Hist. of the Dorians, on this point, except the following note (I. p. 212): "Achaia is the district on the north of Peloponnesus, which indeed did not belong to Athens, but was enumerated in the lists of the contending parties as belonging to the Athenian side, and at this time passed over to that of the Lacedæmonians." Arnold says that there can be no reasonable doubt that Thucydides refers here to the country of Achaia in Peloponnesus. Such also is the opinion of Haack and Bloomf., and seems to be the true one. *ἀποδόντες*, restoring to independence, or more probably, to the Peloponnesian confederacy. — *Πελοποννησίων* depends on *ταῦτα*.

2. *ἔτι τε* of the thirty years' truce, i. e. A. C. 440. Olymp. 85. Some chronologists fix the date of the event here mentioned at A. C. 441. Olymp. 84. 4, and this computation Poppo follows, who affixes the date A. C. 440 (i. e. the year following the revolt) to the expedition of Pericles narrated in I. 116. — *Πριήνης*, Priene, a town of Ionia, nearly east of Samos and not far from Miletus. It was in the vicinity of the Pan-Ionic temple, the sacred rites of which it administered, and hence acquired considerable importance. — *κατεβόων τῶν Σαμίων*,

*invighed against the Samians.* — ξυνεπιλαμβάνοντο, *took part with the Milesians.* — ἄνδρες ἰδιῶται, *private persons*, i. e. individuals of the Samians who had no hand in the government which was aristocratical. This will account for their intrigues in favor of the Milesians, whose government was democratical. — νεωτερίσαι βουλόμενοι τὴν πολιτείαν, *wishing to revolutionize the government*, i. e. to introduce the democratical form of government. Cf. δημοκρατίαν κατέστησαν, in the next section.

3. πλεύσαντες οἱ Ἀθηναῖοι ἐς Σάμον. Plutarch says that the Samians, being commanded by the Athenians to cease from hostilities, refused to obey, whereupon a descent was made upon their island by Pericles. There is no need of attributing this war in behalf of the Milesians to the influence of Aspasia, inasmuch as it was the policy of Athens to side with democratical governments in their contests with such as were aristocratical. — ὀμήρους . . . ἄνδρας. Diod. says that eighty talents were also exacted from the Samians. — ἐς Ἀἴμνον. This island was subject to the Athenians. — φρουρὰν ἐγκαταλιπόντες in Samos. Cf. § 6 infra.

4. τῶν δὲ Σαμίων, ἦσαν γὰρ τινες = οἱ δὲ Σάμιοι, ἦσαν γὰρ τινες ἐκείνων, the principal word (Σαμίων) of the main proposition being attracted and governed by τινες in the dependent clause. Cf. Mt. § 630. h; K. § 324. R. 2. See N. on I. 72. § 1. Render τῶν δὲ Σαμίων, *the Samian exiles*, inasmuch as they were those οἱ ἐφυγον ἐς τὴν ἡπειρον. — ἐν τῇ πόλει of the Samians. — τοῖς δυνατωτάτοις, i. e. the aristocratical party. — ὃς εἶχε Σάρδεις τότε. Pisuthnes is called satrap by Diod. — ἐπικούρους. Bloomf. thinks that these were mercenaries sent by Pisuthnes, but paid by the Samian exiles. — διέβησαν refers to the subject contained in τῶν δὲ Σαμίων. — ὑπὸ νύκτα in order to conceal their movements.

5. τῇ δῆμῳ ἐπανίστησαν, *they rose up against the democratical party.* — ἐκράτησαν τῶν πλειστών. Diod. says ῥαδίως ἐκράτησαν τῆς Σάμου, καὶ τοὺς ἀντιπράττοντας αἰτοῖς ἐξέβαλον ἐκ τῆς πόλεως. — ἐκκλέψαντες, *bringing away by stratagem, removing by stealth.* — ὑπέστησαν. sc. τῶν Ἀθηναίων. — τοῖς . . . σφίσι, i. e. the officers having command of the garrison. — ἐπὶ . . . στρατεύειν in order to put down democracy in that city also. — Βυζάντιοι. Byzantium fell under the Athenian control, after the Lacedæmonians retired from the command of the allies (cf. I. 96. § 1), but still retained its Doric customs and laws, and hence its readiness to unite in the support of the aristocratical form of government.

## CHAPTER CXVI.

The Athenians sail to Samos with 60 ships, sixteen of which being detached from the fleet, with the remainder they obtain a victory over the Samian fleet consisting of 70 ships (§ 1); afterwards being reinforced by 40 ships from Athens, and 25 from Lesbos and Chios, they make a descent upon Samos, and invest the city with a triple wall and blockade it by sea (§ 2); Pericles taking 60 ships from the blockading fleet sails for the Carian coast, having received intelligence of the approach of the Phœnician fleet (§ 3).

1. ἐπὶ Σάμου. See N. on I. 30. § 2. — ἐς προσκοπήν, for a reconnoitering. — περιαγγέλλουσαι. Repeat ἔτιχον οἰχόμεναι from the preceding clause. The present participle instead of the future is sometimes put after verbs of motion, when the action of the participle is contemporaneous with that of the finite verb. Cf. Mt. § 506. 6; S. § 225. 5. περιαγγέλλουσαι corresponds to ἐς προσκοπήν in the first member. — Περικλῆους δεκάτον στρατηγοῦντος (see N. on I. 46. § 2). Among these was Sophocles the tragic poet. Cf. Müll. Lit. Anc. Greece, p. 338. — Τραγία, *Tragia*, an island near Lesbos, and probably so called from having once abounded in goats. — στρατιώτιδες, *military transports*, employed solely for the purpose of conveying troops from one place to another, and from their inefficiency never used in battle, except in emergencies. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 878.

2. Χῆλον . . . εἴκοσι. See αἱ δ' . . . βοηθεῖν, § 1 supra. — τεῖχεσι. I am disposed to explain this, *fortifications, forts*, since it is hardly conceivable that the Athenians threw up these walls all around the city, when two would have answered all the purposes of circumvallation and contravallation. So the Schol. explains τεῖχεσι by τεῖχισμασι.

3. ἀπὸ τῶν ἐφορμουσῶν, *from the blockading squadron*. The participle genitive is here defined more distinctly by ἀπὸ. Cf. Mt. § 322. Obs. 1. This use of the preposition is however quite rare. — ἐπὶ . . . Καρίας, *towards Caunus and Caria*, "towards Caunus as the spot where he especially expected to fall in with the enemy; but also towards Caria generally, because he could not be certain at what particular place he might find them." Arnold. — ἐπαγγελθέντων (sc. τῶν πραγμάτων), *information being received*. See N. on I. 74. § 1 (init.). — Στραγόρας. This was a Samian, which fact furnishes a key to the sentence. — ἐπὶ τὰς Φοινίσσας, *for the Phœnician fleet*, i. e. to bring it to the assistance of the Samians. The preposition here denotes purpose, design. Cf. K. § 296. III. 3. a.

## CHAPTER CXVII.

In the absence of this part of the blockading fleet, the Samians make a successful sally, and remain masters of their own seas for fourteen days (§ 1); but Pericles returning and a fresh reinforcement arriving from Athens, they again suffer a blockade (§ 2), and in the ninth month are forced to surrender and give up their fleet to the Athenians (§ 3).

1. ἐν τούτῳ, *at this time*, i. e. during the absence of Pericles (I. 116. § 3). — ἐκπλουν from their port. — ἀφράκτῳ τῷ στρατοπέδῳ, *the unguarded camp*, refers to the naval camp pitched on the shore in front of the ships which were drawn up on the land. This camp was usually fortified, but seems here to have been left unguarded. The consequence was, as Arnold justly remarks, that when the look-out ships were taken, the enemy landed and attacked the ships drawn up on the shore, without being opposed by any artificial defence. — τὰς τε προφυλακίδας ναῦς, *the guard-ships*, i. e. vessels moored at a distance from the main fleet, and ready manned to check any sudden attack, until the other ships could be launched and prepared for action. Arnold remarks that "when the look-out ships were taken, the Athenians had no other resource but to launch their ships in haste, and endeavor to meet them before they could land; and this being done in confusion, and the ships being launched and brought into action separately and in small parties, they were successively overpowered and defeated." — τῆς καθ' ἑαυτοὺς, *that which was near to them* = *neighboring*. — ἐσεκομίσαντο καὶ ἐξεκομίσαντο, i. e. they had, in respect to their port, free ingress and egress.

2. ἐλθόντος δὲ Περικλέους. Cf. I. 116. § 3. — Θουκυδίδου. Not Thucydides the historian, but the son of Milesias and rival of Pericles.

3. ναυμαχίαν μὲν τινα βραχείαν. "Perhaps that in which Aristot. ap. Plut. says Pericles was defeated." Bloomf. — ἐξεπολιορκήθησαν, *were taken*. It is said by Diod. that Pericles reduced this place by means of battering rams and other warlike machines, which he first invented and used. It is generally conceded, however, that Artemon of Clazomenæ was the inventor of these warlike machines. Bloomf. thinks that the city was taken by famine, and that Pericles employed his leisure time in making experiments upon military machines, and that thus the story of his invention of these, and his taking the city by means of them, took its rise. — χρήματα τὰ ἀναλωθέντα, *amounting*, according to Diodorus, to 200 talents. But this estimate must have been far too small, since the greater part of the time, there were employ-



ed according to this account of Thucydides not less than 199 triremes; and Isocrates (*de Antidosi*, p. 69) and Nepos (*Timoth.* 1) say that 1200 talents were expended on this war. — *κατὰ χρόνους*, *at stated times*. The plural is used with certain abstracts considered in the plurality of their parts. K. § 243. 3 (3). *κατὰ* is here used distributively. K. § 292. II. 3. d.

## CHAPTER CXVIII.

The rising power of the Athenians remained unchecked by the Lacedæmonians, partly on account of their natural slowness of action, and partly on account of their domestic dissensions (§§ 1, 2); after they decide that the treaty is broken, they consult the Delphic oracle from which they receive a favorable response (§ 3).

1. The thread of the history is now resumed from I. 88. οὐ πολλοῖς ἔτισιν (S. § 204). The thirty years' truce was entered upon A. C. 445; and the dispute between the Corinthians and Corcyreans arose A. C. 436. This would make it about four years after the reduction of Samos that the events (τά τε Κερκυραϊκὰ) took place, narrated in chaps. 24–55, and eight years before the Potidæan war (chaps. 56–66). — ὅσα πρόφασις. The Schol. says that reference is had to the profanity of Cylon (I. 126), and the treason of Pausanias (I. 128, et seq.).

2. ταῦτα . . . Ἑλλήνης—ἐγένετο, *but all these things which the Greeks did—took place*. — ἐν οἷς, i. e. in the fifty years. — μάλιστα. See N. on I. 54. § 2. — ἐγκρατεστέραν κατεστήσαντο, *had established more firmly*. — αὐτοὶ . . . δυνάμει, *they themselves had reached a high degree of power = had become very powerful*. For the construction of ἐπὶ μέγα—δυνάμει, see N. on ἐς τοῦτο ἀνάγκης, I. 49. § 7. — αἰσθόμενοι, *although they perceived* (see N. on I. 7. § 1) the increase of Athenian power. — οὔτε—τε, *neque—et, not—and*. K. § 321. 2. d. — εἰ μὴ ἐπὶ βραχύ, *except for a short time, "for short intervals."* Bloomf. — τὸ πλεον τοῦ χρόνου. "Magis Thucydideum videtur τὸν πλεονα seu πλεον τοῦ χρόνου. Nostrum tamen non falsum." Poppo. Cf. Mt. § 442. 3. — πρὸ τοῦ. See N. on I. 32. § 4. — μὴ ταχεῖς (cf. Mt. § 608. 5. e) is defined by ἵναί τις ἐς τοὺς πολέμους, *not hasty to go*, etc. — ὄντες takes the time of ἡοίχαζον (S. § 211. 1), and hence is followed by ἀναγκάζονται in the optative (S. § 212. 3), which here denotes indefinite frequency (see N. on I. 49. § 3), *except when they were compelled by necessity*. — τὸ . . . ἐπιγόμενοι, *and in some measure being prevented by*

*wars at home.* One of these domestic wars was the Messenian (I. 101-103), and that carried on with the Arcadians. Cf. Müll. Dori-ans, I. p. 212. — *πρὶν δὲ*, *until at length* (Jelf's Kühn. § 720. 2. d), is to be constructed after *ἡσύχαζον . . . χρόνον*, the words *ὄντες . . . ἐξεργόμενοι* being parenthetic. — *τῆς ξυμμαχίας* = *τῶν ξυμμάχων*, the abstract being put for the concrete. Cf. Mt. § 429. 1. — *αὐτῶν* = *Ἀθηναίων*. — *οὐκέτι ἀνασχετὸν ἐποιοῦντο*, *they thought it no longer endurable*. — *ἐπιχειρητέα*. We should have expected the singular, but cf. Mt. § 443. 1. After *ἐπιχειρητέα εἶναι* supply *αὐτοῖς* referring to the Athenians, *that they should be taken in hand* = *should go to war with them*. — *καὶ καθαιρετέα ἡ ἰσχύς*, *and that their power must be put down*. — *ἀραμένοις* depends on *αὐτοῖς* understood, which pronoun depends on *ἰδοὺ* and refers to the Lacedæmonians.

3. *διέγνωστο* (*it was decided*) . . . *σπονδᾶς*. Cf. I. 87. §§ 2, 4. — *εἰ* (sc. *αὐτοῖς*) *πολεμοῦσιν ἄμεινον ἔσται*, *whether it would be for their advantage to go to war*. The participle is used as a complement after certain expressions (mostly impersonal), e. g. *it is fit, useful, profitable, good*, etc., although the infinitive might be employed with equal correctness. Cf. K. § 310. 4. i; Mt. § 555. *Obs.* 2. *ἄμεινον* has the force of the positive. See N. on *χέρους*, I. 95. § 7. — *κατὰ κράτος*, *with all their might*. — *καὶ αὐτὸς . . . ἅκλητος*. How in their judgment the god fulfilled his promise appears in II. 54.

## CHAPTER CXIX.

The Lacedæmonians refer to the assembled allies the question, whether there shall be an immediate declaration of war against the Athenians, to which a majority reply in the affirmative, after which the Corinthians address the assembly in favor of that measure (§ 1).

1. *αὐθις . . . παρακαλέσαντες*. Cf. I. 87. § 4. — *τῆς ξυμμαχίας*. See N. on I. 118. § 2. — *εἰπον ᾧ ἐβούλοντο* = *spoke their minds*; literally, *spoke what they chose*. — *οἱ πλείους*, *the majority*, is in partitive apposition with *οἱ τε ἄλλοι* (see N. on I. 89. § 3). Notice that it is here accompanied by a participle. Cf. Xen. Cyr. III. 1. § 25. — *δεηθέντες—ὥστε ψηφίσασθαι*. See N. on I. 34. § 3. — *κατὰ πόλεις*, *city after city*. Reference is had of course to the deputies of these cities. — *ἰδία*, *apart from*. — *καὶ τότε καὶ τελευταῖοι*, *these also last at this time as before*. Cf. I. 67. § 5.

## CHAPTERS CXX—CXXIV.

The oration of the Corinthians, which is given to us in these chapters, has four general divisions; 1, the justice of the proposed war (chaps. 120, 121. § 1); 2, the probability of a successful issue (chaps. 121. § 2—122. § 1); 3, its utility and consentaneousness with the previous customs and habits of the Peloponnesians (chap. 122. §§ 2–4); 4, the necessity of speedy and vigorous action (chaps. 123, 124). In the manner of the Greek rhetoricians, it may be said that the *τὸ δίκαιον*, *τὸ δυνάτν*, and *τὸ συμφέρον* are proved, and then is added the *καταίεσις*. The oration has strong points of resemblance to the preceding one spoken by the Corinthians (I. 68–71), being vehement, exciting, full of hostility to the Athenians, and breathing the very spirit of war.

## CHAPTER CXX.

The Corinthians praise the Lacedæmonians for their determination to go to war, and thus acting as became the ruling state in the confederacy (§ 1); the necessity of going to war, which presses upon the maritime states, bears with equal force upon the inland districts, because the interchange of commodities will suffer interruption, and the war itself will soon reach those states (§ 2); wherefore war ought to be declared, since it is the part of prudent men to remain at peace, unless when wronged, and of brave men suffering wrong to go to war (§ 3); indolence in repelling injury and insolence on account of success are alike injurious (§ 4); for many things turn out different from what was expected, inasmuch as the confidence and energy with which plans are formed, are not equalled in their execution (§ 5).

1. οὐκ ἂν ἔτι αἰτιασάμεθα. This they had done in their first oration (cf. I. 68, et seq.). — ὥς.... ἐννήγαγον, as if (= as we should censure them if) they had not decreed the war, and convened us for this very purpose (viz. that we should declare war). This use of ὥς οὐ, although unusual, is quite natural, and disencumbers the sentence of all difficulty. — καὶ γὰρ. The ellipsis may be supplied: had they done otherwise we could rightly have blamed them, for it is the duty, etc. — τὰ νῆμποτας, conducting their private affairs on an equality (with their inferiors), i. e. in the administration of their private affairs, being on an equal footing with others, and showing their pre-eminence by providing for the public welfare (τὰ κοινὰ προσκοπεῖν). — ὥσπερ.... προτιμῶνται. In addition to the parallel sentiment, which Abresch finds in the words of Sarpedon (Hom. II. 12. 315), Bloomf. very aptly

cites Xen. Anab. III. 1. § 37. — ἐν ἄλλοις, *in other things*. The Schol. says ἐν προεδρίᾳ καὶ τοῖς τειούτοις. — ἐκ πάντων = ὑπὲρ πάντας. Schol.

2. ἡμῶν . . . αὐτούς, *now such of us as have had intercourse with* (i. e. have trafficked with) *the Athenians, have no need of instruction to be on our guard against them*. ὅσοι = τοσούτοι ὅσοι. The verb ἐνηλλάγησαν has the middle signification. — τὴν μεσόγειαν depends on κατοικημένους = κατοικηκίας, *those who inhabit* (Mt. § 496. 6). In ἐν πόρῳ κατοικημένους the passive signification is to be resumed, *those who are settled in, who dwell in*. τὴν μεσόγειαν is opposed to τοῖς κάτω, and refers to those states in the interior of Peloponnesus. — μάλλον καὶ μῆ. See N. on καὶ . . . πλέον, I. 74. § 3. — ἐν πόρῳ, *in the passage-way*, i. e. on the sea-coast (ἐν τῇ παραλῳ. Schol.). So we call the sea, *the high way of commerce*. The orator has especial reference to Corinth. Cf. I. 7. § 13. — ἢ μῆ, *unless*. — τὴν κατακομιδὴν, *the conveying down to the sea-shore for the purpose of exportation*. It is opposed to ἀντίληψιν. — τῶν ὠραίων, sc. τῶν καρπῶν. — ὧν = ἐκείνων ᾧ, of which the relative depends on δίδωσι. — τῇ ἡπείρῳ refers here to *the inland region* as opposed to the maritime coast. The word has a similar use in I. 142. § 5; IV. 102. § 4. — κακοὺς κριτάς, *careless judges*, as are those who feel no personal interest in the object of consideration. — ὡς μῆ προσηκόντων = ὡς ἀλλοτριῶν, *μηδὲν εἰς τὸ συμφέρον αὐτῶν τεινόντων*. Poppo. — εἶναι. Repeat χρῆ from the preceding context. — εἰ τὰ κάτω πρόοιτο, *if they desert (leave in the lurch. Liddell and Scott) the maritime states*. Bekker reads προείντο, in which he is followed by Arnold. — ἂν in κἂν belongs to προελθεῖν. S. § 215. 5. — οὐχ ἥσσον, sc. ἡμῶν.

3. διόπερ, *wherefore*, i. e. in consequence of the danger which threatens them in common with the maritime states. — αὐτούς refers to the inland states. — τὸν . . . μεταλαμβάνειν, *to take in exchange war for peace*. The verb depends on μῆ ὀκνεῖν (*not to hesitate*). Cf. K. § 306. 1. a. — ἀνδρῶν — ἐστίν. S. § 190. — εἰ μῆ ἀδικοῦντο. The more usual form would have been εἰ μῆ ἀδικοῦνται. — ἡσυχάζειν is the subject of ἐστίν. — ἀγαθῶν. Supply ἀνδρῶν and repeat ἐστίν. — ἀδικουμένους stands for ἀδικουμένων, it being made to conform grammatically with the omitted subject of πολεμεῖν. Cf. K. § 307. R. 2. — ἐκ μὲν εἰρήνης πολεμεῖν, *to exchange peace for war*; literally, *to enter upon war from a state of peace*, ἐκ being here used to denote the immediate consequence or proceeding of one thing from another. Cf. K. § 288. 2 (2); Mt. § 574. — εὐ δὲ παρὰσχόν, *but when an opportunity offers*, "quum opportunum est." Mt. § 564. See N. on παρατυχόν, I. 76. § 2. — ἐκ πολέμου. See N. on ἐκ μὲν εἰρήνης

*supra*. — *ξυμβῆναι*, to come to terms, to become friends. — *ἐπαί-  
ρασθαι* and *ἀδικεῖσθαι* have the same construction as *πολεμεῖν* and  
*ξυμβῆναι*, the subject, however, as it appears from *ἰδόμενον* being  
changed to the singular. — *τῷ ἡσυχίῳ* denotes the ground or reason  
of the mental state expressed in *ἰδόμενον* (*by being pleased*. See N. on  
I. 9. § 1). Cf. K. § 285. 1 (1). — *ἀδικεῖσθαι*, “i. e. *se offendi pati*”  
Poppo.

4. ὁ τε—ὁκνῶν=ἐκτεῖνος ὅς ὁκνεῖ. — *τάχιστ' ἂν ἀφαιρεθείη*, will  
quickly be deprived. For the use of the optative, see N. on I. 71. § 5.  
The protasis may be found in *εἰ ἡσυχάζοι*. — *ῥαστώνης*, “*otii, inertiae*”  
Poppo. — *τὸ τεργνόν* depends on *ἀφαιρεθείη*, which in the active  
voice is followed by two accusatives (S. § 184. 1), and sometimes by  
the accusative and genitive. — ὁ τε . . . *πλεονάζων* in consequence  
of its opposition to ὁ τε . . . *ὁκνῶν*, Poppo translates, *qui in bello felici  
successu frequentius ulitur*. But the sense, required by the context  
(cf. *μήτε . . . ἐπαίρεσθαι*, § 3 *supra*) as well as by the antithesis, is best  
preserved in the translation, *he who is overbearing on account of his  
success in war*, or *he who presumes on his good fortune in war*. This  
translation harmonizes also with *ἐπαιρόμενος*, which is evidently a  
varied repetition of the idea contained in *πλεονάζων*. Haack without  
any good reason constructs *πλεονάζων* with *ἐν πολέμῳ*. — *ἐντεθίμη-  
ται* (present in signification)—*ἐπαιρόμενος* (Mt. § 549. 3) = *ἐντεθύμηται  
ὅτι ἐπαίρεται*. K. § 310. 3. 4. a.

5. γὰρ introduces a reason why no one should be elated by that  
which may prove disastrous in the end. The success which attends  
an enterprise is no certain evidence that it was well planned, nor want  
of success, that the plans were not well laid, since these plans often are  
affected favorably or otherwise by the counter operations of the enemy.  
To rely, therefore, on past successes is to be buoyed up by a false  
confidence. — *κακῶς γνωσθέντα*, badly planned. — *ἀβουλοτέρων  
. . . καταφθώθη*, have turned out successful by being formed against  
(literally, *meeting with*) enemies more ill-advised. Haack, Bothe, and  
Goeller retain the vulgar reading *τυχόντα*, but Bekker, Poppo, Arnold,  
and Bloomf. (in his last edition) adopt *τυχόντων* as the genuine reading.  
The MS. authority is divided equally, but the Schol. reads *τυχόντα*.  
With *τυχόντων* as the reading, it will be necessary to supply *ὄντων*.  
See N. on I. 32. § 3. — *καὶ . . . ἄ*, and there are still more which.  
Supply *ἐστὶ* after *πλέω*. “*Si ἄ abesset, concinnior esset oratio*.” Haack.  
— *ἐς τοῦναντίον—περίεστη*, “*in contrariam partem conversa sunt*.”  
Gottl. cited by Poppo. — *ἐνθυμῆται . . . ἐπεξέρχεται*, for the activity  
with which plans are carried into execution, is not equal to the confi-  
dence with which they are formed = for the confidence in one's plans

and their actual execution are very dissimilar ; literally, for no one plans with confidence in like manner as he in fact executes. The antithesis of this difficult and much discussed clause, lies evidently in ἐνθυμείται τῇ πίστει and ἔργῳ ἐπεξέρχεται, and not as Poppo and Goeller suppose, in ἐνθυμείται and ἔργῳ ἐπεξέρχεται, the words τῇ πίστει pertaining to both members. The order of the words hardly admits of this, nor is any argument furnished, as they suppose, from the following context, ἀλλὰ . . . ἐλλείπομεν, but the very contrary. The comparison lies between the confidence of success with which plans are formed, and their realization. ἀλλὰ . . . ἐλλείπομεν denotes the reason or ground of the dissimilarity spoken of, viz. that plans are devised in a state of security (μετ' ἀσφαλείας), but in a measure fail in their execution through the influence of fear (μετὰ δέους).—ὁμοῖα (= ὁμοίως) and καὶ are to be joined in construction = *pariter ac*. Poppo and Goel. read ὁμοῖα on the authority of Reiske, but there is no substantial reason for this. — δοξάζομεν is a varied repetition of ἐνθυμείται. — μετὰ δέους stands opposed to μετ' ἀσφαλείας, and as the latter signifies a state of security, I am inclined with Bloomf. to take μετὰ δέους in the general sense of, in a situation calculated to inspire terror. — ἐλλείπομεν, sc. ὡν ἐνέθυμούμεθα from the context.

## CHAPTER CXXI.

The Corinthians express their readiness to lay down their arms, after having avenged their wrongs (§ 1) ; the prospects of success on the part of the allies are highly encouraging (§ 2) ; a navy can be raised from their private resources, and the public treasures deposited at Delphi and Olympia, and this they can man with seamen hired from abroad after the manner of the Athenians (§ 3) ; practice in nautical affairs will enable them in time to rival the Athenians in this respect, while in natural courage they will always remain their superiors, and this will ensure them the victory (§ 4) ; their resources must be provided by contributions, which no one will refuse to furnish in so just a cause, especially, when it is remembered that contributions are made by the states confederated with the Athenians for their own enslavement (§ 5).

1. Having laid down some general principles, which should regulate the redress of grievances, the Corinthians now proceed to show their readiness to act in accordance with these principles. They take up arms because they have suffered injury (ἀδικούμενοι. See N. on I. 9. § 4), but when their wrongs are duly avenged, they are ready to cease from war. — τὸν πόλεμον ἐγείρομεν, *we engage in war* ; literally, *we excite war*. The expression is poetical, being borrowed, as some think, from Hom. Il. 11. 213. — ἐν καιρῷ, *at the proper time*.

2. Poppo well remarks, that with this section the chapter should have commenced, since the first section belongs to the preceding chapter, which contains the τὸ δίκαιον. See remarks on the general plan and divisions of the oration. κατὰ πολλά, *for many reasons, on many accounts*. Some of these reasons are given in what follows.— πλῆθει . . . πολεμικῇ. We are told by Archidamus (I. 81. § 1) that the Peloponnesians relied upon these things. προΐχοντας, *because we excel* (see N. on I. 9. § 4), conforms in case with ἡμᾶς. — ὁμοίως . . . ἰόντας, *because we shall all alike render obedience to orders*. Cf. II. 11. § 9. The translations of this passage are very diverse, and some commentators have taken no notice of it. The translation here given seems to satisfy the verbal demands, and how characteristic in the Doric armies was the obedience spoken of, is known to all.

3. ναυτικὸν depends on ἐξαγρυπόμεθα, and constitutes the third ground of success advanced by the speaker. The order is πρῶτον μὲν — ἔπειτα — τε. — ἰσχύουσιν refers to the Athenians. — ἑκάστοις depends on ὑπαρχούσης. S. § 201. 3. In respect to the resources (οὐσίας) here spoken of, cf. I. 80. § 4, where Archidamus asserts that the Peloponnesians were even more deficient in treasures than in ships. — ἐν Δελφοῖς. Bloomf. thinks that in consequence of the thirty years' truce, Delphi was again brought under the Lacedæmonian influence. — δάνεισμα. Money could be borrowed from these sacred treasures, but only in cases of urgency, and on condition of their being faithfully repaid. — μὲλλον than was paid by the Athenians. — τοὺς ξένους — ναύβατας refers not, as Bloomfield thinks, to seamen enlisted from the Euxine, Thrace, Asia Minor, Syria, Egypt, Africa, and Italy, as no mention is made of these barbarians in the Athenian fleet, but to those drawn by superior pay from the maritime states and islands friendly to the Athenians. — γὰρ implies an ellipsis: and this is practicable, *for the Athenian (naval) forces are mercenary rather than native*. — ἡ δὲ . . . πύθοι, *but ours would be subject in a less degree to this*, i. e. the Peloponnesians having comparatively few mercenaries in their service, would be less liable to the mischiefs resulting from the employment of such forces, such as defection in the time of battle, treacherous intercourse with the enemy, and desertion to the highest bidder. This appears from the next sentence, where it is said, that the Peloponnesian strength consisted in *persons* (τοῖς σώμασι) rather than in *money* (τοῖς χρήμασι), i. e. in native troops rather than in the wealth which would enable them to employ foreign mercenaries. δύναμις is to be supplied with ἡμέτερα.

4. Having thus shown how a naval force could be created, the speaker proceeds to show the comparative effect on the parties of the

loss of engagement. — *μῦν . . . ἄλλοκοῦνται*, in a single victory gained over them by sea, they most likely will be conquered, i. e. unable to prosecute the war any further. The Schol. assigns as the reason for this, that the Athenians had no land forces adequate to repair a defeat by sea, while the Peloponnesian forces, if conquered in a naval engagement, were still strong on land. *ἄλλοκοῦνται* is used for the future to designate certainty of event. S. § 211. N. 4; K. § 255. R. 4. — *ἀντίσχοιεν*, should they hold out against us, i. e. be able to carry on the war after a defeat. There is such a marked antithesis, that I am almost inclined to regard *ἀντίσχοιεν* as euphemistically used for *should they defeat us*. This would give more point and energy to the argument. Notice that the indicative in the apodosis (*μελετήσομεν*) follows *εἰ* with the optative in the protasis. Emphasis is thereby given to the certainty designated in the apodosis. Cf. K. § 339. 3. b; S. § 215. 1. — *μελετήσομεν . . . ναυτικά*. Their ability to prolong the war, would give time to the Peloponnesians to attain by practice a skill in nautical affairs equal to that of the Athenians. "Hoc ipso argumento detertere suos a bello studuit Archidamus, I. 80. § 4., et spem Corinthiorum vanam esse arguit Pericles, I. 142. §§ 6-8." Poppo. — *ὅταν . . . καταστήσομεν*, when we have attained to equal skill (with the enemy); literally, *when we shall have placed our skill on an equality*. — *εὐψυχία*. "In every action in the open field, up to the battle of Leuctra, Sparta had nearly a certainty of success, since the consciousness of skill in the use of arms was added to the national feeling of the Doric race, that victory over the Ionians was not a matter of doubt." Müll. Dorians, II. p. 260. The remarks of Müller, however, must receive some abatement from his evident partiality to the Dorians. — *ἀγαθὸν* refers to *τῇ εὐψυχίᾳ* employed in the sense of the abstract (see N. on I. 68. § 1), and properly the antecedent of *ὅ*, and the subject of *γίνοιτο* (see N. on I. 33. § 2). — The protasis of *γίνοιτο* (see N. on I. 71. § 5) lies in *διδασχῇ*, by teaching = *even if they are instructed*. — For the construction of *ὅ* (= *ἐκεῖνο ὅ*) — *προὔχουσι*, cf. S. § 182; of *ἡμῖν*, cf. S. § 206. 4.

5. *ἐς αὐτά*, for these purposes, i. e. for equipping a fleet, hiring mercenaries, etc. — *οἴσομεν*. Cf. *οὔτε . . . φέρομεν*, at the close of the speech of Archidamus (I. 80. § 4), and also the assertion of Pericles *καὶ οὔτε . . . αὐτοῖς*, I. 141. § 3. — *ἢ, otherwise*. — *ἐκείνων* refers to the Athenians. — *ἐπὶ . . . αὐτῶν*, to promote their own servitude = *to rivet their own chains*. See N. on I. 116. § 3 (end). — *φέροντες οὐκ ἀπεγοῦσιν*, do not refuse to contribute. S. § 225. 8. — Of the propositions *εἰ οἱ μὲν — ἡμεῖς δ'*, the latter only is to be taken with *δεινὸν ἂν εἴη*, since it was not the contribution of the Athenian confederates which was *δεινόν*, but the refusal of the Peloponnesians to do the same for a nobler pur-



pose. Cf. Butt. § 149. p. 446; Mt. § 622. 4. — *τιμωρούμενοι* by attraction with *ἡμεῖς* is put for *τιμωρομένους*. The same is true of *αὐτοί*. — *καὶ . . . πάσχειν*, and in order that we may not, by being deprived of this very property (*αὐτὰ*) by them, suffer by means of it, i. e. that our possessions being wrested from us by the enemy, may not become the means and instrument of our ruin. After repeated examinations of this passage, I am quite satisfied that this is the true meaning. Arnold translates *αὐτοῖς τούτοις κακῶς πάσχειν*, to suffer in that part in which we are the most sensitive, namely, in our property. But this seems to me to be less forcible, as well as less harmonious with the scope of the argument. The allies of the Athenians are said in the previous context, to be forward in making contributions even *ἐπὶ δουλείᾳ τῇ αὐτῶν*. Now the orator says, that it would be *δαιμόν*, if the Peloponnesians should grudge to contribute in order to save themselves from suffering—not the loss of property, for then the antithesis would be destroyed—but the same catastrophe for which the Athenian allies were said to be laboring; viz. *slavery*, and which would be effected by the means which the possession of their property, wrested from them in war, would give their victorious enemy. *ἐπὶ τῷ μὴ*, therefore, belongs to *πάσχειν*, and *ὅπ' ἐκείνων αὐτὰ ἀφαιρεθέντες* is a participial clause denoting the means (see N. on I. 9. § 1).

## CHAPTER CXXII.

The orator proceeds to show other ways of annoying and reducing the power of the enemy, to which will be suggested many expedients in the prosecution of the war (§ 1); if the controversy was between equally matched states about territorial limits, that were to be borne, but the Athenians were a match for their united forces, and unless they wished to become slaves, they must engage in the war with all their strength (§ 2); that so many states should be oppressed by one was highly disgraceful, since evidence was thus furnished that they suffered deservedly, or that their spirit was degenerated from that of their ancestors, who gave liberty to Greece (§ 3); such conduct in suffering a single state to play the tyrant among them, was referable to stupidity, cowardice, or indifference, three most pernicious faults (§ 4).

1. *ἄλλαι* than the ways just mentioned. — *ὁδοί*, ways, expedients. — *πολέμον* = for carrying on war. — *ἀπόστασις* is in apposition with *ὁδοί*, and is to be taken actively = *τὸ ἀφιστάναι*, the exciting to revolt. In respect to the feasibility of causing the Athenian allies to revolt, Archidamus thought otherwise. Cf. I. 81. § 3. — *οὔσα*, which is. See N. on I. 9. § 1. — *ισχύουσι* refers to the Athenians. — *ἐπιτεχισμὸς τῇ χώρᾳ*. Some think that this is put into the mouth of the Corinthian

orator by the historian, since Alcibiades suggested it to the Lacedæmonians when he revolted from his country. But the declaration of Thucydides (I. 22. § 1) forbids any such supposition, and there is nothing wonderful that the suggestion should have been made, and yet overlooked, until proposed in a subsequent stage of the war, from another source. For the construction of τῇ χεῖρᾳ (of the Athenians), cf. Mt. § 390. — ἄλλα . . . προῖδοι, and many other devices such as one cannot now foresee. — ἐπὶ ῥητοῖς, on set terms, fixed plans. — αὐτὸς . . . παραινυχάνον, but this of itself contains many things to suit the emergency, i. e. in the process of war many things will be suggested by the occasion, which cannot possibly be foreknown or predetermined. πρὸς denotes fitness or conformity. K. § 298. III. 3. b. — ἐν ᾧ = διὸ (wherefore). Schol. The interpretation of Haack is preferable, *qua in re, unter diesen Umständen, in these circumstances*. — εὐοργήτως, literally, in good temper. Here as opposed to ὀργισθεὶς, coolly, with deliberate resolution. The speaker takes great pains to avoid the imputation of uttering these vehement appeals for immediate war in a state of undue excitement. He therefore disclaims here, as in the former part of his oration (I. 120. §§ 4, 5), that he acts under the influence of passion. — περὶ αὐτὸν belongs to ὀργισθεὶς, and thus the expression responds to εὐοργήτως αὐτῷ προσομιλήσας. — οὐκ ἐλάσσω = μᾶλλον. Bloomf. constructs περὶ αὐτὸν with πταίει, and with Bekker (2d edit.) edits αὐτόν.

2. ἡμῶν ἐκάστοις, i. e. to individual states of our confederacy. — οἷσόν ᾧ ἦν, it would be endurable, might be borne, i. e. the contest would be such, that the individual state engaged in it could endure the struggle, and perhaps maintain it successfully. — πρὸς ξύμπαντάς τε ἡμᾶς depends on ἱκανοὶ (a match). — κατὰ πόλιν (= ἐκάστης πόλεως in dependence on δυνατωτέροι) is opposed to ξύμπαντάς τε ἡμᾶς. — ἀθρόοι . . . γνώμη. This grouping of terms, expressive of united and vigorous action, is exceedingly forcible, and seems to have been suggested by the previous antithesis between the states taken collectively and individually. — μᾶρ γνώμη is to be constructed with ἀμνυνόμεθα. — τὴν ἦσαν — ἴστω οὐκ ἄλλο τι φέρουσαν. Construct ἴστω τὴν ἦσαν φέρουσαν οὐκ ἄλλο τι. For the construction of ἴστω with the participle, see N. on I. 69. § 5. — εἰ καὶ δεινὸν τῷ ἀκοῦσαι, though this may be hard for any one even to hear. The idea is that defeat, so unwelcome a word to one's ears, is still more to be deplored, when its effects are taken into account. — ἄντικρυς, right on, direct, and hence, certain, open, "aperte." Betant.

3. ὃ καὶ λόγῳ ἐνδοιασθήναι. Poppo and Goel. approve of Haack's explanation; "sensus igitur est: turpe est Peloponnesiis de servitute tamquam de re, quæ possit ex clade ipsis accidere, vel oratione am-

bigere, i. e. dubitanter loqui." This explanation refers ὁ not to δουλείαν, but to τὴν ἥσαν φέρουσαν δουλείαν. Arnold paraphrases: it is an affront to Peloponnesus, that the very name of slavery should be pronounced as within possibility applicable to it; much more, when it is not only the name but the actual evil itself, which is directly falling on us." Bloomf. refers ὁ to ἥσαν. It appears to me that Arnold has reached the idea the nearest in his explanation. — καὶ πόλεις . . . κακοπαθεῖν is added as an aggravating circumstance, and is therefore to be connected with αἰσχροῦν. — δοκοῦμεν ἂν—φαίνεσθαι. Goel. says that we should expect δοκοῦμεν ἂν—καὶ φαίνομεθα. A similar conjunction of these verbs is found, I believe, nowhere else in Thucydides, yet Born. (ad Xen. Mem. II. 1. § 22), taking φαίνεσθαι in the sense of *esse*, does not regard it as an unusual construction. — ἡλευθέρωσαν. "Maxime Lacedæmonii. Vide supra, c. 18." Haack.— αὐτὸ in gender refers *ad sensum* to τὴν ἡλευθέρειαν implied in ἡλευθέρωσαν. Cf. Jelf's Kühn. § 373. Obs. 1. — τύραννον is employed as an adjective.—ἐγκαθεστάναι, *to be constituted, to establish itself* (amongst us). — ἐν μὲν, sc. πόλει. — μονάρχους = τυράννους. — ἀξιοῦμεν καταλύειν. From the former conduct of Sparta in ridding the Grecian states of tyrants (cf. I. 18. § 1), is shown the inconsistency of now suffering a single state to lord it over the rest, as did the Athenians.

4. The consequences of such an abject submission to a single state are still further descanted upon in this section. οὐκ . . . ἀπὴλλαχται, *we do not know how such conduct can be cleared of three of the greatest faults*. For the construction of the genitive, cf. S. § 197. 2. — οὐ . . . πεχωρήκατε, *for you have not avoided these faults when you have come* (literally, *for not having avoided these faults you have come*) *to a contempt* (of the enemy), *which has already* (δὴ) *proved injurious to many*. Poppe refers γὰρ to τῶν μεγίστων συμφορῶν as introducing the proof of their being the greatest evils, viz. because they beget a contempt of the enemy, which is productive of the most fatal consequences. But why not make γὰρ explicative of the general thought in the preceding sentence? The argument would then be: our conduct shows that we have fallen into three very great faults—and from this imputation we cannot be screened by the contempt for the enemy into which we have come, since that, by its ruinous tendency, is itself folly. — ἐκ . . . σφάλλιν, *from its having ruined many*. — ἀφροσύνη. In the quotation of a name the nominative is used with ὄνομα, although sometimes the accusative is found in apposition. Cf. K. § 269. R. 3; Mt. § 424. 1 (end). There is a sort of play on the words καταφρόνησιν and ἀφροσύνη, which Arnold has hit in a measure in his paraphrase: "A sense of your adversaries' inferiority is so fatal a feeling to those who entertain it, that it more fitly deserves to be called *nonsense*."

## CHAPTER CXXIII.

Regret for the past is of no avail, only as it lends assistance to the affairs in hand; the main business is to take care of the present, provide for the future, and forsake not hereditary customs; the oracle promises success, and the sympathies of Greece are with them, for they are not violators of the treaty, but the avengers of its infraction (§§ 1, 2).

1. μακρότερον . . . . συμφέρει, *further than* (literally, *further than so far as*) *it may conduce to the service of present affairs.* — παροῦσι βοηθοῦντας, *by a watchful defence of* (literally, *by bringing aid to*) *the present.* “Cum e præsentibus futura gignantur, illis operam dare oportet, ut bene comparata sint.” Haack. — πάτριον γὰρ ἡμῖν, *for it is hereditary with us.* πάτριον qualifies κτᾶσθαι the subject of the sentence. γὰρ is explicative of χρῆ ἐπιταλαιπωρεῖν, since it introduces the reason why the labor spoken of was not to be shunned. — τὰς ἀρετὰς, *the reputation for glory.* — μεταβάλλειν. Repeat. χρῆ. — τὸ ἔθος refers to ἐκ . . . κτᾶσθαι. — προφέρετε, sc. τῶν πατέρων. — ᾧ = ἐκείνῳ ᾧ. — ἐκτήθη has the passive signification, *were acquired.* K. § 252. R. — ἵεναι has the same construction as μεταβάλλειν. — κατὰ πολλά, *on many accounts*, refers to θαρσυνυῖας. — τοῦ τε θεοῦ κρήσαντος. Cf. I. 118. § 3 (end). — καὶ τῆς ἄλλης Ἑλλάδος is an oratorical exaggeration, unless, as Bloomf. suggests, the supposition was indulged that the allies of the Athenians would speedily desert them. — φόβῳ of being enslaved by the Athenians.

2. σπονδὰς τε οὐ λίσσετε πρότεροι. Cf. I. 67. § 1, where the Corinthians κατεβόων τῶν Ἀθηναίων, ὅτι σπονδὰς λαλυνκότες εἶεν. — αἷς γε . . . παραβιβύσθαι. The idea is, that the god would not have recommended the war, unless he regarded the treaty as broken. ὁ θεὸς κελεύων πολεμεῖν νομίζει is therefore equivalent to, *the god by commanding to go to war showed that he considered.* παραβιβύσθαι is the infin. perf. pass. of παραβαίνω. Cf. K. § 252. R. 6; Mt. § 226. 1. — οἱ πρότεροι ἐπιόντες· οἱ ἄρξαντες ἀδίκων χειρῶν. Schol.

## CHAPTER CXXIV.

In conclusion, they ought not to delay to render assistance to the Potidæans, and to vindicate the liberty of the other Grecian states (§ 1); despising present danger, and looking for a more lasting peace as the result of it, they should decree war (§ 2), and break down the power of that state, which is aiming to subjugate all the rest (§ 3).

1. πανταχόθεν, *on all sides*, i. e. in every respect. — καλῶς . . . πολεμεῖν, *inasmuch as you can go to war honorably.* ὑπάρχον, *quatenus*

*liceat*. See N. on *παραινχόν*, I. 76. § 2. — *τάδε* refers to *πολεμῆιν*, after the analogy of adjectives in the neuter plural, although referring only to one thing. Cf. Mt. § 482. 5. — *κοινῇ*, in common, unitedly. — *εἴτερ . . . εἶναι*, if indeed (as is the fact. Cf. Hoog. Gr. Part. p. 56. II) *that cities and individuals should be alike profited by these things, is the most stable* of all grounds of reliance. *ἐστὶ* is to be supplied as the copula (S. § 150. 4), the subject of which is *τὸ—εἶναι*. The pronoun *ταῦτα* may be referred to *πολεμῆιν* as was *τάδε*, or with Goel., we may perhaps better refer it prospectively to *ποιῆσθαι τιμωρίαν* and *μετελθεῖν τὴν ἐλευθερίαν*. The clause *εἴτερ . . . εἶναι* denotes the reason why the speaker exhorts to these things. For the construction of *πόλεσι* and *ιδιωταῖς* cf. S. § 201. 1. — *μὴ μίλλετε* (S. § 218. 2). The protasis is contained in *ὑπάρχον . . . παραινούντων*. — *οὔσι Δωριεῦσι* because they were a Corinthian colony (cf. I. 56. § 2). — *ὑπὸ Ἴωνων* to which race the Athenians belonged. Nothing was more common than for the Dorians to reproach the Ionians with effeminacy. Cf. VI. 77. § 1; VII. 5. § 3; VIII. 25. § 5. — *πολιορκουμένοις*. Cf. I. 64. § 1. — *τῶν ἄλλων* states. — *μετελθεῖν*, to seek for, “vindicate.” Bloomf.

2. *ὥς . . . βλάπτεσθαι*, for (*ὥς*) *it is not befitting (ἐνδέχεται, it may be, it is lawful), that while waiting (for our aid) some should be suffering injury at the present time (ἤδη)*. *περιμένοντα* denotes time (see N. on I. 13. § 6) and refers to the whole, *τοὺς μὲν* and *τοὺς δὲ* being put in partitive apposition. See N. on I. 80. § 3 end). — *τοὺς μὲν* refers to the Potidæans, and *τοὺς δὲ* to the Peloponnesians and their other allies. — *γνωσθησόμεθα ξυνελθόντες* (cf. I. 69. § 3, end), *shall be known to have come together*. See N. on I. 25. § 1 (init.). — *τὸ αὐτὸ* as that which the Potidæans were suffering. — *ἀλλὰ* stands opposed to *μὴ μίλλετε*, § 1, and introduces the course which the speaker advises the assembly to adopt. — *ἐπ’ ἀνάγκην*. The only edition which thus reads besides Dindorf’s is Haack’s. All the rest which are before me have *ἐς*. — *ἀφ’ ἑχθαι*, sc. *τὰ πράγματα*. — *καὶ ἅμα τάδε* (sc. *ἃ εἶπομεν*) *ἄριστα λῆγεσθαι*, and *that the counsel we have given is the best*; more literally, *what we have said is spoken as the best*. See N. on I. 42. § 1. — *τὸ αὐτίκα δεινόν*, the immediate evil, which is of short duration. With this is contrasted *διὰ πλεονος* in the following sentence, which serves to heighten the value of the peace resulting from bold and vigorous measures. — *ἀφ’ ἡσυχίας*, on account of ease, or perhaps for the sake of peace, to correspond with *εἰρήνῃ* in the preceding member. — *οὐχ ὁμοίως ἀκίνδυνον*, is not in like manner removed from danger, i. e. is more dangerous than to obtain peace by a vigorous and well conducted war.

3. *πόλιν τύραννον*. Notice the repetition of this odious epithet (cf. I. 122. § 3), which must have tingled in the ears of all, especially of the Lacedæmonians who were the avowed enemies of tyrants. — *ἰγηςάμενοι* refers to *ἡμῖς* the omitted subject of *παραστησώμεθα*. — *ἐπὶ πᾶσιν*, i. e. to the injury of all. See N. on *ἐπὶ τῷ Μήδῳ*, I. 102. § 4. — *ὥστε . . . ἄρχειν* defines *ἐπὶ . . . καθιστάναι*. — *τῶν δὲ διανοεῖσθαι*, sc. *τὸ ἄρχειν* from the preceding context. — *παραστησώμεθα ἐπελθόντες*, *let us go forth and overcome it*. There is great energy in these words. — *καί*, and thus.

## CHAPTER CXXV.

After this speech of the Corinthians, the Lacedæmonians put the question, and the majority vote for war (§ 1); whereupon they commence preparations for its prosecution (§ 2).

1. *ἀφ' ἀπάντων—γνώμην*, *an opinion from all = the opinions of all*. Cf. Mt. § 373. 3. — *ψῆφον ἐπήγαγον*, *put the question, called on the assembly to give its vote*. This was done by the presiding officer. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 804. — *καὶ . . . πόλει*. It appears from this that the states voted in order according to the rank of each. — *τὸ πλῆθος*, *the majority*. Cf. Müll. Dorians, I. p. 200. N. e. See also V. 30. § 1, where it is written *τὸ πλῆθος τῶν ξυμμάχων*.

2. *δεδογμένον δέ*, *but although* (see N. on I. 7. § 1) *it was decreed*. See N. on *παραιχόν*, I. 76. § 2. — *αὐτοῖς* is to be constructed with *δεδογμένον*. S. § 206. 4. — *ἀπαρασκευοῖς οὖσιν*, *inasmuch as* (see N. on I. 9. § 4, end) *they were unprepared*. The dative depends on *ἀδινάτα*. *ᾶ* = *ἐκεῖνα ᾶ*, of which the antecedent is the subject of *ἐκπορίζεσθαι*. — *ὅμως δέ* refers back to *εὐθὺς μὲν*, and is employed because the time consumed in preparing for so great a war, was much less than might have been anticipated. — *καθισταμένοις ὧν ἔδει*, *for the arranging of those things which were necessary*.

## CHAPTERS CXXVI—CXXXIX.

The mutual recriminations of the belligerent parties, and the pretexts for engaging in the war are comprised in these chapters. First in order is the pol-

lation of Cylon (chaps. 126, 127) ; then follow the affair of Tænarus and Chalcæus (128. §§ 1, 2), the treason and death of Pausanias (128. § 3—135. § 1), the flight, exile, and death of Themistocles (135. § 2—chap. 138), and in conclusion, other charges and demands of the Lacedæmonians (chap. 139). These stories and sketches should by no means be regarded as unmeaning digressions, inasmuch as they show the ostensible ground of the commencement of the hostilities. They are drawn with great life and spirit, and are deservedly celebrated as models of their kind. The story of Cylon has such an air of playfulness, that it was said by the ancients that *here the lion laughed*, referring to the departure of Thucydides from his usually severe and sober mood. But it might better have been said that *the lion grimly smiled*, as there is only a gleam of pleasantry now and then discernible in the story, a slight relaxation of the rigid and sober features, which every where else in the history look sternly upon us.

The account of the closing fortunes of Pausanias and Themistocles, is to the highest degree graphic and interesting. No superfluity remains to be pruned off—no incident wanting to give completeness to the narration. In the most concise and artless manner the story proceeds, nor are we conscious, until its close, of the mighty power which it has to stir up the deepest emotions of the soul. We rise from its perusal with a feeling of sadness at the avarice and ambition, which brought one of these heroes to die the miserable death of a traitor ; and at the envy and ingratitude, which drove the other into exile, far away from the land he had so nobly defended.

## CHAPTER CXXVI.

The Lacedæmonians make various charges against the Athenians, in order to obtain the strongest pretext for going to war (§ 1) ; they demand that the Athenians shall drive away " the pollution of the goddess," which had happened after this sort (§ 2) ; Cylon, a noble Athenian of former days, at the advice of the oracle at Delphi to seize upon the citadel on the greatest festival of Jupiter (§§ 3, 4), did this by the aid of his friends on the day when the Olympic games commenced (§ 5) ; not thinking to what great festival of Jupiter the oracle had reference (§ 6) ; the Athenians run together and besiege him in the citadel (§ 7) ; but the siege being protracted, the most of them depart and leave the business of guarding the place to the nine archons (§ 8) ; the besieged suffering from the want of water and food, Cylon and his brother secretly escape, and the rest dying with hunger seat themselves as suppliants by the altar of the citadel (§§ 9, 10) ; by false promises the Athenians on guard induce them to come forth, after which they slay them, some even at the altars of the goddesses where they had seated themselves (§ 11) ; for which impiety they are expelled from their country (§ 12).

1. ἐν τούτῳ—τῷ χρόνῳ, i. e. A. C. 432. Olymp. 87. 1. — ὅπως is here employed τελικῶς. See N. I. 65. § 1. — ὅτι μάλιστα, *as great as possible*.

2. καὶ πρῶτον μὲν. Their next demand is given in L. 139, et seq. — τὸ ἄγος ἐλαύνειν τῆς θεοῦ, *to drive away the pollution of the goddess* — *to expel those* (i. e. the descendants of those) *who had polluted the temple of Minerva.* ἄγος ἐλαύνειν = ἀγχεῖν, *to drive out an ἄγος*, i. e. one who is guilty of polluting a sacred place, or of sacrilege. What this ἄγος was is told in the sequel.

3. Ὀλυμπιονίκης, *a conqueror in the Olympic games.* He won the prize for the double course (διανός. Cf. Smith's Dict. Antiq. p. 895) A. C. 640. — τῶν πάλαι depends upon ἀνῆρ.

4. χρωμένῳ δὲ τῷ Κύλωνι κ. τ. λ. His ambitious designs were engendered most likely by his success in the Olympic games, his advantages of birth and fortune, and his alliance with Theagenes; and he consulted the oracle to ascertain his probabilities of success and the way to secure it. — ἐν τῇ . . . ἱστορίῃ is put for ἐν τῇ τοῦ Διὸς ἱστορίῃ τῇ μεγίστῃ. For the repetition of the article, cf. K. § 245. R. 7; Mt. § 277 a.

5. ὁ δὲ παρὰ τὴν κ. τ. λ. This took place, as Corsini conjectures, A. C. 612. Cf. Maller's Chron. Tab. (Hist. Dorians, II. p. 453). Others fix the date at A. C. 620. — ἐπειδὴ ἐπῆλθεν Ὀλύμπια, *when the Olympic games came on.* Kühn. (Jelf's edit. § 385. b) reads ἐπῆλθον, and cites this passage as illustrative of his rule, that the idea of plurality is signified by plural verbs. The same reading is adopted by Poppo and Goeller. But Arnold has pretty conclusively shown that ἐπῆλθεν is the best reading. — ἐν Πελοποννήσῳ is added, says the Schol., because there were other games of the same name both in Attica and in Macedonia. — ὥς ἐπὶ τυραννίδι = *in order to become a tyrant.* A preposition and its case following ὥς is often put for a participle, as ὥς ἐπὶ ναυμαχίᾳ = ὥς ναυμαχῆσων. See N. on L. 48. § 1. — καὶ . . . νενικηκότι, *and that it had something to do with him, inasmuch as he had been victor in the Olympic games.* For the construction of Ὀλύμπια, cf. S. § 181. 2. See N. on I. 70. § 7.

6. εἰ δὲ—ἤ, *but whether—or.* — Poppo expresses great doubt whether εἰ signifies, *ad illud usque tempus* (= prius quam rem aggrederetur), or *jam*. In his Suppl. Adnot. he adds, "fort. τὴν ἄν. est *præterea*, i. e. *ad oraculum*?" It may be translated *yet*. Cylon afterwards learned by bitter experience the true import of the oracle, which, as usual, was couched in ambiguous language. — Διάσια. This was a great festival celebrated at Athens in honor of Jupiter, in which all the people took part. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 333. It took place without the walls of the city, a circumstance favorable to Cylon, as those who would have opposed him were thus drawn out of the city. — Μειλίχλου (μειλίχιος, *mild, gracious*) was an epithet given



to Jupiter, because he protected those who invoked him with propitiatory sacrifices. Hence *μειλχια ἱερὰ*, *propitiatory offerings*. — πολλοὶ . . . ἐπιχώρια, *many [offered] not victims but sacrifices peculiar to the country*. This passage has caused much trouble to the commentators. πολλοὶ evidently refers to the poorer class, who were unable to offer ἱερῆα (i. e. bloody sacrifices). Hence, with the best editors, I have placed a comma after θύουσι. It is also evident by the antithesis, that θύματα ἐπιχώρια denotes a less costly kind of sacrifices than ἱερῆα, viz. such as were bloodless, i. e. the fruits of the earth. Arnold and Bloomf. concur with the Schol., who explains it, *cakes made in the shape of animals*. Schmitz (Smith's Dict. Antiq. p. 333) says that this explanation of the Schol. is erroneous, and refers it to the incense which the poorer class furnished. But I am unable to see on what argument he bases this idea, and certainly it would be very natural for those, whose means did not enable them to bring an animal, to bring of the fruits of the earth, either in a raw or unprepared state, such as cakes, fruit, wine, etc. Arnold cites Herodot. II. 47, where it is said, that on a certain festival in Egypt, in which swine were necessarily sacrificed, the poorer people offered little figures of dough or paste made into the shape of swine, and baked. — γινώσκειν the oracle. — τῷ ἔργῳ, i. e. the taking possession of the acropolis.

8. χρόνου δὲ ἐπιγυγνόμενον, *but after some time had elapsed = in process of time*. — τρηχόμενοι τῇ προσεδρείῳ, *being worn down by the siege*. προσεδρείῳ refers to the labors, watchings, and anxieties of those who were conducting the siege. — ἀντοκράτορι, *with full powers*. Cf. V. 27. § 2; 45. § 1; VI. 8. § 2, where this word is used in a similar sense. — τότε δέ, *for then*. The power of the archons was much abridged after the time of Solon.

9. οἱ δὲ μετὰ τοῦ Κύλωνος, i. e. Cylon and his party. — φλάντως εἶχον, *were in a bad condition*.

10. ἐκδιδράσκουσιν, *escaped by stealth*. Cf. VI. 7. § 2. See N. on I. 128. 5 (end). — καὶ τινες καὶ, *and some even*. — ἐπὶ τὸν βωμόν, *at the altar of Minerva*. — ἰκέται, *as suppliants*.

11. ἀναστήσαντες δὲ αὐτούς, *"having raised them, i. e. induced them to rise"*. Bloomf. — οἱ τῶν . . . φυλακῇ, *those of the Athenians (partitive genitive) who had been intrusted with the guard*. τὴν φυλακῇ is the accusative of the thing after ἐπιτετραμμένοι, according to the formula. τρέπω τι. Cf. K. § 281. 3; S. § 184. 3. — ὥς . . . ἱερῷ. They thought the sacred ground would be polluted by the bodies of the dead, and hence, by false promises of protection, they prevailed on the suppliants to quit the place. — ἐφ' ᾧ (on condition that) μηδὲν κακὸν ποιήσουσιν (sc. αὐτοῖς) is to be constructed with ἀναστήσαντες δὲ

αὐτοῦς. — ἀπίπτειναι. The subject is contained in οἱ—ἐπιτετραμμένοι. — ἐπὶ . . . βωμοῖς, “*ad aras in conspectu Eumenidum*.” Abresch, whom Goel. follows in his last edition. — τῶν σιμῶν θεῶν is euphemistically put for *the Erinnyes*. The temple of these goddesses was between the citadel and the Areopagus, which illustrates the use of ἐν τῇ παρόδῳ. — ἐναγείς—τῆς θεοῦ, *accursed of the goddess*. — τὸ γένος of the Alcæonidae.

12. στασιαζόντων, *divided into factions*. This was when Isagoras was leader of the oligarchy in Athens, in opposition to Cleistheneæ. Between Isagoras and Cleomenes there had been previously formed a connection of friendship and hospitality, and hence the Spartan king came to the aid of his friend. Cf. Herodot. V. 70, et seq. — κατῆλθον refers to those who had been driven out. — ἔτι, i. e. in the time of Thucydides.

## CHAPTER CXXVII.

The object of the Lacedæmonians in requiring the Athenians to remove the pollution, was to excite odium against Pericles, who belonged to the family of the Alcæonidae, and who was the most powerful man at Athens, and opposed in all respects to the Lacedæmonians (§§ 1-3).

1. ἐλαύνειν ἐκείνον· μετὰ τὸν Κλεομένην. Schol. — δῆθεν, *forsooth* (see N. on I. 92. § 1), belongs to τιμωροῦντες. — πρῶτον = *before all things else*. — εἰδότες δὲ Περικλίῳ—προσεχόμενον αὐτῷ, *knowing that Pericles was implicated in it* (see N. on εἰδέναι, I. 69. § 5). — μητέρα, i. e. Agariste, the granddaughter of Megacles the son of Alcæon, a direct descendant of Alcæon the founder of the family, who flourished A. C. 1100. — ἐκπεσόντος αὐτοῦ, *if he were exiled*. — προχωρεῖν. See N. on I. 109. § 3 (init.).

2. τοσούτον—ὅσον, *so much—as*. — τοῦτο, i. e. banishment. — οἷσεν refers to the subject of ἡλπιζον. — ὡς . . . ὁ πόλεμος, *as though the war were in part occasioned by his misfortune*. The Lacedæmonians knew well that the Athenians would refuse to banish Pericles, and by making this one of the grounds of the war, they hoped to place him in the odious position of being, in a manner, the author of all the calamities which would result from it. The article in τὸ μέρος, as Arnold remarks, is employed in reference to the relative term, τὸ ὅλον, or τὸ πᾶν, the part being opposed to the whole.

3. τῶν κατ’ αὐτόν, *of those in his time = of his contemporaries*. R. § 292. II. 2. — ὄγον, *while conducting*. See N. on I. 13. § 6. —

*πάντα, in all respects.* — ὥρμα τοὺς Ἀθηναίους. This opposition of Pericles to the Lacedæmonians, is ascribed by the Athenian comic writers to the influence of Aspasia. But the bitterness of spirit with which the charge was made, shows its falsehood, or at least its gross exaggeration. The reasons, which Pericles himself assigns for persuading the Athenians to go to war with the Lacedæmonians, may be seen in his speech (I. 140-144).

## CHAPTER CXXVIII.

The Athenians retort upon the Lacedæmonians, that they shall put away the pollution of which they had been guilty in profaning the sanctuary of Tænarus (§§ 1, 2), and also that of Minerva by the death of Pausanias. This leads the historian to narrate the circumstances of the treason and death of Pausanias, who, when he had been recalled from his command at the Hellespont and brought to trial, was acquitted, and returned to the Hellespont in a private capacity (§ 3); the first step in his treasonable career had been the sending back some of the king's relations who had been taken prisoners (§§ 4, 5), which thing he had effected by the aid of Gongylus an Eretrian, who had also carried a letter of Pausanias to the king (§ 6), in which an offer was made to betray to Xerxes the whole of Greece (§ 7).

1. ἀναστήσαντες. See N. on I. 126. § 11. — πότι, formerly. — ἐκ . . . Ταναίου, from the temple of Neptune at Tænarus. — ἀπαγυόντες δειφθεῖν. It was probably the memory of this outrage which occasioned in part the third Messenian war. — καὶ before σφίον belongs to the whole sentence. Krüg. — νομίζουσι refers to the Athenians. — τὸν μέγαν σεισμόν. Cf. I. 101. § 2. If the opinion obtained currency, that this earthquake was sent as a judgment for the outrage here spoken of, it will readily be seen how this apparent interposition of the gods in their behalf, must have excited the Helots to strike once more for freedom.

2. Χαλκιοίκου, dwelling in a brazen house, was an epithet of Minerva at Sparta.

3. μεταπεμφθεὶς . . . Ἑλλησπόντῳ. Cf. I. 95. § 3. This event took place A. C. 478. Olymp. 75. 3. — ἀπελύθη μὴ ἀδικεῖν. "Accuratus res supra I. 95. § 5 relata." Poppo. — δημοσίᾳ, by public authority, opposed to ἰδίᾳ in the next member. — Ἐρμιονίδα. Some with Hudson regard this as the name of the ship, but it is better to refer it to the place to which the trireme belonged. — ἄνευ, i. e. without the authority of. — τῷ μὲν λόγῳ, in pretence, is opposed to τῷ δὲ ἔργῳ in the next clause. — πράσσειν (to transact) depends on ἀφικνεῖται. S. § 223. 5. — τὸ πρῶτον ἐπεχείρησεν, i. e. before his recall to Sparta from his

command at the Hellespont. The historian now goes back, and furnishes us with the reason of this recall. This explanatory parenthesis extends to the end of chap. 130, where the history is then resumed from his return to the Hellespont as a private person. — ἐπίμνητος.... ἀρχῆς. S. § 192. 1.

4. ἀναγκάσαι—ἐς βασιλεία κατέθετο, *he laid the king under obligation*; literally, *he laid up a favor with the king* (see N. on I. 129. § 3), the metaphor being taken from a deposit of money or any valuable for safe-keeping in the hands of another. — ἀπὸ τοῦδε relates to the circumstance about to be mentioned. — πράγματος, i. e. the treason.

5. Βυζάντιον γὰρ ἔλων κ. τ. λ. Cf. I. 94. — τῇ προτέρᾳ παρουσίᾳ, *on his first arrival*. Bloomf. renders, *on his first approach*, but for what reason it does not appear. The dative denotes time when (S. § 204). — βασιλέως προσήκοντες, *relations of the king*. The participle here has the force of a substantive. Cf. Mt. § 570. — συγγενεῖς refers to relationship by consanguinity, as opposed to προσήκοντες, which denotes relationship by affinity. Poppo suggests that the words are placed together here with no difference of signification, in order that the idea of real relationship may be more forcibly expressed. — ἐάλασαν. S. § 207. N. 2. — αὐτῷ, i. e. Byzantium. — ἄλλον than Gongylus to whom Pausanias had confided his secret. — ἐνμύχων. S. § 195. 1. — τῷ δὲ λόγῳ. See N. on § 3 supra. — ἀπέρχασαν αὐτόν, *had escaped from him*. This verb signifies *to escape so as not to be found* (cf. Xen. Anab. I. 4. § 8), and in prose is often followed by the accusative.

6. Γόγγυλον. After the apprehension of Pausanias, Gongylus settled in Mysia, where the king bestowed upon him several towns, as the reward of his treachery. Xenophon, on his arrival in Mysia with the Cyrean forces (A. C. 399), found the widow of Gongylus still living and in the vigor of age. She must therefore have been much younger than her husband. His sons, Gorgion and Gongylus, on Thibron's arrival with the Lacedæmonian forces, surrendered their towns to him and joined the Greeks. — ἐπεμψε.... Γόγγυλον. It is probable that Gongylus left Byzantium soon after the pretended escape of the prisoners, although some think that he went in company with them. As he was their keeper, he could better connive at their escape by remaining behind and continuing in command, than though he had left with them. He could easily overtake them, after they had got beyond the reach of the Greeks. — αὐτῷ, i. e. the Persian king.

7. τοῦνδε refers to the captives as being present when the letter was read to the king. See N. on I. 53. § 2. According to Dahl. this negotiation took place A. C. 477. Cf. Class. Mus. I. p. 188. — δεπὶ

is a poetic form for *δύρασι*, and is retained by the Attic prose writers in the phrase, *δορὶ ἐλεῖν*, *to take a prisoner of war*. Cf. K. § 68. 3; S. § 56. — *γνώμην ποιοῦμαι*, *I have it in mind* = *it is my intention*. Notice the change from the third to the first person. — *σὲ—ἑρρίσκει*. The dative construction is the more common. Cf. K. § 279. 1. — *ἐπὶ Θάλασσαν* *est in Asiam Minorem*. Goel. — *τοὺς λόγους ποιησόμεθα*, *we may in future correspond*.

## CHAPTER CXXIX.

Xerxes joyfully receives the proposal of Pausanias, and sends Artabazus to him with a letter (§ 1); in which the king expresses his obligations to him for the return of the captives, accedes to his proposals, and exhorts him to spare no pains to bring the affair to a prosperous issue (§§ 2, 3).

1. *Ἀρτάβαζον*, *Artabazus*. He was the son of Pharnaces, and one of the most faithful and distinguished of the generals of Xerxes. He accompanied the king in his retreat, as far as the Hellespont, and then returned to Pallene, took Olynthus, and laid siege to Poidæa. Being unsuccessful in his attempt to take the place, he joined Mardonius, and after the battle at Platæa, which took place contrary to his advice, he fled with 40,000 men across the Hellespont into Asia. The king could not have intrusted to better hands this important and delicate negotiation with Pausanias. — *τὴν τε Δασκυλίην σατραπείαν*, *the satrapy of Dascyliis*. "The satrapy of Dascylium comprehended the cities of the Hellespont, Bithynia, and Paphlagonia, extending along the southern shore of the Hellespont, the Propontis, and the Euxine. It took its name from Dascylium, an inconsiderable town on the shore of the Propontis, where the satrap resided and had a castle surrounded by a park or chase, such as was commonly possessed by the Persian governors. This was the province of which Pharnabazus was afterwards satrap." Arnold. — *Μεγαβάτην*, *Megabates* is thought by many to be the same as the person of that name, belonging to the royal family of the Achæmenidæ, and cousin of Darius and Artaphernes, and whose daughter Pausanias designed to marry. Cf. Smith's Dict. Gr. and Rom. Biog. and Mythol. II. p. 1006. — *ἀπαλλάξαντα*, *having dismissed* from the government. — *ἐπιστολὴν ἀντιπετίθει*, *gave a letter in reply*. — *αὐτῷ*, i. e. Artabazus. — *διαπέμψαι* depends on *ἀντιπετίθει* which has in it the sense of *ἐκέλευε*. We might construct *ἐπιστολὴν* in dependence on *διαπέμψαι*, as it belongs in sense to both verbs. — *τὴν σφραγίδα* is here taken in the sense of *σφραγίσμα*, *the impression of the*

*signet*, which was affixed to letters giving them the stamp of royal authority. Of course the king would not intrust his signet to be carried to such a distance, and which might be used for purposes prejudicial to his interests. The Schol. says that the seal of the Persian king had the image of the king, or of Cyrus the founder of the empire, or of the horse of Darius by whose neighing he obtained the kingdom. — ἀποδείξαι to Pausanias. — παραγγέλλη is here employed for the optative. See N. on I. 26. § 2; 52. § 3. — πράσσειν depends on ὑπεπέθευ.

2. τά τε ἄλλα ἐποίησεν, i. e. he dismissed Megabates and assumed his government.

3. ὧδε .... Πανσανίῃ. In respect to the simplicity of this exordium, Bloomf. remarks, that it is of the most remote antiquity, and such as occurs not unfrequently in the Scriptures of the Old Testament. Cf. Herodot. III. 40. — τῶν ἀνδρῶν may depend on οἷς (cf. Mt. 442. 1), *whomsoever of the men = the men whom*. Perhaps it is better with Poppo to regard it as the objective genitive after εὐεργεσία. — κεῖται .... οἴκῳ, *your good deeds are laid up in our house*. Those who had done the king a service were called Orosangæ (i. e. εὐεργεταί), and their names were recorded in a book (cf. Esth. 6: 1), which Haack thinks to have been the historical annals, whence Ctesias derived the materials of his history. — μήτε νύξ μήθ' ἡμέρα κ. τ. λ., i. e. labor incessantly, making no distinction between day and night. The expression is probably adagial, like our *he labored day and night*. — ὥστε ἀνείναι (from ἀνίημι) πράσσειν, *so that you shall be remiss to perform*, gives emphasis to the foregoing proposition, by showing its effect. Cf. K. § 341. 3. — τι ὧν = τι ἐκείνων ᾧ. — δαπάνη in almost all the editions before me is δαπάνη, which seems to conform better to πλήθει which follows. — κεκωλύσθω. The imperative 3 pers. perf. pass. (if the reading be δαπάνη) is employed to denote the complete termination of the action. Cf. S. § 211. N. 7; Mt. § 500. p. 841. Bloomf. with Poppo and Krüg. supplies τι ὧν ἐμοὶ ὑπὸ σπῆν, and Goel. directs us to understand τὸ παραγίγνεσθαι. The former of these criticisms is based on the assumption, that δαπάνη is the true reading. Goel. follows the reading of Dindorf, and of course treats the verb as active. — εἴ ποι, *if any where*. — ἀγαθοῦ, *brave and faithful*. — ὅπῃ, *in what way*, how, qualifies εἴς.

## CHAPTER CXXX.

On the receipt of the king's letter, Pausanias becomes vain and arrogant, and adopts the Median dress (§ 1); his imitation of the Persian habits, and extreme haughtiness, betray his ambitious purposes and alienate the allied forces (§ 2).

1. τὰ γράμματα. This letter is said to have been accompanied with 500 talents of gold. — ὦν . . . Ἑλλήνων. The noun ἀξιώματι, being derived from the verb ἀξιών is taken in a passive sense, and is therefore followed by ἐπὶ with the genitive. The same construction occurs in VI. 15. Cf. Mt. § 496. 3. See also Xen. Cyr. III. 3. § 2, with my note. — πολλῷ τότε μᾶλλον ἤρτο shows that before this time Pausanias had begun to manifest his arrogance. — ἐν τῷ καθεστηκότι τρόπῳ, i. e. in the Lacedæmonian manner. — σκευὴς τε Μηδικὰς ἐνδύμενος. The Median robe was much more splendid than the Persian. Allusion is here made to the κύνδης. Cf. Xen. Cyr. I. 3. § 2, with my note. See also Xen. Anab. I. 5. § 8. Perhaps he put on the ἀναξυρίδες and other Median articles of dress, yet it is quite unlikely that he should have so far outraged the feelings of the Greeks, as to have adopted in this stage of the proceedings the entire Persian dress. To have imitated the Persian manners in the least, at a time when he ought to have appeared plain in his dress and affable in his deportment, shows him to have been a weak-minded man, wholly unequal to the achievement of his ambitious designs. — ἐκ τοῦ Βιζαντίου. This journey was probably undertaken to further his treasonable plans. — αὐτὸν—ἰδορυφόρον = ἰδορυφόροι ἦσαν αὐτοῦ. Cf. Mt. § 412. 2.

2. παρτίθετο, he caused to be set for him. For the force of the middle, cf. K. 250. R. 2; S. § 209. 2. Bloomf. thinks that Pausanias adopted the Persian table as less luxurious than that of the Medes, and holding a midway place between that and the Grecian. In respect to this, Poppo remarks, "temere conjecit. Bloomf." — τὴν διάνοιαν refers to his purpose to betray his country. — ἔργοις βραχέσι, in small matters, such as his costume and mode of living. — ἃ . . . πράξειν, what greater things he intended to accomplish hereafter. μειζόνως is an adverb formed from the comparative adjective (S. § 134. 3), and qualifies πράξειν. — δυσπρόσοδον, difficult of access. Nepos thus translates, "aditum patentibus non dabat." Pollux (1. 42) places δυσπρόσοδος among the epithets of tyrants. — ὀργῇ—χαλεπῇ, bad temper, violent passion. — ὥστε responds to οὕτω. — διόπερ, on which account. — οὐχ ἤκιστα. The frequency of the litotes in the writings of Thucydides has been noticed in N. on I. 3. § 1. — ἡ ξυμμαχία μετέστη (see N. on I. 107. § 7). Cf. I. 95. § 4.

## CHAPTER CXXXI.

In consequence of these things the Lacedæmonians had recalled Pausanias, and when, on his return to Byzantium, he was found pursuing the same line of conduct, they again summoned him to Sparta (§ 1); this mandate he obeys in order to shun suspicion, and at the same time trusting that he could free himself from condemnation by bribery (§ 2).

1. *τό τε πρῶτον*. Cf. I. 95. § 3. — *καὶ ἐπειδὴ*. The narrative is now resumed from I. 128. § 4. The apodosis begins with *οὕτω δὲ infra*. — *τοιαῦτα*, i. e. the same misdemeanors which caused his first recall. — *βία—ἐκπολιορκηθεὶς*. Bloomf. thinks it not improbable that a scene took place, similar to that recorded between Charles XII. and the Turks at Bender. — *Τρωάδας* is put adjectively as *Ἑλλὰς* for *Ἑλληνικός*. Cf. Mt. § 429. 4; S. § 136. N. 3. — *πράσσων τε ἐσηγγέλετο*, he was announced as practising. “*ἀγγέλλειν* with a participle is used of the annunciation of actual events; with an infinitive, of the annunciation of things still uncertain.” K. § 311. 10; Cf. Mt. § 555. *Obs.* 2 (end). — *ἐπ’ ἀγαθῷ*, for the public good. — *στυγᾶλην*, *scytale*. “When a king or a general left Sparta, the ephors gave him a staff of a definite length and thickness, and retained for themselves another of precisely the same size. When they had any communication to make to him, they cut the material, upon which they intended to write, into the shape of a narrow riband, wound it round the staff, and then wrote upon it the message which they had to send him. When the strip of writing material was taken from the staff, nothing but single letters appeared, and in this state the strip was sent to the general, who after having wound it around his staff, was able to read the communication.” Smith’s Dict. Gr. and Rom. Antiq. p. 845. — *τοῦ κήρυκος μὴ λείπεσθαι*, i. e. that he should return with the herald to Sparta. — *πόλεμον....προσαγορεύειν* = that he should be judged an enemy.

2. *χρήμασι* = by bribery. It was probably by this means, that he escaped condemnation when recalled and tried before. Had he been possessed of the sagacity of Themistocles, he would never have adventured himself the second time in Sparta. — *ἐσπύπτεται—ὑπὸ τῶν ἐφόρων*. Intransitive verbs are used as passives, when they are combined with *ὑπὸ* and *πρὸς* with the genitive. Cf. Jelf’s Kühn. § 359. 3. — *διαπραξάμενος* (sc. *τὸ ἐξελεῖν*) implies some underhand management in the transaction. — *περὶ αὐτὸν ἐλέγχειν*. “*Usitatus quidem est ἐλέγχειν τινά quam περὶ τινα*.” Haack. Didot would either expunge

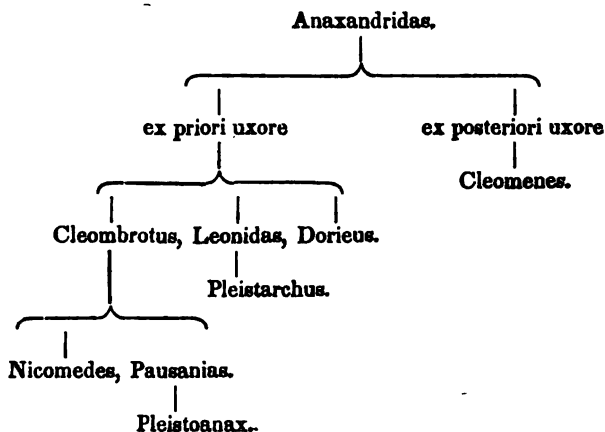


παρὶ or read αὐτοῦ. But the correctness of the text as it now stands, is proved from *περὶ Πausanias ἑλέγχων*, I. 135. § 2. In respect to the construction of this sentence, τοῖς βουλευμένοις limits καθίστησιν and is limited by ἑλέγχων.

## CHAPTER CXXXII.

The Lacedæmonians had not yet evidence sufficient to convict a person of such high dignity (§ 1); but his imitation of the barbarian customs, and his arrogance, especially as evinced in the inscription which he caused to be made upon the tripod at Delphi, excited suspicion that he would not remain quiet (§ 2); the Lacedæmonians had effaced the inscription, but yet it was remembered as a delinquency of Pausanias (§ 3); reports too were in circulation, that he was tampering with the Helots (§ 4); but even thus, the ephors thought it not proper to proceed to extreme severity against him, until one of his emissaries betrayed him, and presented to the ephors his last letter to the king (§ 5).

1. σημεῖον, *proof, evidence*. — I have followed Krüg. in constructing βαβαίως with πιστεύσαντες. — γένους τε τοῦ βασιλείου, *of the royal family*. — Πλειστάρχον—ἐκτρέφειν, *was guardian to Pleistarchus*. Cf. K. § 279. 1. — ἔτι belongs to ὄντα—ρόν. — ἀνεπίδός ἄν. For the following genealogical table I am indebted to Goeller.



2. μὴ . . . παροῦσι, *he was unwilling to be an equal (as he was) in the present state of things = he wished to be superior to all, i. e. to be a king in his own right*. — ἔτι πον, *if in any way whatever*. — ἔτι

δεδήγηται . . . νομίζων, *he had departed in his manner of living from the customs of his country.* The meaning of this verb will readily be seen in its composition. — ἀνιδεῖσαν, *consecrated, dedicated.* See N. on I. 13. § 6. — ἀροθίνιον, *as the first fruits.* — ἰδίᾳ, *of his own authority.* — τὸ ἐλεγείον τόδε, *this distich.* It contains an hexameter and a pentameter, which is the metre of elegy.

3. ἐξεκόλασαν, *erased.* According to Demosthenes (κατὰ Νεαιρας, 1378), the Lacedæmonians were compelled to do this, being cited before the Amphictyons by the Plateans. In addition, they were fined 1000 talents, and ordered to engrave in the place of the effaced inscription, the names of the states taking part in the battle. — τότε, i. e. immediately after it was written. — ὅσαι . . . ἀνάθημα, *as many as having united in the defeat of the barbarian presented the offering.* — τοῦτ' refers to the inscription of the distich by Pausanias. — ἐν τούτῳ = *in the present situation.* — παρόμοιον, *corresponding with,* is limited by διανοίᾳ. — The subject of ἐφαίνετο is τοῦτο.

4. καὶ—δέ, *and also, and even.* Cf. Herm. ad Vig. p. 847. — οὕτως, *thus in reality.* — ἐλευθέρωσιν, *emfranchisement.*

5. τῶν . . . πιστεύσαντες, *on any testimony of the Helots; literally, by believing any informers of the Helots.* — νεώτερόν τι ποιεῖν, *to take any new step in the prosecution.* For the comparative instead of the positive, see N. on I. 95. § 7. — μὴ ταχῆς εἶναι κ. τ. λ. explains τῷ τρόπῳ in the preceding member. — βουλευσά (depending on ταχῆς) τι ἀνήμεστον, *"to take such a step as cannot be recalled, a euphemism for capital punishment."* Bloomf. — πρὶν γε δῆ, *until at last.* — αὐτοῖς depends on μηνυτὴς γίγνεται, *becomes their informer.* — ἐπιστολάς, although in the plural, refers only to one letter. — κομίζειν. See N. on I. 100. § 3. — Ἀργίλιος, *an Argilian.* Argilium was a town in Macedonia. — παιδικὰ is here to be taken in its worst sense. Cf. Nepos c. 4, "quem puerum Pausanias amore venereo dilexerat." Poppe and Goel., however, maintain that the term is to be taken in a good sense (= ἐρώμενος), but I am not satisfied with their reasons for this. — πιστότατος εἶναι. If ποτὲ is to be repeated, then the idea is that the Argilian was faithful formerly to him, but not at the time here spoken of. But if, as I suppose, it is not to be repeated, then no impeachment is to be made of the fidelity of this man, but his betrayal of his master is to be attributed to the danger, which threatened him if he conveyed the letter to Artabazus. I disapprove therefore of Haack's explanation, "cui ille fidem maxime habebat, quem fidelissimum putabat." — δεισας . . . ὅτι, *upon reflection becoming alarmed because.* — παραποιήσάμενος, *having counterfeited.* — ἵνα (telic. See N. on I. 65. § 1). — μὴ ἐπιγνῶ, *in order that he (Pausanias) might not know that the letter*

had been opened. For the subjunctive, see N. on I. 20. § 2; 52. § 3. — ἦν . . . δόξης, *if he was deceived in his opinion* respecting the reason why none of the former messengers to Artabazus had returned. — ἐκείνος, i. e. Pausanias. — τι τοιοῦτο προσεπιστάλθαι, *that some such thing had been enjoined*. — αὐτὸν . . . κτείνειν, *he found himself written therein to be put to death*. Mt. (§ 277. p. 511) says that the construction is Ἀργίλιος ἐνεγέγραπτο κτείνειν for ἐνεγέγραπτο Ἀργίλιον κτείνειν. So Bloomf. explains the construction: εἶπεν ἐγγεγραμμένον (αὐτὸν, i. e. Ἀρτάβαζον) καὶ αὐτὸν κτείνειν, *that Artabazus should put to death him also*.

## CHAPTER CXXXIII.

In order that Pausanias may be convicted from his own mouth, the ephors contrive an interview between the accuser and the accused at Tenarus, where the former had been directed to take sanctuary. In this interview Pausanias acknowledges the truth of the accusation in the hearing of the ephors, who had concealed themselves in an adjoining apartment (§ 1).

1. αὐτήκοοι, *ear-witnesses*. — ἔτι, *yet, in addition*. Against so great a man, nothing short of a confession made in the hearing of the ephors seemed to justify them in proceeding. — ἀπὸ παρασκευῆς, *by an arrangement, a contrivance*. — σκηνησαμένου . . . καλύβην, *having formed for himself a hut double by a partition wall*. Suppliants, instead of taking up their abode in the temple, oftentimes chose to construct for themselves a hut in the τέμερος or sacred precincts, which surrounded the temple and which was included in the *jus asyli*. See Bloomfield's note. καλύβην is what Kühn. (see Jelf's edit. §§ 548. b; 569) calls 'the accusative of cognate notion,' defining the particular nature of the production. — ἐς ἣν—ἐκρυψε, *into which he brought and concealed*. For the constructio pregnans, see N. on I. 18. § 2. — The particle τε in τῶν τε ἐφόρων has caused much trouble. Haack, Poppo, and Goeller have bracketed it, and Hart. (de part. I. p. 152) would expunge it, but it is said to be found in every MS. The sense certainly requires its omission, unless with Arnold we supposed a confused construction, and that after τῶν τε ἐφόρων τινὰς ἐκρυψε there should be added the words καὶ Πανσάντας ὡς αὐτὸν ἤλθεν, τὴν πρόφασιν τῆς ἐκτελείας ἐρωτήσων, or else that τε may be rendered, *also, moreover*, and the clause be considered an interjectional one. In that case ἦσθοντο can be joined, as it should be, with αὐτήκοοι . . . γενέσθαι. — τὴν πρόφασιν, *occasion, cause*. — τὰ τε . . . γραφέντα. Cf. I. 132. § 5. γραφέντα is the 2 aor. of γράφω.

Sophocles (Greek Verbs, p. 47) says the 1 aor. pass. *ἐγγράφθην* does not occur, at least in good Greek. — *καθ' ἑκάστων*, *severally, one by one*. — *οὐδὲν—παραβάλοιτο*, *had never endangered him, risked his safety*. This is the interpretation of Poppo, Goel., and Arnold, and seems on the whole preferable to the usual rendering, *had never deceived him*. — *βασίλεια* of Persia. — *προτιμηθείη* is spoken ironically. — *ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων*, *just like the mass of his servants*. — *ἀποθανεῖν* depends on *προτιμηθείη* as denoting the manner in which he was about to be honored. S. § 222. 6. — *κῆκετον* refers to Pausanias. — *πίστιν . . . ἀναστήσεις*. The order is: *διδόντος πίστιν (περὶ) τῆς ἀναστάσεως ἐκ τοῦ ἱεροῦ*, *having pledged his faith that no danger should be incurred by his removal from the altar*. — *τὰ πρᾶσσόμενα* = *the business in hand*.

## CHAPTER CXXXIV.

Having thus obtained ample evidence of his guilt, the ephors proceed to apprehend Pausanias, but at the private intimation of one of them, he takes refuge in the temple of Minerva (§ 1), where he is starved to death (§ 2); just as he is about to expire, they carry him out of the sacred enclosure, after which he immediately dies (§ 3); at the command of the oracle his body, which has been buried elsewhere, is interred in the place where he died (§ 4).

1. *ἀπῆλθον* into the city. — *ἐποιοῦντε*. The imperfect is here used *de conatu*, as in I. 57. § 4. Bloomf. thinks that the reason why they did not apprehend him at Tænarus, was that he had many assistants, who would be likely to make a desperate resistance. — *ἐν τῇ ὁδῷ*, *in the street*, or as some render it, *on his way*. So Nepos translates, *in itinere*. — *ἐνός . . . εἶδε*. The order is: *ὡς εἶδε τὸ πρόσωπον ἐνός τῶν ἐφόρων προσιόντος*. — *ἐφ' ᾧ*, *for what purpose*. — *νεύματι ἀφανεί*, *a secret sign made by nodding or beckoning*. — *δηλώσαντος*, *sc. τὸ ἔργον αὐτῷ*. — *τὸ . . . Χαλκιολίκου*. See N. on I. 128. § 2. — *δρόμῳ*, *running, upon the run*. S. § 206. 1. — *προ-* in *προκαταφυγεῖν* signifies *before* his pursuers could overtake him. — *τὸ τέμενος*. See N. on I. 133. § 1. — *ὃ ἦν τοῦ ἱεροῦ*, *which belonged to the temple*. See N. on II. 4. § 5. — *ὑπαίθριος*, *in the open air*, has the sense of an adverb of place. K. § 264. 3. a; S. § 158. 3.

2. *τὸ παραντίκα*, *for the moment*. — *ὑστέρησαν*. The Schol. explains this by *ἐβράδυναν*. But Poppo says, "*rectius verbo λείπεσθαι vel ὑπολείπεσθαι, quod a tergo relinqui, non eadem celeritate qua alterum progredi, ideoque, assequi non posse significat, explicasset.*" —

θύρας depends on ἐπεκδομήσαν, *they barricaded the doors*. — ἐνδον the temple. — ἀπολαβόντες εἰσω, *shutting him within*.

3. μέλλοντος αὐτοῦ ἀποφύχειν, *when he was about to expire*. — ὥσπερ εἶχεν, *as he was*, i. e. "eo habitu, quo hoc in tempore erat." Poppo. Perhaps it simply means, *blocked up as he was in the temple*. — εἰ ἔμπροσθεν ὄντα, *being just alive*; literally, *while yet breathing*.

4. τὸν Καϊάδαν, *the Cæadas*. Bloomf. conjectures that this was originally a huge fissure into which dead bodies were thrown, and which was subsequently enlarged and converted into a subterranean prison. The Barathrum at Athens, and the Lithotomæ at Syracuse may serve to illustrate its nature and use. — οὐπὲρ, *where*. — ἐμβάλλειν depends on ἐμέλλεσαν. The context will readily show what words are to be supplied with τοὺς κακούργους. Haack and Bloomf. edit from what they conceive to be good MS. authority τοὺς κακούργους εἰώθασιν, ἐμβάλλειν. Bloomf. however brackets it. — πλησίον. There is much difficulty in determining the limiting word. The Schol. says, *near to the Cæadas*. With this, which appears to be the true interpretation, Bloomf., Goel., and Poppo accord. If, as Haack in his second edition supposes, we are to consider it as referring to the place where Pausanias died, then a new substantive must be introduced, since Καϊάδαν was last mentioned. Besides, if he was buried near to the place of his death, why did the oracle give any direction for the removal of the body? — ἐν τῷ προτειμενίσματι, *in the precinct or entrance way to the τέμενος*. So Arnold. — Bloomf. refers ὁ δηλοῦσι to μετενεγκτὴν οὐπὲρ ἀπέθανε. But it is better to refer it to the words immediately preceding. — ὥς . . . πεπραγμένον, *inasmuch as a pollution had been perpetrated by them = as they had been guilty of a pollution*. The participle in the accusative often follows ὥς instead of the genitive. Cf. Mt. § 568. 3; S. § 226. a. — ὥς ἀντὶ Πανσαίου, *in the stead of Pausanias*. Cf. K. § 290. R. 2.

## CHAPTER CXXXV.

The Athenians request the Lacedæmonians to put away this pollution (§ 1); the Lacedæmonians, on the Medism of Pausanias, criminate Themistocles in the same affair, and demand that he shall be punished in like manner (§ 2); to this the Athenians assent, and take measures in concert with the Lacedæmonians to apprehend Themistocles (§ 3).

1. This is a repetition of what was asserted in I. 128. § 2. — ὥς . . . κρίναντος. S. § 226. a.

2. The account of the banishment of Themistocles, is not inserted here because it has any immediate connection with the Peloponnesian war, but from its close relation to what has just been narrated of Pausanias. The fate of so illustrious a personage as Themistocles, was also worthy of a place in a history, which, though confined to the Peloponnesian war, had yet in its plan embraced the most prominent events which had transpired from the time of the Persian invasion under Xerxes. — τοῦ—Μηδισμοῦ (cf. I. 95. § 5), *the Medism*. This term was used to designate a leaning towards the Median interest, or a partiality for the manners, customs, and dress of the Medes. The charge made against Themistocles followed immediately upon the conviction and death of Pausanias. The Lacedæmonians were stimulated to this, most likely, by a remembrance of the successful manœuvre of Themistocles in respect to the fortification of Athens (cf. I. 90, 91); or by a selfish desire to involve the Athenians in the disgrace, which they had incurred in the defection of their most eminent citizen. — καί, also. — ἐκ τῶν . . . ἐλέγχων. "Ex epistolis apud Pausaniam inventis." Poppo. — τοῖς αὐτοῖς, in the same manner, i. e. by death.

3. ἐτυχε γὰρ ὡστρακισμένος, for he happened to be suffering banishment by ostracism. — διαίταν, residence, abode. — μετά, in connection with. — ἐτοίμων ὄντων ξυνδιώκειν, who were (see N. on ὄντες; I. 8. § 1) ready to join with them in the pursuit. — ὅπου ἂν περιτύχωσιν, wherever they might find him. K. § 336.

## CHAPTER CXXXVI.

Themistocles, being informed of his danger, takes refuge with the Corcyraeans, by whom he is conveyed to the continent (§ 1); thither being pursued by his enemies, he is forced to throw himself upon the protection of Admetus king of the Molossi, who for certain reasons was hostile to him (§ 2); at the direction of the king's wife, he takes her child by the hand, and sitting upon the hearth awaits the coming in of Admetus, from whom he successfully entreats protection in this time of peril (§ 3).

1. αὐτῶν by constructio κατὰ σύνησιν (cf. K. 241. 1; S. § 157. N. 1. b) refers to Κερκυραίων implied in Κέρκυραν which precedes. — ὥστε—ἀπέχθισθαι, so as to incur the hatred of, become hateful to. Λακεδαιμονίοις and Ἀθηναίοις follow as *Dativi incommodi*. ὥστε refers to ἔχειν and not to the whole sentence δεδιέναι . . . αὐτόν, as then it would have been μὴ—ἀπέχθαιτο. — ἐς τὴν Ἰπείρον, i. e. into Therprotia. — κατατικρῦ, over against Corcyra.

2. διωκόμενος . . . χωροῖν, *being pursued by those who were appointed (to follow him) for the purpose of inquiring where he might go*, i. e. being tracked thither by those who were sent to find out his place of retreat. Bloomf. renders κατὰ πύστιν ἢ χωροῖν, "(directed) by inquiry whither he had gone." Similar to this is the sense given by Bauer: "simpliciter pro πυθόμενοι, quum audissent." Goel. renders it *ex percunctatione*, and this appears to be the sense which Haack by his punctuation attaches to the words. Against such eminent authorities I would be slow to adopt an opinion, yet I cannot but think that the sense I have given is the true one. Cf. Liddell and Scott sub voce πύστις. The optative is explained in N. on I. 49. § 3. — κατὰ τε ἄπορον, *in his great strait*. Jacobs explains it by ἐν μεγάλῃ ἀπορίᾳ γινόμενος. — Μολοσσῶν. Along the sea-coast of Epirus lay in order, from north to south, the Chaones, Thesproti, Cassopæi, and Molossi, but the boundaries of these respective tribes cannot well be defined. Scylax states that the sea-coast of the Molossi was 50 stadia in length, but from this narrow basis their country widened far into the interior. The boundaries of the state were greatly enlarged by its enterprising kings, so that it was quite powerful at the time here spoken of. Cf. Leake's North. Greece, IV. pp. 174-184. — ὅντα αὐτῷ οὐ φίλον. Nepos by some oversight says, "cum quo ei hospitium fuerat." — καταλύσαι, literally, *to unloose or unbind the beasts of burden*, i. e. *to unharment or unload* them. This verb is followed by παρὰ Ἀδμητον in the sense of *to stop with Admetus*.

3. οὐκ ἔτυχεν ἐπιδημῶν, *happened not to be at home*. — τὸν παῖδα. Nepos writes, "filiam ejus parvulam arripuit." This deviation from the text of Thucydides, would lead us to conjecture that he followed some other writer, unless he was grossly careless. — καθίζεσθαι ἐπὶ τὴν ἐστίαν. The domestic fireplace, as the shrine of the household gods, was always regarded by the ancients with veneration and religious attachment. Hence, to sit down by the hearth was regarded as a posture making the strongest appeal for mercy and favor. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 427. — δηλοῖ τε ὅς ἐστι, *he discloses his name; literally, he makes known who he is*. For this use of the relative, cf. Mt. § 485; S. § 174. 1. — οὐκ ἀξιοῖ = ἀνάξιόν φησιν εἶναι (cf. Mt. 608. 1). — εἴ τι ἄρα αὐτὸς ἀντιτεῖν, *if perhaps he had opposed*. The extenuating force of εἴ—ἄρα is here beautifully seen. — τιμωρεῖσθαι referring to Admetus depends upon ἀξιοῖ. — καὶ γὰρ . . . πᾶσιν, *for that he could be ill treated, at the present time, by one far less powerful than him* (i. e. Admetus). Most of the editors and critics prefer the reading ἀσθαινεῖς (conforming to αὐτὸς both before and after), although against almost all MS. authority. This would give

the sense: for he would receive injury (from Admetus) now when he was far his inferior in power. Both readings imply the same general idea, viz. the abject condition of Themistocles. — *γενναῖον* belongs to *τιμωρεῖσθαι* the subject of *εἶναι*. — *ἀπὸ τοῦ ἴσου* = *τοὺς ὄντας ἀπὸ τοῦ ἴσου*, who are on equal terms. — *καὶ ἅμα*, and at the same time. — *αὐτὸς . . . ἐναντιωθῆναι*, he had opposed him (i. e. Admetus) in a matter of interest (only), and not in that which pertained to the saving of his life. *χρείας τινός* depends on *ἐναντιωθῆναι* (= *εἰργεῖν*) as the genitive of separation. Cf. K. § 271. 2. Some commentators supply *περὶ* or *ἐν* *εἵκα*. Cf. Mt. § 368. 5. Bloomf. cites Xen. Anab. VII. 6. § 5. *ἐναντιώσεται τῆς ἀπαγωγῆς*, will be opposed to the leading away. At *σῶμα* Bloomf. unnecessarily supplies *κατά*. Poppo and Goel. consider the article to be taken twice with *σῶμα* and *σώζεσθαι* and refer to Vig. p. 720. 20. — *ἄν* in *ἐκείνον δ' ἄν* belongs to *ἀποστερηῆσαι*, the second being a repetition in consequence of the parenthesis *εἰπὼν . . . διώκεται*. Cf. Mt. § 600. — *ἐφ' ᾧ*, for what reason. — *σωτηρίας*, "means of preserving." Bloomf. — *ὁ δὲ ἀκούσας*. Poppo and some others make this the beginning of chap. 137. — *ὥσπερ . . . τοῦτο* is enclosed by Poppo, Goeller, and Arnold, in the marks of a parenthesis, and thus they connect *ἀνίστησι τε* and *καὶ οὐκ ἐκδίδωσιν*. — *ὥσπερ . . . ἐκασθίζετο*, "in the way that he had sat himself down, i. e. with hands joined." Bloomf. "Nos sic intelligimus: ut puerum tenens sederat, ita cum puero surgere eum jussit." Poppo. (Suppl. Adnot. p. 151). — *καὶ μέγιστον* with the Molossians.

## CHAPTER CXXXVII.

Admetus refuses to give up Themistocles to his pursuers and sends him to Pydna (§ 1); thence embarking on board a merchant-ship bound for Ionia, on his passage he narrowly escapes the Athenian fleet lying before Naxos, and finally lands at Ephesus (§ 2); having rewarded the shipmaster, he proceeds into the interior and sends a letter to Artaxerxes (§ 3); in which letter he excuses the necessity he was under of opposing the Persian invasion, refers to the benefits he has conferred upon Xerxes, and promises to render to the king good service in return for his protection (§ 4).

1. *πολλὰ εἰποῦσιν* = uttering many threats. — *βασίλεια* of Persia. *τὴν ἐνέραν θάλασσαν*, i. e. the Ægean sea. — *περὶ ἡ*, by land. — *Πίδναν*. See N. on I. 61. § 2. — *τὴν Ἀλεξάνδρου*, belonging to Alexander (I., the tenth king of Macedonia).

2. *ἐν ᾗ*, where, i. e. in Pydna. — *ὀλκάδος*, a ship of burden, a merchant-ship. These ships were oval with broad bottoms. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 877. — *ἀναγομένης*. See N.



on I. 48. § 1. — *ἐπολιόρκει Νάξον*. Cf. I. 98. § 4. — *ὅστις ἐστὶ*. See N. on *ὅς ἐστι*, I. 136. § 3, which would have been more in point for Matthiæ to have cited than this passage. — *χρήμασι πεισθεὶς* = *being bribed*. — *τὴν . . . εἶναι*, and that it would be for his safety, or his only (*τὴν*) safety would consist in. The subject of *εἶναι* is *μηδένα . . . γίνηται*. — *μέχρι πλοῦς γίνηται*, until there should be a fair wind for sailing. Cf. Xen. Anab. VI. 1. § 22. Some erroneously translate, *as long as the voyage should last*. The object of this direction was to prevent any of the crew, who might happen to recognize him, from communicating with his enemies. — *πειθομένῳ δ' αὐτῷ*, to him being persuaded = *if he consented* to the proposal. — *ἀπομνήσθαι*. Repeat *φράζει*. — *ἀποσαλεύσας*, having rode at anchor in the open sea. — *ὑπὲρ* = *off*, probably as far to the windward as possible, in order that no one should board the vessel from the Athenian fleet. Nepos translates *ὑπὲρ*, *procul*. In reading this account of the perilous position of Themistocles, in full sight of his enemies, we are reminded of those beautiful lines of Sir Walter Scott, in his *Lord of the Isles*:

So bore they on with mirth and pride,  
And if that laboring bark they spied,  
'Twas with such idle eye  
As nobles cast on lowly boor,  
When, toiling in his task obscure,  
They pass him careless by.  
Let them sweep on with heedless eyes!  
But had they known what mighty prize  
In that frail vessel lay,  
The famished wolf that prowls the wold  
Had scathless passed the unguarded fold,  
Ere, drifting by these galleys bold,  
Unchallenged were her way!

3. *ἐθιράνευσε*, rewarded. Port. renders *liberaliter prosequi*. — *γὰρ* explains how it was that Themistocles had money to reward the shipmaster. — *ᾧ* = *τὰ χρήματα ᾧ*, of which the antecedent is the subject of *ἤλθε*. — *ὑπεξέκεστο*, he had put safely away. Perhaps *ὑπο-* imparts the idea of *privately* or *secretly* to the verb. After his condemnation at Athens, his property to the amount of 100 talents was seized and confiscated. — *μετὰ . . . τινος*, with one of the Persians dwelling on the coast. According to Diod. his name was Lysithides, but Plutarch calls him Nicogenes. — *ἔσω*, i. e. into the interior. — *ἐπέμπευε γράμματα*. He probably sent the letter by Nicogenes.

4. *ὅτι* serves here as a mark of quotation. S. § 213. 1. "This

brief letter to Artaxerxes is as evidently the composition of Thucydides himself, as the celebrated oration which he puts into the mouth of Pericles. Each has the hard, rigid, grasping style so peculiar to the historian, and to which no other Greek writer bears the slightest resemblance. But the matter may be more genuine than the diction." Bulwer (Athens. II. p. 167. N). — *Θεμιστοκλῆς* is in apposition with *ἐγώ* understood. — *Ἑλλήνων* limits *ὅς* taken partitively. — *τὸν ὑμέτερον οἶκον*, "in domum tuam." Nepos. — *ἐμοὶ* (= *τῇ ἐμῇ πατρίδι*) limits *ἐπιόντα*, and *ἀνάγκη* is to be taken with *ἡμυνόμεν*. — *πλείω ἀγαθά*. Repeat *εἰργασμαι*. — *ἐν . . . ἐμοί*. The Schol. supplies *τὰ πρᾶγματα ἦσαν*, but why may we not draw to this clause *ἐγίγνετο* from the next member, to be taken impersonally (= *ἀσφαλὲς ἐμοὶ ἐγίγνετο*)? — Bothe refers *ἀποκομιδῇ* to both members, giving it the sense of *return*, when applied to Themistocles, and *retreat* as applicable to Xerxes. But this dilogia is harsh and unnecessary. — *γράψας . . . διαύσαι* is parenthetically introduced, being the words of the historian, who briefly adverts to the reasons urged by Themistocles in favor of his being hospitably received by the king. *γράψας* is to be referred back to *ἐδήλου δ' ἡ γραφή* = *ἔγραψε δὲ ὁ Θεμιστοκλῆς*. Haack takes *γράψας* in an absolute sense for *ἔγραψε γὰρ*. — *τῆς ἀναχωρήσεως* of the Greeks. Arnold thinks that this refers to the admonition given to the king by Themistocles after the battle of Salamis, that he should retreat without delay, and as to the statement of Herodotus that this warning was sent from Andros instead of Salamis, Thucydides may have had real grounds for his assertion, or it may have been an oversight. But I see no reason to suspect that Xerxes was ever acquainted with the real object of the message informing him of the intended flight of the Greek fleet. If he had become aware of it, how could he be induced to receive (as he did) the second message from Themistocles as an act of kindness? And how could Themistocles at this time urge the second message as a proof of his good will to the king, if the treacherous design of his first message had not been misunderstood? It may also be added, that the same person is said to have conveyed both messages to the king, which appears to me to be conclusive that the latter was blind to the real design of the transaction. I must think therefore that *τὴν . . . προάγγελσιν* refers to the message sent to the king before the battle of Salamis. — *τὴν τῶν γεφυρῶν—οὐ διαύσαι* (the not breaking down) = *γράψας ὅ (that) αἱ γεφυραὶ οὐ διελύθησαν*. Cf. K. § 318. 3; M. § 608. 1. Haack so punctuates as to connect *τότε* with *προσπειρήσατο*, but the best sense is yielded by the order, *τὴν τότε οὐ διαύσαι τῶν γεφυρῶν*. Poppo and Goel. read for *δι' αὐτόν*, *through him* (i. e. by the instrumentality of The-

mistocles), δι' αὐτόν, *on account of him* (i. e. for the sake of Xerxes). — καὶ νῦν ἔχων (= *being able*) recommences the direct words of Themistocles. — ἐνιαυτὸν ἐπισχών, *having tarried a year*. S. § 186. 2. — περὶ ὧν = ἐκείνα περὶ ὧν, of which the antecedent is governed by δηλώσαι.

## CHAPTER CXXXVIII.

The king approving of what he said, Themistocles applies himself to the study of the Persian language and customs (§ 1); after which, proceeding to the court he soon gains an unbounded influence over the king (§ 2), which was the result of his talents (§ 3); his death (§ 4); a monument is erected for him at Magnesia (§ 5), but his relations say that his bones were privately conveyed to Athens (§ 6); thus ended the fortunes of Pausanias and Themistocles (§ 7).

1. τὴν διάνοιαν, *understanding, prudence*. Some render, *spirit, boldness*, and others, *plans, intentions*. — οὕτως as he had said. See I. 137. § 4. (end). — ὃν ἐπίσχε. Cf. ἐνιαυτὸν ἐπισχών *supra*. — γλώσσης . . . κατενόησε. The order and construction is: κατενόησε γλώσσης τοσοῦτα ὅσα ἡδύνατο κατανοεῖν, *he learned as much of the language as he could*. The proficiency in the Persian language attributed to him by Cor. Nepos, is highly exaggerated.

2. παρ' αὐτῷ, i. e. with Artaxerxes. — ὅσος . . . Ἑλλήνων explains and makes emphatic the preceding μέγας, and therefore καὶ is *even*. — ἀξίωσιν, *dignity*. Cf. II. 34. § 6. — δουλώσειν, sc. αὐτὸ (i. e. τὸ Ἑλληνικόν), which is wanting here because by attraction it has already appeared in the previous proposition (τοῦ Ἑλληνικοῦ ἐλπίδα), to which ἦν . . . δουλώσειν is added by way of explanation. Cf. K. § 347. 2; Mt. § 296. 3. αὐτῷ limits ὑπετίθει and not δουλώσειν as Bloomf. asserts. Krüg. makes δουλώσειν depend on ἐλπίδα, as though it were written ὑπετίθει αὐτῷ τοῦ Ἑλληνικοῦ ἐλπίδα δουλώσειν. — ἀπὸ τοῦ and ξυνετὸς φαίνεσθαι are to be joined, and so Jacobs explains, καὶ μάλιστια ὅτι ξυνετὸς ἐφαίνετο, οὗ πείραν εἰδίδου. But διδοῦς is *quum daret* and not *dedisset*, as Poppo and Haack, after Kistem., rightly remark.

3. Thucydides in this section sketches with a masterly hand the prominent characteristics of this eminent man, of whom Bulwer says (Athens, II. p. 170), "after him the light of the heroic age seems to glimmer and to fade, and even Pericles himself appears dwarfed and artificial beside that masculine and colossal intellect, which broke into fragments the might of Persia, and baffled with a vigorous ease the gloomy sagacity of Sparta." — ἦν — δηλώσας = *was a man who showed*. — δὴ gives emphasis to βεβαιότατα. K. § 315. 2. — διαφερόντως

τι, *somewhat remarkably*. Cf. Mt. § 487. 4. — ἐς αὐτό, i. e. εἰς τὴν ἰσχὺν τῆς φύσεως. Schol. "Accuratus Schol. ἐς τὸ φύσεως ἰσχὺν δηλοῦν dixisset." Poppo. — ἄξιος θαυμάσαι, *worthy to be admired*. Cf. K. § 306. R. 10; Mt. § 535. b. Obs. — οἰκεία (= ἰδίᾳ), *his own, native*. — οὔτε προμαθὼν—οὔτ' ἐπιμαθὼν, "*without the aids of early culture or after study*." Bloomf. The idea is, that he had no special training for public life, nor did he, after he entered upon public duties, attempt to fit himself by study for their proper discharge. αὐτὴν refers to the preceding οἰκεία ξυνίσει. — τῶν τε παραχρῆμα, *of present emergencies*, is opposed here to τῶν μελλόντων, *of future measures*. Bloomfield gives to τῶν τε παραχρῆμα the idea of measures, which call for immediate action and admit of little time for deliberation. So we say, *on the spur of the moment*. — γνώμων = κριτής, *judge*. — τῶν μελλόντων . . . . εἰκαστής. There are four methods of constructing this sentence, either to make τοῦ γενησομένου depend on ἐπὶ πλείστον, and τῶν μελλόντων upon εἰκαστής; or τοῦ γενησομένου upon εἰκαστής, and τῶν μελλόντων upon τοῦ γενησομένου; or τῶν μελλόντων upon ἐπὶ πλείστον and τοῦ γενησομένου upon εἰκαστής (Krüger's construction); or to place τοῦ γενησομένου in epexegetical apposition with τῶν μελλόντων. The first of these methods is adopted by the best critics, and is thus rendered by Bloomfield, "*and of the future even far forward he was the best conjecturer*." I was at first inclined to follow the fourth method of construction, which is adopted by Jacobs, but a more close examination of the passage has satisfied me that the first is the true interpretation, inasmuch as it accords with the natural order of the words, and annexes ἐπὶ πλείστον τοῦ γενησομένου to τῶν μελλόντων by way of emphasis, which is far better than to suppose some subtle distinction between τῶν μελλόντων and τοῦ γενησομένου, or that the latter is epexegetical of the former, which is so plain a term as to be beyond the need of explanation. — ἃ . . . . ἔχοι, *whatever he might have in hand*, i. e. whatever business he might undertake. Wyttenb. places μετὰ χεῖρας ἔχοι in opposition to ὧν δὲ ἄπειρος εἶη, and therefore gives it the sense of μεταχειρίζοιτο, *frequenti usu tractare soleret*. So Arnold: *what things he was practically versed in*. — ἐξηγήσασθαι, *to discuss it, make it plain by discussion*, is a better translation than Arnold's, *to conduct (matters) to their issue*, since it is more consentaneous with the oppositional clause κρῖναι . . . . ἀπῆλλακτο, *he was not without the ability to judge with sufficient accuracy (ικανῶς)*. In respect to this latter clause κρῖναι may be regarded as a genitive after ἀπῆλλακτο (S. § 197. 2), the article τοῦ being omitted (S. § 222. 2). — ἐν τῷ ἀφανεί τι (sc. ὄν), *being yet in uncertainty*, i. e. the issue of which being yet uncertain. — τὸ ξύμπαν εἰπεῖν, *to sum up the whole*. Cf. K. § 341. R. 3; S.

§ 223. 2. — *κράτιστος δὴ*. See N. on *βαβαιοτάτα δὴ* supra. — *αὐτοσχιδιάζειν*, to plan off-hand, “*ex tempore agere*.” Betant.

4. *ροσῆσας*, by sickness, opposed to a violent death. This account of Thucydides is far more rational and worthy of credit, than that which attributes his death to poison administered by himself. — *καὶ* (also) belongs to the whole sentence and not to *ἐκούσιον* alone. — *ἐπιτελέσαι* is the subject of *εἶναι*.

5. *οὖν*, therefore, i. e. in consequence of his having died at Magnesia (*Μαγνησίᾳ*—τῇ Ἀσισίᾳ, i. e. Magnesia on the river Mæander). — *Μαγνησίαν μὲν ἄρτον* (= *εἰς ἄρτον*. Cf. *εἰς ζώνην*, Xen. Anab. I. 4. § 9) Magnesia for bread. The last of these substantives shows the design of the former. Cf. Mt. § 433. Obs. 3. — *προσέφερε* to Themistocles. — *Λάμψακον*. Repeat mentally *δόντος βασιλέως αὐτῶ*. — *τῶν τότε*, of the cities of that time. S. § 169. 1.

6. *τὰ δὲ . . . οἶκαδε*. The order is: *οἱ προσήκοντες φασὶ τὰ ὡστὰ αὐταῦ κομισθῆναι οἶκαδε*. — *γὰρ* explains why his bones were conveyed to Attica unbeknown to the Athenians (*κρύφα Ἀθηναίων*).

7. *τὰ μὲν κατὰ Πανσανίαν*, “*res Pausaniæ*.” Mt. § 272. 4. b. — *οὕτως* as has been described in chaps. 128–138.

## CHAPTER CXXXIX.

This demand for the expulsion of the sacrilegious having been made, the Lacedæmonians require the Athenians to retire from Potidæa, restore Ægina to independence, and rescind the decree concerning Megara (§ 1); to none of which demands the Athenians accede, but recriminate the Megareans (§ 2); the Lacedæmonians then send an embassy of three persons to Athens, requiring the Athenians to permit every Greek state to be governed by its own laws (§ 3); an assembly of the Athenians having been convened on this occasion, some give their opinion in favor of war, and others against it, upon which Pericles delivers a speech in which he strongly urges the necessity of war (§ 4).

1. *Λακεδαιμόνιοι δὲ κ. τ. λ.* The narration is now resumed from I. 126. § 2. — *ἐπὶ*, by. — *περὶ . . . ἐλάσεως*, concerning the expulsion of the accursed. See N. on I. 126. §§ 2, 11. — *Ποτιδαίας τε ἀπαντιστασθαι*. See N. on I. 61. § 3. Cf. I. 64–67. § 1. — *Ἄγιναν αὐτόνομον ἀφίστα*. See N. on I. 67. § 2. — *τὸ . . . πόλεμον*, if they would revoke the decree concerning the Megareans (cf. I. 67. § 4), there should be no war; literally, to them revoking—there should be no war. In respect to the protasis, see N. on I. 71. 6 (init.). *μὴ ἂν γενέσθαι* = *μὴ γινήσθαι*. See N. on I. 71. § 5.

2. *τὰλλα* in respect to the decree against the Megareans especially

referred to in the next clause. — *ἐπεργασίαν* is the accusative of that wherein the blame consists (cf. Jelf's Kühn. § 568; Mt. § 370. *Obs.* 2). In respect to the charge here brought against the Megareans, land that was *ἀόριστος* (*without boundaries*) might be used for pasturage, but could not be fenced off and applied to purposes of agriculture, as in the case of private property. On the boundaries of states and nations, strips of land were thus left as a common, in order to prevent disputes about boundary lines. That this common might remain such, it was consecrated to the gods, and hence to enclose and till it was regarded as a sacrilegious act. The *καὶ* before *τῆς ἀορίστου* is exegetical, *even*. Goeller without reason, thinks that two kinds of land are referred to, viz. the land dedicated to the Eleusinian goddesses (Ceres and Proserpine), and that on the confines of the state. — *ἄνδραπόδων*. The slaves of Aspasia are supposed to be here meant. Cf. Athen. 570. and Aristoph. Acharn. v. 525, cited by Wass.

3. *λεγόντων* . . . *εἰώθεισαν*, *repeating nothing else of the things which they were wont to speak of*, i. e. they waved all the other points of dispute, and confined themselves to one requisition, which indeed was so broad as to cover the whole ground. *ὧν* = *ἐκείνων* *αὐτῶν*, of which the antecedent depends on *ἄλλο οὐδέν* taken partitively, and the relative upon *λέγειν* to be supplied with *εἰώθεισαν*. Some with Matthiæ (§ 366. d) construct *ὧν* in dependence on *ἄλλο* implying comparison, and render, *nothing different from the demands formerly made*. But this is less natural, and does not harmonize with *αὐτὰ δὲ τὰδε* (sc. *λεγόντων*), which is adversative = *but saying these things only*. — *ὅτι*. See N. on I. 137. § 4 (init.). — *τὴν εἰρήνην* = *the peace which now is*. — *ἐξ ὧν* δ' *αὐτῶν*, sc. *εἰρήνης*. The protasis is *εἰ . . . ἀφείτε*, with which the quotation ends. The general construction is *πρέσβων ἀφικομένων* — *καὶ λεγόντων* — *ποιήσαντες* — *οἱ Ἀθηναῖοι* — *προὔτιθεσαν*. The quotation *Λακεδαιμόνιοι* . . . *ἀφείτε* is properly in apposition with *αὐτὰ δὲ τὰδε*. — *γνώμας* . . . *προὔτιθεσαν*, *they freely exchanged their sentiments*. — *ἅπαξ*, *once for all*. — *ἁπάντων* the demands of the Lacedæmonians and the points of dispute. These words are to be taken with *ἀποκρίνασθαι*.

4. *ἐπ' ἀμφοτέρα*. Bloomf. supplies *μέρη*, and remarks that the phrase is a very rare one. — *ταῖς γνώμαις*. S. § 202. 4. — *καὶ ὡς χρόνῳ* . . . *εἰρήνης* contains the two conflicting opinions of the assembly, and is to be constructed with *ἔλεγον*. I have therefore followed Bekker, Poppo, Haack, and Arnold in placing a comma after *γνώμαις*, which Dindorf and Goel. omit. — *τὸ ψήφισμα* concerning Megara. Cf. § 1 *supra*. — *εἰρήνης* depends on *ἐμπόδιον*. — *καθελεῖν*. Repeat mentally *τὸ ψήφισμα*. — *λέγειν* . . . *δυνατώτατος* = *a most eloquent speaker and able statesman*. S. § 222. 6.

## CHAPTERS CXL—CXLIV.

These chapters contain the oration of Pericles, which has for its leading idea, that war should be preferred to making any concessions to the Peloponnesians. After a brief exordium (140. § 1), he enters upon his argument, which has two divisions: the cause of the war, or the *τὸ δίκαιον* (140. § 2.—141. § 1), and the means of carrying it on, or the *τὸ ἀπέλπιτον* (141. § 2—chap. 143). This second division is opposed to the words of the Corinthians (chap. 121, et seq.), and is subdivided into two parts, in the first of which (141. § 2—143. § 2) the resources of the Peloponnesians and their method of carrying on war are considered; and in the second (143. §§ 3—5) are shown in advantageous contrast, the circumstances and condition of the Athenians. Then follows the response which the orator would have them give to the Lacedæmonians (144. §§ 1, 2), and to this is subjoined a short peroration (144. §§ 3—5). This is one of the most finished and elaborate speeches in the whole history, and in dignity and loftiness of sentiment, is but little inferior to the celebrated funeral discourse of the same orator and statesman (II. 35—46). It seems to have carried all before it, and so broken down opposition, that a decree was forthwith made conformable to the counsel given in the speech.

## CHAPTER CXL.

The orator begins by advising the Athenians to make no concessions to the Peloponnesians, premising at the same time, that the ardor with which a war is commenced is abated in proportion to the increase of difficulties which may attend its prosecution, and hence those who resolve on war should vigorously support it even in the event of disastrous occurrences (§ 1); the Lacedæmonians are charged with endeavoring to do the Athenians harm, a proof of which is their refusal to submit the differences to fair arbitration, according to the mode of adjusting difficulties stipulated in the treaty (§ 2); their desire for war is evinced in their dictation concerning Potidæa, Ægina, and Megara, and especially in their last imperious demand (§ 3); no one should think that the rescinding of the decree concerning Megara was a small matter (§ 4), for if they yielded to this, greater demands would be made upon them (§ 5).

1. *τῆς . . . ἔχομαι*, *I still adhere to the same opinion*. For the genitive, see N. on *γνώμης*, I. 22. § 1. — *μὴ εἶκειν Πειλοποννησίοις* explains *τῆς γνώμης*. — *καὶ περ . . . πρᾶσσοντας*, *although I know* (see N. on I. 7. § 1) *that men carry on war not with the same ardor (ὀφρῆ) which they feel when persuaded to engage in it; literally, that men are persuaded to go to war with an ardor not the same as (= much greater than) that with which they carry it on*. Cf. *ἐρθνυμῆται . . . ἐπεξίχεται*, I. 120. § 5. *τς* and

καὶ respond to each other, and ἐν τῷ ἔργῳ πράσσοντας, like πολεμεῖν, is modified by τῇ αὐτῇ ὁρῇ ἀναπειθόμενους. — πρὸς, according to. — γνώμας depends on τρεπομένους (mid. voice), the preceding καὶ being also. — ὁρᾷ—ἐμβουλευτῖα μοι ὄντα. S. §§ 225. 7; 206. 4. The subjects of ὄντα are ὁμοῖα and παραπλήσια. The καὶ which connects these nouns has the sense of ἢ, or. — δικαίῳ, I think it just = I wish as a matter of justice. — τοῖς—δόξασιν depends on βοηθεῖν which has for its subject τοῖς ἀναπειθόμενους. — ἡ.... μεταποιεῖσθαι, or if we are successful (κατορθοῦντας, a varied construction for ἢν κατορθώμεν), not to lay claim to superior discernment. τῆς ξυνέσιως has the same construction as γνώμης in § 1. — γὰρ after ἐνδίδχεται introduces the reason for the exhortation contained in τοῖς ἀναπειθόμενους.... σφαλλώμεθα, as if the writer had said: and reverses must be expected, for the issue of events is no less uncertain than the counsels of men. ὁμαθῶς refers to events the issue of which is beyond the power of calculation, i. e. which take an unforeseen and uncertain course. — διόπερ, i. e. on account of the uncertainty of human plans. — τίχην—αἰτιάσθαι. The genitive denoting the crime is τοσοῦτων the omitted antecedent of ὅσα.—εἰώθαμεν, 2 perf. of ἔθω, with the signification of the present.

2. πρότερον. The Schol. refers this to the time when the Lacedæmonians endeavored to hinder the Athenians from walling their city. But that event is too remote to have been made use of by Pericles, and reference must be had, in the expression, to more recent instances of Lacedæmonian interference. — δῖλοι ἦσαν. See N. on I. 93. § 2 (init). — καὶ νῦν responds to πρότερόν τε. — εἰρημένον γάρ, for although (see N. on I. 7. § 1) it had been agreed upon (see N. on I. 76. § 2). The apodosis begins with οὔτε αὐτοὶ δίκας κ. τ. λ. — ἔχειν.... ἔχονεν, and that each shall remain in possession of what we have, until it is judicially decided that the possession is illegal. Bloomf. remarks that this is one of the most ancient examples of the stipulation called the *uti possidetis*. — αὐτοί, i. e. the Lacedæmonians. — δίκας πῶ ἤτησαν οὔτε. Archidamus advised them to do this, but his advice was rejected. Cf. I. 85. § 2. — ἡμῶν διδόντων (sc. δίκας), when we offered to submit to trial. — λόγοις = διαδικασίαις. Schol. — ἐπιτάσσοντες, issuing orders, dictating.

3. Ποτιδαίας—ἀπανίστασθαι. Cf. I. 139. § 1. — γὰρ introduces the proof of what is charged upon the Lacedæmonians in ἐπιτάσσοντες. — τὸ Μεγαρέων ψήφισμα καθαιρεῖν. Cf. I. 139. § 1. The genitive denotes the relation in respect to. Cf. Mt. § 342. 1; S. § 195. 1. — οἱ δὲ.... ἦκοντες. Cf. I. 139. § 3. — προαγορεύουσιν is a stronger term than κελεύουσι. — ὑφίναί has for its object τοὺς Ἕλληνας.

4. περὶ βραχέος, for a trifling matter. This is referred to in τὸ



βραχύ τι τοῦτο, *this small something* (τι), *this trifling affair* (i. e. what some consider of small importance). — ὅπερ belongs to προῖχονται by attraction, the natural construction being ὅπερ εἰ καθαιρεθείη μάλιστα προῖχονται (= προβάλλονται. Schol.) μή—πύλεμον. — μηδ' .... ἐπολεμήσατε is an emphatic repetition of ὑμῶν .... πολέμειν, the course of thought being interrupted by the intermediate clauses.

5. ὑμῶν—πείραν τῆς γνώμης, *a trial of your spirit, a test of your resolution*. — οἷς. Arnold says that this relative has no regular antecedent, and is to be resolved in English into the demonstrative pronoun. But, as Bloomf. remarks, there is an antecedent to it in the subject of προῖχονται, i. e. Λακεδαιμόνιοι found in § 2. The remoteness of the antecedent in such sentences as Thucydides constructs, should cause no one to stumble. — ἄλλο τι μεῖζον depends on ἐπιταχθήσεσθαι as the accusative of the thing, the dative of the person having become the subject in the passive construction. Cf. K. § 281. 3. In respect to the sentiment we are reminded of the remark of James Otis, in his celebrated speech at the commencement of the American revolution: "But the right to take ten pounds, implies the right to take a thousand, and what must be the wealth, that avarice, aided by power, cannot exhaust." — καὶ τοῦτο is referred by Poppo, Haack, and Goeller, to τὸ βραχύ τοῦτο, *as if you yielded this even* (small as it is) *through fear*. — ὑπισχυρισύμενοι, *by giving a firm denial*. — μᾶλλον belongs to προσφέρεσθαι instead of ἀπὸ τοῦ ἴσου: *rather to treat you on terms of equality* than with an affected superiority.

## CHAPTER CXLI.

The Athenians should make up their minds to submit at once to the Lacedæmonians, or else make no concession whatever to them (§ 1); in respect to the means and mode of carrying on the war, they are by no means inferior to the Peloponnesians (§ 2); for besides that the latter have no wealth, they have little experience in long continued or transmarine wars (§ 3); they can neither man their fleets, nor be absent themselves from their domestic concerns on expeditions by land (§ 4); wars are sustained by wealth possessed in superabundance, and not by forced contributions (§ 5); the Peloponnesian government is not of a kind favorable to speedy or decided measures, the states having equal suffrages and diverse interests (§ 6); for which reason but little attention to the public weal will be given in their assemblies, called together at long intervals, and the most of their time being spent in promoting each his own interest (§ 7).

1. αὐτόθεν δὴ = ἐκ τούτων, *ex his igitur*. — ὑπακούειν the Lacedæmonians. — πρὶν τι βλαβῆναι, *before you suffer any injury*. — εἰ πολέμησομεν—μή ἐξόντες. Regularity of construction would have required εἴξειν in dependence upon διαροθήητε. After ἐξόντες Poppo

supplies the infinitive *πολεμεῖν* from *πολεμήσομεν*. But Arnold and Goel. refer *εἰζόντες* to *διανοήθητε* in the sense of *παρασκευάζεσθε ὡς μὴ εἰζόντες*, which Poppo (Suppl. Adnot.) says that he would approve of "*si cogitandi verbum intelligi posset, et si οὐκ εἰζόντες οὐδέ—εἰζόντες legeretur.*" — *ἐπὶ . . . προφάσει* should be constructed, I think, with *εἰ πολεμήσομεν*, *if we determine to go to war for any cause great or small* (i. e. however it may be estimated). Pericles had just affirmed, that the demand of the Lacedæmonians in respect to the Megarean decree was no trifling one, inasmuch as it involved a great principle. Others, however, might think differently. But whatever estimate might be placed upon the cause of their taking up arms, if such a course was determined on, no concessions were to be made to their enemies. Some, however, may prefer the more usual method of construction, by which these words are joined with *μὴ εἰζόντες*, *to make no concession on any account great or small*. I am free to acknowledge that this mode of construction harmonizes better with *τὴν γὰρ . . . ἐπιτασσομένην*. — *ᾧ = ἐκείνῳ ᾧ*. — *τὴν . . . δοῦλωσιν*, implies the same subjection, signifies a like subjection. *δοῦλωσιν* is what Kühn. (Jell's edit. § 578) calls the accusative of valuation, or that which defines the notion of value contained in the verb. Cf. Jell's Kühn. § 548. c. — *δικαιώσις*, *postulatio*. — *ἀπὸ τῶν ὁμοίων*, sc. *ἀνθρώπων*. — *πρὸ . . . ἐπιτασσομένην*, *made upon their neighbors before a judicial decision*.

2. Here the orator enters upon the consideration of the means and resources of the two parties, and replies to what was brought forward by the Corinthians in the second division of their oration (I. 121. § 2, et seq.). — *τὰ . . . ὑπαρχόντων*, *now as to what pertains to the war and the means for carrying it on which each party possesses*. — *τῶν ἑκατέροις ὑπαρχόντων* is a varied construction for *τὰ ἑκατέροις ὑπάρχοντα*. — *ὧς* depends on *γνώτε*. — *ἀκούοντες*, *by hearing*.

3. *αὐτοργολ*, *those who do their own work*; here, *farmers who till their own ground*, for in I. 142. § 7, they are called *γεωργοί*. This term refers principally to the other Peloponnesian states than Lacedæmon, and so far as it applies to them, it does not mean that they did all their work themselves (since much of it was performed by slave labor), but refers to their personal supervision of their affairs, and personal labor as occasion might demand. There were more slaves in Lacedæmon than in all Peloponnesus besides. — *οὔτε . . . αὐτοῖς*. Cf. I. 80. § 4 (end). — *ἔπειτα*, *furthermore*. — *πολέμων—ἄπειροι*. S. § 187. 2. — *διὰ τὸ . . . ἐπιφέρειν* contains the reason why they were *πολέμων ἄπειροι*. The adverb *βραχύως* refers to time and qualifies *ἐπιφέρειν*. — *αὐτοὶ* conforms in case to *ἄπειροι*.

4. *ναῦς* depends on *ἐκπέμπειν*, and *πληροῦντες* belongs to the subject

of δύνανται, are not able having manned ships (= to man ships and) to send them forth. — ἀπὸ τῶν αὐτῶν, from their private resources, or at their own expense. From the time of Pericles, the Athenians were paid for their military service (cf. Boeckh's Pub. Econ. Athens, p. 291), but not so the Lacedæmonians, which circumstance, in addition to the neglect of their own affairs, occasioned by absence on military expeditions, made war a grievous burden to them. — θαλάσσης ἐιργόμενοι does not refer, as Bloomf. supposes, to οὔτε ταῦς πληροῦντες, but to the exclusion of the Peloponnesians from the sea by the superior naval force of the Athenians.

5. περιουσίαι, surplus treasures. — βίαιοι ἐσφοράι, forced (and therefore burdensome) contributions. Boeckh (Pub. Econ. Ath. p. 471) says that the property-tax (εἰσφορά) had not yet been imposed at Athens, since it appears from our author (III. 19) that it was first levied in consequence of the exhaustion of the public treasure at the siege of Mitylene (A. C. 428). But Tittmann thinks that all the passage cited by Boeckh means is, that the amount before collected had never been so great as 200 talents, which was raised at the time referred to. The latter writer cites the present passage in proof, that the extraordinary property-taxes levied in war were general throughout Greece before the Peloponnesian war, particularly in Sparta and probably at Athens also. Cf. N. on Boeckh (l. c.) by the translator, G. C. Lewis. — χρήμασι, money contributed for the expenses of the war, here opposed to σώμασι = personal services. — τὸ μὲν πιστὸν κ. τ. λ. contains the reasons why men prefer to expose their persons, rather than expend their substance in war. They hope to live through the contest (τῶν . . . περιγενέσθαι), but have faint expectation that their money will not be exhausted, especially if the war is protracted. The words τὸ μὲν and τὸ δὲ represent *ad sensum*, the two things compared, viz. their bodies and their treasures. At οὐ βέβαιον repeat mentally ἔχοντες. — ἄλλως τε καὶ, especially if. — ὅπερ εἰκός, as is probable in the present case.

6. δυνατοὶ—ἀνισχεῖν. See N. on ἀντιλοχεῖν, I. 121. § 4. — μὴ πρὸς ὁμοίαν is put for πρὸς μὴ ὁμοίαν (cf. I. 91. § 7; Jelf's Kühn. § 904. Obs. 3). The disparity here spoken of consisted in the superior advantages which Athens derived from its ships, treasures, transmarine territories, etc. — ὅταν . . . ἐπιτελῶσι, since (ὅταν. Cf. Mt. § 624. 2) by not using one general council they can do nothing on the spur of the moment (παρὰχρημα) with dispatch. μήτε is to be referred to both the participle and the verb. Poppo translates βουλευτηρίῳ, concilium perpetuum, Bundesrath. Of course without such a council, which by continued sittings could provide for any sudden emergency, nothing

efficient could be done, and no advantage taken of the chances of war which in its progress might turn up. — *τὲ* responds to *μήτε*, and introduces another defect in the internal administration of the Peloponnesian affairs, viz. that all the states were equal in suffrage (*ισόψηφοι*), but not of the same race (*ὁμόφυλοι*), and therefore self-interest would be the predominating principle of action in their assemblies (*τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ*). The reader will notice the paronomasia in *ισόψηφοι* and *ὁμόφυλοι*. In respect to the latter word Poppo remarks: “*præter Dorienses plerosque etiam nonnulli populi Æolici, Achaici, Pelasgici sæderis Laconici consortes erant.*” *ἕκαστος* is in paritutive apposition with *πάντες*. In such a case the verb as here sometimes follows in the singular. Cf. Mt. § 302. a. Obs.; K. § 266. 3. — *ἔξ.... γίγνεσθαι*, for which reason nothing is usually accomplished. *φιλέ γίγνεσθαι*, is wont to happen. See N. on I. 78. § 1.

7. *καὶ γὰρ* shows why no efficient and decided measures are taken by a council of states, which are *ισόψηφοι* and not *ὁμόφυλοι*, viz. the diversity of views and interests which distract and impede their deliberations. — *φθεῖραι*. The Schol. adds, *ἐκ τοῦ πολεμεῖν τῇ ἀπουσίᾳ*. — *χρόνιοι τε ξυνιόντες*, “*cunctabundi convenientes in ξυνόδοις seu συλλόγοις.*” Poppo. — *μωρίῳ*, sc. *τοῦ χρόνου* elicited from the preceding *χρόνιοι*. So Bothe translates *ἐν βραχεῖ μωρίῳ*, *parvo temporis momento*. — *τῷ πλίονι* stands opposed to *βραχεῖ μωρίῳ*, and *τὰ οἰκῶν* to *τὸ τῶν κοινῶν*. The preposition *ἐν* is to be mentally repeated before *τῷ πλίονι*. It is quite rare that in the second of two antithetical sentences, the omission of the preposition takes place. Cf. Jelf's Kuhn. § 650. 4. — *παρά*, by means of, through. Cf. K. § 297. III. 3. d. See also Dunbar's Remarks on the use of *παρά*, in the Clas. Mus. IV. p. 98. — *βλάψειν* the common weal. — *μέλειν.... προῖδεῖν*, but thinks (*οἶεται* repeated) that some one else will take care to provide (for the public good) in his place. For the construction of *μέλειν* with the dative and genitive, cf. S. § 201. N. 4. The genitive of the thing is *προῖδεῖν*. — *ὥστε*, so that (*ἐκβατικῶς*. See N. on I. 65. § 1), denotes the result of the thing just before spoken of. — *λανθάνειν—φθιφόμενον*, is insensibly brought to ruin. — *τὸ κοινὸν ἀθρόον*, the common interest taken collectively, or the commonwealth as a whole.

## CHAPTER CXLII.

The operations of the Peloponnesians will be retarded for the want of funds (§ 1); no apprehension need be entertained of their occupying posts or building a navy, the former of which they could hardly do in the time of peace (§§ 2, 3); and even if they succeeded in constructing a fortress in Attica, it would not prevent the Athenians from retaliation by ravaging their coasts with a fleet (§ 4); the Athenians are better fitted for land service by their naval skill, than are the Lacedæmonians for naval warfare by their experience in land engagements (§ 5); nautical skill they will not easily acquire, since the Athenians, although practised in it from the time of the Persian war, are by no means perfect in it, and how too can it be acquired by husbandmen hindered from going to sea by a blockading fleet (§§ 6, 7); a few of the blockading ships they may dare to encounter, yet will be held in awe by a superior fleet (§ 8); thus they can acquire no skill in nautical affairs by practice, and will remain ignorant of that species of warfare, and to an equal degree without courage in respect to it (§ 9).

1. μέγιστον δέ, *but what is greatest* (cf. Xen. Anab. II. 5. § 7), is in apposition with the proposition with which it is connected (cf. Mt. § 432. 5. p. 710). In such cases the article is rarely omitted. Cf. Jelf's Kühn. § 580. *Obs.* 2. — κωλύονται has a passive signification. Cf. Soph. Gr. Verbs, p. 37; K. § 251. R. 1. — σχολῇ = βραδείως. Schol. Perhaps the signification *ægre* which Portus gives would suit the passage better, as the sense given it by the Schol. would require to be followed by nothing but πορίζονται. Haack interprets σχολῇ, *in otio*, which is unsuitable to the context, since it is no argument against a liberal and cheerful contribution of funds to carry on a popular war, that they are furnished slowly and reluctantly in time of peace. — αὐτὰ ποριζόμενοι. "Scil. ἀπὸ τῆς ὑπαρχούσης τε ἐκάστοις οὐσίας (quæ sunt αἱ βίαιοι ἐσφοραὶ, I. 141. § 5), καὶ ἀπὸ τῶν ἐν Δελφοῖς καὶ Ὀλυμπίᾳ χρημάτων, I. 121. § 3." Poppo. — τοῦ . . . μενετοί, *for the opportunities* (i. e. the right points of time) *of war will not wait*, i. e. in war things must be done in the very nick of time, or the favorable opportunity will slip away and be lost for ever. Cf. Xen. Gyr. VIII. 5. § 7.

2. ἡ ἐπιτελίσκεις (sc. ἐστὶ). Compare the threat of the Corinthians, I. 122. § 1. — φοβηθῆναι is to be taken passively. Cf. Mt. § 535. b. *Obs.*

3. πόλιν ἀντίπαλον. The following note of Arnold (abridged by Bloomf.) fully illustrates the use of this term in connection with ἡ ἐπιτελίσκεις. "Our author is here distinguishing between two different modes of fortifying (ἐπιτελίσκεις)—the one by founding a city (so ἐποικίζειν, VII. 27) in the neighborhood of Athens, strong enough to be a check upon her power (πόλιν ἀντίπαλον, a city equal in power to another. Cf. III. 9)—the other by erecting forts in Attica, as strongholds for plundering parties to issue forth from and alarm or ravage

the country. Of the former sort of ἐπιτείχισις, instances are found in the case of Megara, founded by the Dorians as a check on the Athenians, and of Heraclea in Trachinia built to curb the Thessalonians (cf. III. 92; V. 31); of the latter, Decelea forms an example." Arnold also remarks that πόλιν ἀντίπαλον is the accusative after παρασπενάσασθαι, the construction being τὴν μὲν γὰρ (ἐπιτείχισιν) χαλεπὸν καὶ ἐν εἰρήρῃ παρασπενάσασθαι. — ἦπου δὴ, certainly, indeed, much more. Mt. § 604. — ἐκείνους is the dat. incommodi. — ἀντεπιτετειχισμένων, occupying ground with forts in return." Liddell and Scott. The perf. pass. has here a middle signification. Cf. Mt. § 493. d.

4. φρούριον δ'. See Arnold's note on πόλιν ἀντίπαλον. — γῆς limits μέρος. — καταδρομαῖς καὶ αὐτομολλαῖς, by inroads (made from the fort) and by desertions, i. e. by furnishing a refuge for fugitive slaves and deserters. This was fully verified in the case of Decelea. — οὐ μέντοι ἱκανόν γε κ. τ. λ. Bloomf. makes ἐπιτειχίζειν the subject of ἔσται, by removing the following τε (which he thinks was interpolated by editors who wished to make the sentence bimembria), and by prefixing τὸ to the infinitive. But it is better to make ἐπιτειχίζειν depend on καλύειν, and to supply φρούριον as the subject of ἔσται, notwithstanding that fortress would not be sufficient to keep us from sailing to their territory and erecting forts there. I see that Bloomf. in his last edition translates the passage as though he had given up his previous criticism. πλεύσαντας belongs to καλύειν as the participle of the means (see N. on I. 9. § 1).

5. πλῖον . . . ἐμπειρίας. The order is: πλῖον γὰρ ἐμπειρίας τοῦ κατὰ γῆν ἡμεῖς ἔχομεν ἐκ τοῦ ναυτικοῦ, we have from our naval service more skill in land-warfare. This sentence illustrates the ability of the Athenians to execute the act of retaliation just spoken of, and hence is introduced by γὰρ (illustrantis). — ἐκείνοι, sc. ἔχουσιν.

6. τὸ—γενέσθαι is the subject of προσγενήσεται. The subject of the infinitive is ἐκείνους understood referring to the Peloponnesians, with which ἐπιστήμονας agrees.

7. μελετῶντες αὐτό, who have been in the practice of it. For the translation of the participle by the relative and verb, see N. on I. 8. § 1. — ἐξείργασθαι πᾶ, have not (οὐδέ) brought it yet to perfection. — πῶς δὴ, how then. — θαλάσσιοι. See N. on I. 7. § 1. — προσέτι . . . ἐασόμενοι, in addition not being suffered to practise and thus acquire skill. The Corinthians said (I. 121. § 4): μελετήσομεν . . . τὰ ναυτικά. Cf. also I. 80. § 4, where Archidamus says: εἰ δὲ μελετήσομεν . . . ἐπίσται. — δρῶν refers to ἄνδρες as its subject.

8. ὀλίγας, sc. ναῦς from ναυσὶν ἐφορμῆσθαι going before. — πᾶν . . . θρασύνουσιν, they might perhaps adventure an engagement, taking

courage in their ignorance from their number; literally, *emboldening their ignorance by number*. This is exceedingly beautiful as well as forcible. — *πολλαῖς ships*. — *ἐργόμνοι* (sc. τῆς θαλάσσης), *if they are shut up from the sea*. — *ἐν τῷ μὴ μελετῶσι*, *by their want of practice*; literally, *in their not practising*. See N. on τὸ δεδιός, I. 36. § 1, and on τὸ πιστόν, I. 68. § 1. — *δι' αὐτό*, i. e. their want of skill resulting from their want of practice.

9. ὥσπερ καὶ ἄλλο τι, *as much as any other thing*. Cf. Mt. § 117. e. — καὶ οὐκ . . . μελετᾶσθαι, *and does not admit of being practised occasionally (ὅταν τύχη) as a subordinate affair, "as a bye-job."* Picking. With ὅταν τύχη supply from the context μελετώμενον or μελετᾶσθαι. — γίγνεσθαι depends on ἐνδέχεται (in this place = δεῖ), and has for its subject πάρεργον.

## CHAPTER CXLIII.

If the Peloponnesians should seize on the treasures at Delphi, and by outbidding attempt to draw the foreign seamen from the Athenian service, it would be fruitless, since Athens has of herself more naval officers and seamen than all the rest of Greece put together (§ 1); nor would seamen be induced by higher wages for a short period, to serve on a side where they must incur the greatest peril (§ 2); thus it appears that the Athenians are free from the disadvantages of the Peloponnesians, and possess advantages far above them (§ 3); an invasion of the Peloponnesian territory (which could be made by sea) would be far more disastrous to the Peloponnesians, than an irruption into Attica would be to the Athenians, for Peloponnesus constitutes the whole of their territory, while the Athenians have much territory besides Athens (§ 4); therefore as though they were islanders, the Athenians should be regardless of their country-possession, and hazarding no engagement by land, be intent only on fortifying their city and maintaining their naval supremacy (§ 5).

1. κινήσαντες . . . χρημάτων, *having removed (literally, having moved, meddled with) the treasures at Olympia and Delphi*. The genitive is employed on account of the partitive force of the verb. — *μισθῷ μείζονι*. Pericles here replies to what the Corinthians said, I. 121. § 3. — τοὺς ξένους refers to the mercenaries drawn from other countries, and are to be distinguished from the μέτοικοι (*resident aliens*), their service being limited mostly to the fleet, although they were sometimes employed as garrison soldiers and in campaigns. Cf. Boeckh's *Publ. Econ. Ath.* p. 261. — *μὴ . . . ᾗν*, *if we ourselves and the resident foreigners having embarked were not a match for them, it would be a thing to be feared*. For the construction of ὄντων, see N. on I. 71. § 6. — τόδε refers to what has just been said about being a match for the Peloponnesians. — ὅπερ is in apposition with the sentence κινηρήτας . . . ἑλλάς, which follows, ἐστὶ being understood. —

ἄλλην is here employed as in *παῖδας καὶ γυναῖκας, καὶ τὴν ἄλλην κατασκήν, II. 14. § 1.* This use of ἄλλην is merely distinctive. Cf. *Xen. Anab. I. 5. § 5; VII. 3. § 48; Odyss. 6. 84.* — *ὑπηρεσίαν* (abstract for the concrete) is used collectively, and therefore takes *πλείους* and *ἀμείνους* in the plural. Cf. *Mt. § 434. 2; S. § 157. 3.*

2. *καὶ ἐπὶ τῷ κινδύνῳ κ. τ. λ.* constitutes the second reason why the attempt of the Peloponnesians to draw away the Athenian mercenaries would prove abortive. *ἐπὶ* is here used *τελικῶς* (see N. on I. 65. § 1), *for the sake of danger*, and belongs to *δέξαιτο—τὴν τε αὐτοῦ φεύγειν.* Cf. *K. § 296. II. 3. c.* The rendering *on account of danger*, would make *μετὰ . . . ἐλπίδος* a needless repetition. — *τὴν τε αὐτοῦ φεύγειν.* The Schol. supplies *κατοικίαν*, which Bloomf. pronounces to be harsh, and understands *γῆν*, not in the sense of *country*, but of the French *sejour* (Engl. *sojourn, temporary residence*). — *καὶ* responds to *τε*, and is strengthened by *ἅμα.* — *ἡμερῶν* depends on *μισθοῦ*, and *δόσεως* (*a giving*) is governed by *ἐνεκα.* This succession of genitives is rather unusual in Thucydides. — *ἐκείνοις* refers to the Peloponnesians.

3. *τοιαῦτα καὶ παραπλήσια.* See N. on I. 140. § 1. — *τὰ δὲ ἑμέτερα* (sc. *δοκεῖ . . . ἀπηλλάχθαι*, *but our affairs seem to be free from the disadvantages* (S. § 197. 2), *with which I have charged them.* *ὥνπερ ἐκείνοις ἐμεμψάμην.* Verbs of blaming are followed by the accusative of the thing in which the reproof consists, and the dative of the person who is blamed. *ὥνπερ* is therefore put in the genitive by attraction with its antecedent *τούτων.* Cf. *K. § 284. 3 (6); Mt. § 384. 3.* Some may prefer to regard *ὥνπερ* as the genitive denoting the cause of blame (*Mt. § 368. 5*), and then there will be no occasion of constructing it as the genitive by attraction. The orator having discussed the condition of the Peloponnesians in relation to the approaching war, now proceeds to set forth, by way of contrast, the superior advantages of the Athenians. This he proposed to do, I. 141. § 2. — *ἄλλα* advantages. — *οὐκ ἀπὸ τοῦ ἴσου*, "*non ex æquo* (sed longe magis)." Poppo.

4. *ἐπὶ τὴν ἐκείνων*, sc. *χώραν.* — *ἐκ τοῦ ὁμοίου*, *the same thing* (= equally disastrous), is a predicate adjective-phrase in agreement with *Πελοποννήσου . . . ἅπασαν* the subject of *ἔσται.* Cf. *Mt. § 574. p. 998.* — *ἄλλην* territory. — *ἀμαχί*, *without fighting* = unless acquired by arms. This word is written *ἀμαχεῖ* in all the editions before me except Dindorf's. — *ἡμῖν . . . πολλή.* Archidamus refers to this, I. 81. § 2. — *κατ' ἡπειρον*, i. e. in Thrace and Ionia. — *δί, for.*

5. *σκέψασθε δέ.* "A formula requesting attention = *consider* (what I say)." Bloomf. — *ἀληπτότεροι*, *more impregnable* than we. *ἄληπτος*, *not to be caught, or laid hold of.* — *ὅτι ἐγγύτατα τούτου διανοη-*



*δίντας, forming our plans as far as possible in reference to this* (i. e. to the state of islanders); "*entertaining views and feelings as near as possible to the state of actual islanders.*" Arnold. — *οἰκίας* refers to villas and country residences, as is evident from the next sentence, which is parenthetical. — *αὐτῶν*, i. e. *τῆς γῆς καὶ τῶν οἰκιῶν*. — *πολλῶ πλείοσι*. The Peloponnesians boasted of their numerical superiority, and to this Archidamus alluded, I. 81. § 1. — *μὴ* belongs in sense to *ὀργισθέντας* as well as to *διαμάχεσθαι* (see N. on I. 12. § 1), and therefore Poppo remarks, that it properly should have been placed immediately after *καὶ*. — *κρατήσαντες, if we should be victorious*. See N. on I. 71. § 6. The participle so often contains the protasis, that except in special cases no allusion in these notes need be made to it. — *οὐκ ἔλάσσοσι, not inferior to our own*. — *τὰ . . . προσαπόλλυται, the aid derived from our allies, in which our strength consists, is* (= will be) *lost also*; or, *our allies* (*τὰ τῶν συμμάχων*), *whence we derive our strength, will at the same time* (*προσ-*) *be lost to us*, i. e. will desert us. Compare what is said by the Corinthians, I. 122. § 1. This shows how little dependence Pericles placed upon the attachment of the allies to the Athenian cause. The defection did not take place, however, till after the disastrous Sicilian expedition, although previously the Athenians had been defeated in a land engagement at Delium (IV. 96). — *ἡσυχάσουσι* refers to the allies and not to the Lacedæmonians as the Schol. thinks. — *μὴ . . . ὄντων, unless we are able*. — *στρατεύειν* depends on *ἐκινῶν*. — *οἰκιῶν*. S. § 194. 1. — *τῶν σωματίων, for the persons*, opposed to *οἰκιῶν*, and superior in value as being the possessors of these houses and villas. — *αὐτοὺς . . . δηῶσαι, I would exhort you yourselves to go forth and lay them waste*

## CHAPTER CXLIV.

Other things might be mentioned which promise a successful termination of the war (§ 1); the discussion of which things is promised at another time. The orator then dictates an answer to the Lacedæmonians (§ 2); which answer he deems just and in accordance with the dignity of the state (§ 3), and also worthy of their ancestors, who with far less resources resisted the Median invasion, and advanced the prosperity of the state (§ 4); thus they ought to resist the encroachments of their enemies, and hand down their possessions unimpaired to posterity (§ 5).

1. *πολλὰ δὲ καὶ ἄλλα*. The Schol. says that Pericles hints here at the acquisition of Sicily and Italy. But how is this consistent with *ἥν . . . προστίθεσθαι* which follows? — *ἐς . . . πεποιέσθαι, tending to inspire hope of victory*. — *ἀρχὴν τε μὴ ἐπικταῖσθαι, not to acquire*

*additional dominion* — *to enlarge dominion by making fresh acquisitions.* This prudent advice was lost sight of in the ill-fated expedition to Sicily. καὶ responds to τε. — κινδύνους . . . προστίθεσθαι, *not to add self-incurred dangers* (to those which are necessary).

2. ταῦτα refers to πολλὰ ἄλλα, § 1 (init.) — ἅμα τοῖς ἔργοις = "*dum res ipse gerentur, i. e. in ipso bello.*" Poppo. — τοῖς . . . ἴσσομεν. The order is, ἀποτίμωμεν (αὐτοῖς) τοῖς ἀποκρινόμενοι ὅτι Μεγαρίας μὲν ἴσσομεν. The position of Μεγαρίας before μὲν ὅτι gives it prominence = *as it respects Megara, that we will permit it.* — ξινηλασίας — ἡμῶν, *an expulsion of us as strangers* = *alien acts by which we are expelled.* The Spartans took this course, in order that the pure Doric character and customs, handed down by their ancestors, might not be contaminated by the introduction of foreign novelties. The plural form (ξινηλασίαι) is employed in reference to the various regulations attending its practice. Cf. Müll. Dorians, II. p. 4. N. g. — ταῦτα refers to the Megarean decree, and τόδε to the alien act of the Lacedæmonians. — καλύει is taken by some in the sense of καλύεται. Hermann governs the pronoun by κατὰ understood. Haack takes οὐ καλύει in the sense of οὐδὲν καλύει. I prefer to take it impersonally, and thus Arnold translates, *it forbids neither the one nor the other in the treaty.* — δε responds to the preceding μὲν, and introduces the second concession which the Athenians would be willing to make, provided the Lacedæmonians would give independence to their own states. — εἰ . . . ἐπαισάμεθα, *if they were independent when we made the treaty; literally, if we made the treaty having them independent.* — Λακεδæμονιοί, i. e. the Lacedæmonians. — μὴ . . . ἐπιτηδεύς, *not in a manner subservient to the Lacedæmonians* (cf. I. 19. § 1; 76. § 1). Bloomf. remarks that instead of the more recondite μὴ σφίσι ἐπιτηδεύς αὐτονομεῖσθαι, we should have expected ἀποδῶσιν αὐτονομίαν. The subject of αὐτονομεῖσθαι is omitted because it is the same as the object of the preceding proposition. — δίκας δὲ ὅτι introduces the third, and δε οὐκ ἄρξομεν the fourth and last division of the response, the words of which end with ὁμνροῖμεθα. — ἀποκρίνεσθαι is the subject of the proposition in which it stands. Some make the peroration to begin with this sentence. But it evidently commences with § 3.

3. πολεμεῖν, sc. ἡμῶς. — ὅτι — περιγίγνεται (*result, accrue to*), depends on εἰδέναι δὲ χρῆ.

4. ἀπὸ τοσῶνδε ὀρμώμενοι = *proceeding (to the war) with such abundant resources* (as we possess). ὀρμώμενοι happily expresses the eagerness and ardor with which Pericles represents their Grecian ancestors as rushing to battle. — γνῶμη and the following datives de-

note means. — ἐς . . . αὐτὰ (sc. τὰ ὑπάρχοντα), *advanced the state to its present greatness.*

5. ὧν (i. e. τῶν πατέρων) depends on λείπεσθαι, *to be inferior to.* — τοῖς ἐπιγιννομένοις, *to our posterity.* — μὴ ἐλάσσω, *not worse, unimpaired.*

## CHAPTER CXLV.

The Athenians approving of the the advice of Pericles, reply to the Lacedæmonians that they will do nothing at their command, but are ready to submit their differences to a fair arbitration (§ 1).

1. τῇ ἐλευθέρῳ γνώμῃ, *in conformity with his counsel.* — οὐδὲν κελευόμενοι ποιῆσειν, *that they would do nothing upon command.* — κατὰ τὰς συνθήκας, *according to treaty.* — οἱ μὲν, i. e. the Lacedæmonian ambassadors. Cf. I. 139. § 3.

## CHAPTER CXLVI.

Such were the mutual criminations and grounds of complaint, which preceded the war, and which commenced with the affair of Epidamnus and Corcyra (§ 1).

1. αἰτίαι . . . ἐγένοντο. Cf. I. 23. § 4. — ἀπὸ . . . Κερκίρα. Cf. I. 24—55. — ἐπεμίγνυντο—ἐν αὐταῖς = *they had intercourse with one another.* — ἀκηρυκτῶς, *without a herald = without a flag of truce.*

## BOOK II.

### CHAPTER I.

After the return of the Lacedæmonian ambassadors, all intercourse is broken off and hostilities commence.

1. ἐνθὺνδε, i. e. from this time. The Schol. explains it: ἀπὸ ταύτης τῆς αἰτίας, referring it to the Platæan affair which was about to be related. Haack approves of this. — οὕτε—τε. As the second of these connectives has its own verb, it has an affirmative meaning. Cf. Mt. § 609. p. 1030; S. § 229. N. 1. — ἀκηρυκτί. See N. on I. 146. § 1. — καταστάντες . . . ἐπολέμουν is elliptically put for κατὰσταντες (= κατασταθέντες. Bloomf.) εἰς πόλεμόν τε ξυνεχῶς ἐπολέμουν. — κατὰ . . . χειμῶνα. "Nomine θέρους comprehendit ver et æstatem, χειμῶνος autumnum et hiemem." Petav. X. de Doctrin. Temp. 28, cited by Arnold.

### CHAPTER II.

In the fifteenth year of the thirty years' truce, some Thebans make an entrance by night into Platæa (§ 1); this was done by the connivance of certain Platæans, with a view to their own aggrandizement and the bringing over of the city to the Theban confederacy (§ 2); in this movement the Thebans were influenced by a desire to preoccupy Platæa, before the hostilities (which now seemed inevitable) between the Athenians and Peloponnesians had actually begun (§ 3); having entered the city they prudently refrain from deeds of violence, and seek to bring over the city by negotiation (§ 4).

1. γὰρ is employed in reference to ἄρχεται in chap. 1. — ἐρέμεναν = διέμεναν. — Εἰβοίας. Cf. I. 114, 115. — ἐπὶ . . . ἱερωμένης (being priestess). The Schol. remarks that it was the Argive custom to reckon time by the years of their priestesses. Cf. Smith's Dict. Antiq. p. 471. — δυοῖν δέοντα. So we say, *fifty wanting two*, or *wanting two of fifty*, i. e. forty-eight. Cf. C. § 140. β. — ἔτι δύο

μήνας, *yet two months* (accus. of time), i. e. two months remained before the time of his office expired. — μετά . . . ἔκτω. Cf. I. 62. § 5. — ἅμα ἤρι ἀρχομένῳ, *at the beginning of spring*. "To define more clearly the notion of coincident time, ἅμα is added to the dat. absolute." Jelf's Kühn. § 699. *Obs.* 2. The affair at Platæa took place in March or April (A. C. 431. Olymp. 87. 1). Cf. Dahlmann's Tab. Chron. Class. Mus. I. p. 189. — ἄνδρες . . . τριακοσίων, *300 men and upward*. Demosthenes briefly touches upon this affair, κατὰ Νεαύρας, p. 1578. — βουλευταρχοῦντες. There were eleven of these officers elected annually by the independent cities and states of Bœotia. Some, however, so interpret IV. 91 as to make Thucydides speak of twelve, and others, thirteen Bœotarchs. If the last mentioned number is the true one, as Arnold thinks it is, there must have been twelve states, since each state elected one Bœotarch, and Thebes two. According to Plut. (Pelop. 13), after the return of the exiles with Pelopidas, there were three of these officers at Thebes. Cf. Smith's Dict. Antiq. p. 151. — περὶ πρώτου ὕπνου, *about the first sleep = the first watch*. Thebes was 70 stadia (cf. II. 5. § 2), i. e. about two hours' march from Platæa. Cf. Leake's North. Greece, II. p. 359. — ἐς Πλάταιαν τῆς Βοιωτίας, *into Platæa of Bœotia*. See N. on I. 114. § 2. Cf. I. 108. § 1; III. 105. — Ἀθηναίων = Ἀθηναίους. C. § 389. R.

2. ἐπηγάγοντο, *called in*. — Ναυκλείδης and οἱ μετ' αὐτοῦ are in apposition with ἄνδρες. — ἄνδρας depends on διαφθεῖραι. — τῶν πολιτῶν is the partitive genitive. — σφίσι, i. e. Naucles and his faction. — προσποιῆσαι, *to bring over* (cf. Xen. Cyr. III. 3. § 26). Platæa had formerly belonged to the Bœotian confederacy, and now was to be reunited to it.

3. Λεοντιάδου. This was the Leontides who went over to Xerxes with the Theban forces which he commanded at Thermopylæ. — γάρ, *indeed*. Cf. K. § 324. 2. c. — ὅτι ἔσοιτο. The optative is here used in the dependent clause, because the statement is made not as by the speaker himself, but as it passed in the mind of the Thebans. Cf. Jelf's Kühn. § 885. *Obs.* 1; S. § 213; C. § 597. 2. — ἡβούλοντο. This verb sometimes takes the temporal in addition to the syllabic augment. Cf. C. § 189. 1. — αἰεὶ—οὔσαν, *which had always been*. See N. on I. 8. § 1. — ἔτι ἐν εἰρήνῃ, *while yet there was peace*. — προκαταλαβεῖν, *to preoccupy*. — ἥ, *on this account* (cf. I. 11. § 1; 25. § 4), i. e. because hostilities had not yet actually commenced. — ὥσθ' ἔλαθον ἐνελθόντες, *they effected their secret entrance more easily — it was more easy for them to enter unobserved*. — προκατασκευίας, *had yet been set*. C. § 556. II.

4. θίμενοι . . . ὄπλα, *piling their arms in the market-place*. Re-

ference is had to the shields and spears, which were piled as soon as the Greeks halted. Cf. Xen. Anab. II. 2. § 20; III. 1. § 3, et sæpe al. — *ἔργου ἔχουθαι* = *to begin the fight*, as the exegetical clause καὶ . . . *ἐχθρῶν* shows. For the genitive, cf. S. § 192. 1; C. § 368. 2. — *ἐχθρῶν* of the Theban faction in Platæa. — *γνώμην δὲ ποιοῦντο*. See N. on I. 128. § 7. — *κηρύγμασι* (*κηρύσσω*), *proclamations*. — *ἐπιτηδεύουσιν*, *suitable to conciliate*. — *ἐς ξύμβασιν*, *to terms, to a treaty*. — *φίλλαν* is a noun. — *εἴ τις βούλει*. The *oratio rectæ* is used to give emphasis to the expression. Cf. Jelf's Kühn. § 886. 3. — *κατὰ . . . Βοιωτῶν*, *according to the ancient institutions of all the Bæotians* (= the Bæotian confederacy). To these ancient constitutional usages the Thebans appeal, in their reply to the Platæans (cf. III. 61. § 2; 65. § 2; 66 § 1). — *τίθεισθαι . . . ὄπλα*. "By inviting the Platæans to pile their arms with them, the Thebans meant that they should come in arms from their several houses to join them, and thus naturally pile their spears and shields with those of their friends, to be taken up together with theirs, whenever they should be required either to march or to fight." Arnold. — *τούτῳ τῷ τρόπῳ*, i. e. by the proclamation just spoken of. — *προσχωρήσειν*, *would come over to, would join*.

### CHAPTER III.

The Platæans, ignorant of the number who had entered, and fearing the consequences of opposition, enter into a treaty with the Thebans (§ 1), but when they see how few have entered, conceive the idea of attacking and overcoming them (§ 2); they concert measures to effect this (§ 3), and when their plans are all arranged, at the beginning of dawn they rally forth from their abodes and commence an attack upon the enemy (§ 4).

1. *ἦσθοντο—ὄντας*. See N. on I. 26. § 3. — *πλείους* than had really entered. — *πρὸς ξύμβασιν*. See N. on II. 2. § 4. — *ἄλλως τε καὶ*, *especially*. — *ἐς . . . ἐνιωτέριζον*, *they* (i. e. the Thebans) *did nobody any injury*; more literally, *made no change in any one's condition*.

2. *πράσσοντες . . . κατενόησαν*, *but while doing these things* (i. e. negotiating and carrying into effect the terms of the treaty), *they somehow perceived*. — *τῷ γὰρ . . . ἀποστασθαι*, *for the mass of the Platæans had no wish to revolt from the Athenians*. The construction will be seen by referring to K. § 284. 3. 10. c; S. 201. 3; C. § 408. See II. 60. § 1.

3. *διοφύσσοντες*, *by breaking through*; literally, *digging through*, as

the walls of the houses were built of clay, earth, or burnt brick. Cf. Matth. 6: 19, 20; Luke 12: 39. — *κοινοὺς* refers to common or partition walls. — *τῶν ὑποζυγίων*, the draught-animals. — *ἵν' . . . ᾗ*, in order that they (i. e. the wagons) might serve as a rampart. The singular verb is here used for the plural, by way of accommodation to the appositional phrase *ἀντὶ τείχους* (= *τείχος*), or *τοῦτο*, referring to *καθίστάναι τὰς ἀμάξας*, may be supplied. Mt. (303.1) refers this construction to what grammarians call the *schema Pindaricum et Bæoticum*, by which, with plural subjects masculine and feminine, the verb is put in the singular as with neuters.

4. *ὥς* (sc. *ἐδύναντο*) *ἐκ τῶν δυνατῶν*, according to their ability, or perhaps, according to their means would better suit this passage. — *ἑτοῖμα* is here employed in an absolute sense. — *φυλάξαντες . . . πεφλορθρον*, waiting for just the beginning of dawn; literally, waiting for the time when it was yet night and the day was just dawning. This was a time most favorable for surprise. — *προσφέρονται* (see N. on L. 13. § 5, and Poppo's Proleg. I. p. 282) refers to the Platæans, and *γίγνεται* to the Thebans. — *ἐκ τοῦ ἔσου* = *ἔσοι*. C. 449. β. — *φοβρώτεροι*, in greater consternation. The adjective *φοβερὸς* may signify feeling fear as well as causing fear. — *ἐμπειρίας* is the genitive of cause denoting by reason of, on account of (K. § 272; S. § 194. 1), and does not depend upon the comparative *ἥσσους*.

## CHAPTER IV.

The Thebans seeing that they are deceived, form themselves in close order and at first repel the enemy, but the Platæans with their women and servants, assisted by a sweeping tempest and the darkness of the night, rush upon them and kill many, as ignorant of the streets of the city they attempt to flee from their pursuers (§§ 1, 2); at the same time a Platæan contrives to fasten the gate through which they had entered, so that they have no place of egress (§ 3); thus hunted up and down the city, some throw themselves over the wall, others by the compassion of a woman effect an escape through a gate, and others wandering up and down the city are butchered (§ 4); of those who remained the major part throw themselves into a large edifice (§ 5), and there being intercepted, the Platæans debate whether they shall burn them in the building (§ 6); at last the Thebans give themselves up (§ 7).

1. *οἱ δ'* refers to the Thebans. — *ἔγνωσαν ἡπατημένοι*. See N. on I. 25. § 1. — *ἐνυστράφηοντο . . . αὐτοῖς*, formed themselves into a close body, as Bloomf. and Poppo think, in the form of the *πλινθιον*. — *τὰς προσβολὰς* of the Platæans. — *προσπίπτουσιν* refers to the Platæans. — *ἀπειθοῦντο*, attempted (see N. on I. 57. § 4) to repel.

2. ἀπὸ in ἀπὸ τῶν οἰκιῶν is employed in reference to the stand-point of the Thebans. — ὀλολυγῇ refers to the shouts of the women and is imitative of the sound. — λίθους as denoting the missile is put in the dative. — κεράμῳ is here used collectively for *tiles*. — ὑετοῦ—πολλοῦ, *a violent tempest*. It was not the rain which had fallen and by which they may be supposed to have been wet, which incommoded them, but the continuance of the storm in all its fury. — ἄπειροι μὲν is opposed to ἐμπείρους δὲ infra. — ἧ, *where*. — τῶν διόδων depends on ἄπειροι. — γὰρ explains why the night was dark. — τελευτῶντος τοῦ μηνός, *at the end of the month* (i. e. the lunar month, the year being reckoned in lunar time. Cf. Smith's Dict. Antiq. p. 178) = *when there was no moon*. — ἐμπείρους—τοῦ μὴ ἐκφεύγειν, "*well acquainted with the means of preventing their escape; literally, skilful in or for their not escaping*." Crosby. Bloomf. renders, *those who pursued them that they might not escape*. But why add τοῦ μὴ ἐκφεύγειν, for who would suppose that the Plateans pursued them for any other purpose? Such a tautology is not to be presumed in a writer like Thucydides. — ὥστε (ecbatic, see N. on I. 65. § 1) is here followed by the indicative, because the result or effect is indicated as a fact. Cf. K. §§ 341. 2. 3; 306. R. 3. — πολλοί, *many*. As the captives were 190 (cf. II. 5. § 7), and the whole number 300, not quite one-half perished.

3. τὰς πύλας is the object of ἐκλείπει. — σιγρᾶκτιον, "*the spike at the lower end of the spear-shaft*." Liddell and Scott. The στίρξ (whence the diminutive σιγρᾶκτιον) was a pointed cap of bronze, in which the bottom of the spear was enclosed, and by forcing which into the ground, the spear was made to stand erect (cf. Virg. *Æn.* 12. 130). See Smith's Dict. Antiq. p. 467. — βαλάνου—ἐς τὸν μοχλόν. The gate was fastened on the inside by a bar (μοχλός), which was kept in its proper position by a cylindrical piece of iron (*a pin, bolt, βάλαρος*), passing through the bar perpendicularly and entering a hole in the gate, so that, unless it was taken out, the bar could not be removed and the gate opened. To extract this bolt another piece of iron, fitted to it and called βαλανόγρᾳ (*a thing to catch the bolt of a βάλαρος*), was employed. Cf. Smith's Dict. Antiq. p. 776. Bloomf. finds an obscurity in ἐς τὸν μοχλόν, which he would remove by supplying καὶ αὐτὸ ἐμβάλλον before these words. — μηδὲ—ἔτι, *no longer*.

4. ἐς τὸ ἔξω, *over the outside*. — οἱ πλείους of those who leaped from the wall. — ἐρήμους, i. e. unguarded. — λαθόντες καὶ διακόπαντες = ἔλαθον διακόπαντες καὶ. As the words now stand Port. renders, *clam et effracto vecte*. — οὐ πολλοί. The reason is given in the next sentence introduced by γὰρ (*explicantis*). — ἄλλοι . . . ἀπάλυντο, *but others scattered about in different parts of the city perished*.



5. τὸ δὲ πλείστον of those who were left. — ὅσον μάλιστα, *most especially such as*. — ἐσπύτουσιν is put in the plural because τὸ πλείστον is taken collectively. Mt. § 302; C. § 548. S. § 151. 2. — ὃ ἦν τοῦ τείχους (see N. on I. 134. § 1). Bloomf. with Port. translates, *which was contiguous to the wall*. But εἶχετο instead of ἦν would in that case have been employed, and it seems unwarrantable to supply ἐχόμενον. — αἱ πλησίον (to the Thebans) θύραι. For this interchange of the relative and the demonstrative, in the continuation of a proposition, cf. Mt. § 472. 3. p. 782. In consequence of this change, Haack encloses αἱ . . . αὐτοῦ in a parenthesis. The same critic remarks: "αἱ πλησίον θύραι nihil amplius est, quam *propinqua janua* [quæ] sane in adversa ædificii, quod ad murum pertinebat, parte erant." — οἰόμενοι . . . εἶναι, *thinking that the doors of the edifice were the city gates* (πύλας). — ἄντικρυς, *straight, plain*.

6. ἐβουλευόντο εἶτε κατακαύσωσιν ὥσπερ ἔχουσιν—εἶτε—χρήσονται. The use of the indicative instead of the optative in the dependent clause, gives life and energy to the narrative, and makes the subordinate proposition emphatic. Cf. K. § 327. R. 2.

7. χρήσασθαι . . . βούλωνται, *to be treated as they* (the Platæans) *might please*, i. e. they surrendered at discretion. For the passive signification of χρήσασθαι, cf. Mt. § 532. a.

## CHAPTER V.

A Theban reinforcement which should have reached Platæa in the night, now arrive (§ 1), but, in consequence of the rain and the difficulty of crossing the Asopus, too late to assist their companions (§§ 2, 3); the Thebans meditate retaliation upon such of the Platæans as lived in the country, but the Platæans in the city anticipating this, threaten to put the Theban prisoners to death, in case any injury is done to those without, but promise to restore the prisoners, if the Thebans will evacuate their territory (§§ 4, 5); which promise the Platæans deny that they ever made (§ 6); the Thebans retire from the territory, whereupon the Platæans remove their friends from the country into the city, and put all the prisoners to death (§ 7).

1. οὗς ἔδει—παράγεινέσθαι, *who were to come* according to previous arrangement. — τῆς νυκτός is the genitive of time, and παροστρατιᾷ is the dative of accompaniment. — εἴτε ἄρα μὴ προχωροίη (sc. τὰ πράγματα), *if perchance success should not attend*. The apodoeis takes the indicative (ἔδει) because the assertion is positive, but the protasis is put in the optative to denote the possible occurrence of the thing spoken of. Cf. Mt. § 524. 3. — ἐπεβοήθουν, *came to their aid*. The imperfect is here to be taken *de conatu* (see N. on I. 57. § 4), as no aid was really furnished. Poppo however remarks, that βοηθεῖν frequently

has the signification *auxilio proficisci*, ἐπὶ τόπον τῶν being sometimes added.

2. τῶν Θηβῶν. S. § 197. 2. — τὸ ὕδωρ, *the ruin*. Cf. II. 4. § 2. — ἐφ' ᾧ μίγας, *swollen deep* = *was swollen*.

3. πορευόμενοι . . . παργένοντο, *by their marching in the rain, and the difficulty with which they crossed the river, they arrived too late*. — ἦδη, *already*. — ἀνδρῶν limits τῶν μὲν and τῶν δὲ taken partitively.

4. τοῖς . . . Πλαταιῶν, *against such of the Plataeans as were without the city* (i. e. living in the country). τῶν Πλαταιῶν depends on τοῖς ἔξω. — ἦσαν γὰρ κ. τ. λ. explains τοῖς ἔξω, and ἐβούλοντο γὰρ is expegetical of ἐπιβούλευον at the beginning of the section. — οἷα . . . γενομένου, *inasmuch as the evil came upon them unexpectedly* (it being) *in a time of peace*. Cf. S. § 226. a; C. § 662. — εἰ τινα λύβοιεν—ἦν ἄρα τύχῳ τινες ἐλωρημένοι, "*could they succeed in taking any prisoner—should any happen to have been taken alive*." Arnold. This translation is based on the distinction which he lays down in the use of the moods, that the optative expresses uncertainty, with no intimation on the part of the speaker or actor in respect to the probability or improbability of the event; whereas the subjunctive shows that an impression is entertained of its probability, although the thing is yet uncertain. See N. on I. 95. § 1 (end). But Mt. (§ 525. 6) seems to regard the moods as used together here in an equivalent sense. — ὑπάρχειν depends on ἐβούλοντο.

5. οἱ μὲν is opposed to οἱ δὲ in the next sentence. — ἔτι . . . αὐτῶν, *while they were yet deliberating*. — περὶ τοῖς ἔξω, i. e. for the safety of those without the city. — ὅτι . . . δράσειαν, *that they had acted unjustly in what they had done*. τὰ πεποιημένα is the accusative denoting the abstract of the verb. S. § 181. 2. For the optative, cf. S. § 213. 2. — παρὰθίντες has an active signification. — τά τε ἔξω is written as though ὅτι οὐ, and not ὅτι οὔτε, had preceded. — ἔλεγον is to be connected with ἐξέπεμψαν. — αὐτοῖς refers to the Thebans. — εἰ δὲ μή = εἰ δέ, *otherwise*, inasmuch as it follows a negative sentence (cf. Jelf's Kühn. § 860. 5). There is properly a partial ellipsis in this phrase, to be mentally supplied: *but if they did not abstain from doing injury they said*, etc. — οὓς ἔχουσι ζῶντας = *whom they held prisoners*. — ἀναχωρησάντων contains the protasis (see N. on I. 71. § 6). — ἀποδώσιν. Repeat ἔφασαν.

6. ἐπομόσαι φασὶν αὐτοὺς, *affirm that they* (the Plataeans) *swore to* (ἐπι-) *the observance of this agreement* (ταῦτα). — οὐχ ὁμολογοῦσι, *deny*. οὐ is used where a single word in the sentence is to be made negative. Cf. K. § 318. R. 1. — εὐθύς, *immediately*, qualifies ἀποδώσιν, and is opposed to the time designated in λόγων πρώτον γενομένη.

των (sc. ἀποδιδόναι) which follows. — οὗ φασιν. See N. on οὐχ ὁμολογοῦσι.

7. οὗ serves here as a particle of reference=*as for that matter*, (however the truth may have lain with either party) *the Thebans withdrew*, etc. — ἐσεκομίσαντο refers to the Thebans. — ἀπέκτειναν τοὺς ἄνδρας εὐθύς. That this atrocious deed was performed in violation of the stipulations expressed and implied in the treaty, is very manifest. The perfidy as well as cruelty of the act so exasperated the Thebans, that they could be satisfied with nothing short of the utter destruction of the Plataeans. — Εὐρύμαχος. Cf. II. 2. § 3. — πρὸς ὃν, *with whom*. K. § 298. 3. b. — οἱ προδιδόντες, *proditores*.

## CHAPTER VI.

The Plataeans having sent a messenger to Athens, put their affairs on as good footing as possible (§ 1); the Athenians on the receipt of the intelligence, apprehend such of the Boeotians as were in Attica, and direct the Plataeans to make no disposition of the prisoners until they had consulted with them (§ 2), for they had learnt nothing of the state of things subsequent to the defeat of the Thebans (§ 3); the herald finds on his arrival that the prisoners have been put to death. The Athenians place a garrison in Platæa, and remove the women and children to Athens (§ 4).

1. τοῦτο refers to the slaughter of the captives, and the messenger (ἄγγελον) was the third one sent to Athens on this occasion (cf. § 2 *infra*). Poppo is disposed to refer τοῦτο to the whole transaction. — ὑποσπόνδους. See N. on I. 63. § 3. — πρὸς τὰ παρόντα, *according to the present state of things*, belongs to ἡ ἔδοξε.

2. ἡγγέλθη has the force of the pluperfect. — εὐθύς—καί, *as soon as*. So the Latins employ, *statim atque—simul atque*. — τὰ.... γεγενημένα = *the situation of the Plataeans*. This refers to the news brought to Athens by the first messenger, relating to the surprise of the city by the Thebans (II. 2. § 1). Upon this the Athenians apprehended all the Boeotians within their city. Before they had time, however, to reply to this first message, a second messenger reported the defeat of the Thebans, whereupon an answer was returned respecting the treatment of the prisoners, which did not reach Platæa until the captives had been slain. A third messenger was then despatched to inquire of the Athenians the course to be pursued in the existing state of things. I am indebted to Bloomf. for the substance of this note. — ὅσοι=τόσας ὅσοι, of which the antecedent is followed by Βοιωτῶν as genitive of the whole. — πρὶν—βουλεύσασθαι. The subjunctive is employed (as usual when substituted for the optative) for the sake of

vivacity and emphasis. It is referred by some however to the time of ποιεῖν. Cf. Jelf's Kühn. § 848. Obs. 3. For πρὶν ἄν, see N. on I. 91. § 3. — αὐτῶν, i. e. the captured Thebans.

3. γὰρ shows why the Athenians directed the captives to be saved, viz. because they were ignorant that they had already been put to death; and the next γὰρ explains why they had not received intelligence of the death of the prisoners. — ἅμα . . . γιγνομένη, *as soon as the entrance* (of the Thebans) *took place*. — ὁ δὲ δεῦτερος. Repeat ἐξήκει. — ἄρτι νενικημένων (sc. Θηβαίων), *just after the Thebans had been conquered*. ἄρτι is often used to denote that which takes place immediately after some other event. — τῶν ὕστερον (S. § 169. 1), i. e. the parley with the Thebans (I. 5. § 5), and the massacre of the prisoners. — οὔτω δὲ, *thus then*.

4. μετὰ ταῦτα. The interval could not have been very long, as it was necessary to put Platæa immediately in a posture of defence. — εὐίγαγον from the country of the Platæans, and perhaps in part from Attica. — τοὺς ἀχρειοτάτους in respect to war.

## CHAPTER VII.

After this affair at Platæa, the Athenians and the Lacedæmonians make preparations for the approaching war, both parties forming alliances as they were able with the king, the Barbarians, and the surrounding states (§ 1); the Lacedæmonians adopt vigorous measures for increasing their navy (§ 2); the Athenians carefully examine their resources, and send embassies to the places around Peloponnesus (§ 3).

1. ὥς πολεμίσοντες = *for the approaching war* (K. § 312. 6; S. § 225. 5). I have placed a comma instead of a period (with Dindorf), after πολεμίσοντες, inasmuch as πρεσβίαις τε μέλλοντες—βαρβάρους refers alike to the Athenians and Lacedæmonians, as is clear from the following words ἡλπίζον ἐκάτεροι. — ὅσαι . . . δυνάμει, *as many as were not subject to their power* (literally, *as were beyond their power*). Reference is had to the states spoken of in the following context.

2. Λακεδαιμονίοις μὲν πρὸς κ. τ. λ. The grammatical obscurity of this passage is such, as to baffle every attempt at a solution which shall be free from objections. The conjectural readings and criticisms are numerous, and for the most part make "confusion worse confounded." The general idea is clear, and this circumstance is of no small advantage in the verbal interpretation of the passage. After reading carefully and repeatedly the criticisms of Poppo, Goeller, Haack, Arnold, Bloomfield and others, and studying the passage itself, I have come to the conclusion that this translation is the least liable to serious objections: *those*

*states in Italy and Sicily, which had espoused their (i. e. Peloponnesian) cause, were commanded by the Lacedæmonians to build ships, in addition to those already on hand there, according to the size of the states.* In this translation *Λακεδαιμονίοις* is put for the dative of the agent (= *ὑπο Λακεδαιμονίων*), and *αὐτοῦ* = *ἐν Ἰταλίᾳ καὶ Σικελίᾳ* elicited from *ἐξ Ἰταλίας καὶ Σικελίας*, which words are to be constructed with *τοῖς τῶν ἐκείνων ἐλομένοις*. Supply *ναῖσι* with *ἱπαρχούσαις*. The pronoun *ἐκείνων* (in *τῶν ἐκείνων*) = *αὐτῶν* referring to the Lacedæmonians, and *τοῖς—ἐλομένοις* (*to those—who had espoused*) limits *ἐπετόχθησαν* (cf. Jelf's Kühn, § 589. 3). One of the most difficult things in the grammatical analysis of the passage, is to determine the subject of *ἐπετόχθησαν*. Arnold supplies the subject from *τοῖς τῶν ἐκείνων ἐλομένοις*; Goel. from *κατὰ μέγεθος τῶν πόλεων*. Bloomf. with Kistern. regards *ναῦς* as the subject (cf. Jelf's Kühn. § 598. Obs. 2). Poppo finds the subject in *οἱ ξίμμαχοι*, supplied from *οἱ Λακεδαιμόνιοι καὶ οἱ ξίμμαχοι*, or from *πόλεις τε συμμαχίδας* (§ 1 supra), which on the whole I prefer as the most natural and simple. — *τὸν πάντα ἀριθμὸν* refers to the Italian and Sicilian ships, those on hand and those which were to be built. Bloomf. unnecessarily adds those of the home alliance. In respect to the greatness of the number (*πεντακοσίων*) Bloomf. well explains it by the *immane quantum*, the *μέγα χύσμα*, between human plans and their execution. — *ὑργίριον ῥητόν*. "The highest amount (among the Peloponnesians) which each state could be called on to supply, was fixed once for all, and it was only on particular occasions to be determined what part was required. In like manner, the supplies in money and stores were regularly appointed, so that an army, with all its equipments, could be collected by a single summons." Müll. Dor. I. p. 198. — *ἐτοιμάζειν*, sc. *ἐπετόχθη*. — *τά τ' ἄλλα*, *in other respects*. The participles *ἡσυχάζοντας* and *δεχομένους* conform to the infinitive *ἐτοιμύζειν*. — *μια νηί*. With more than one ship, it might be presumed that they came with a hostile intention.

3. *δὲ* in *Ἀθηναῖοι δὲ* responds to *μὲν* in the beginning of § 2. — *μᾶλλον* = *diligentius*. Poppo. — *Κέρκυραν*. It will be seen by those who have read I. 24–55, why the Corcyræans took part with the Athenians. — *Κεφαλληνίαν*. Cf. I. 30. — *εἰ—εἴη*. This is not the optative of the *oratio obliqua*, but is used to designate uncertainty as opposed to the certainty of the indicative. Cf. Jelf's Kühn. § 885. 2 (end). — *καταπολεμίσοντες*, is here equivalent to *μέλλοντες* with the infinitive (Jelf's Kühn. § 681. Obs.), and depends on *ὁρῶντες* (*videntes*, i. e. *intelligentes*. Bothe).

## CHAPTER VIII.

Both sides prepare for war with the utmost ardor (§ 1); many predictions are uttered by oracle-mongers (§ 2), and the great earthquake which happened in Delos seemed to prognosticate the coming events (§ 3); the generality of Greece take sides with the Lacedæmonians, and, on account of their great animosity towards the Athenians, assist them to their utmost ability (§§ 4, 5).

1. ὀλίγον . . . ἀμφοτέρω, *both parties contemplated nothing small*, i. e. they anticipated a severe struggle. — ἐφάρωντο is the pluperf. with the signification of the imperf. Bloomf. finds in this word an *agonistic* metaphor, its signification being *to string one's nerves* to an undertaking. — ἀρχόμενοι, *in the beginning*. — γὰρ explains οὐκ ἀπειρώτες (see N. on I. 73. § 1). — δὲ καὶ, *and also*. — ὑπὸ ἀπειρίας, *from inexperience*. The Schol. quotes the proverb: γλυκὺς ἀπείρῳ πόλεμος. — μετέωρος ἦν, *was aroused to the height of expectation*. — πρῶτον *in power and influence*.

2. λόγια, *oracles*. — χρησμολόγοι, *fortune-tellers, oracle-bards*, who sang their prophecies composed in verse, "*oracle-mongers*." Liddell and Scott. Against this worthless class of impostors, who were regarded as nuisances by the better portion of the community, Aristophanes directed the severest shafts of ridicule and satire. Cf. *Aves*. 960. — ἔν τε τοῖς μέλλουσι — πόλεισιν. The masculine form is used in the first member, reference being had to the inhabitants of the cities. Cf. S. § 159. 3. b.

3. ἔτι δὲ Δῆλος ἐκινήθη. Herodotus says (VI. 98) that the earthquake which shook Delos a little before the battle at Marathon, had never been repeated in his memory. As Herodotus lived to see at least the commencement of the Peloponnesian war, it is singular that he should have had no acquaintance with the earthquake to which Thucydides here alludes. The historians are usually reconciled in this apparent contradiction, by supposing that Thucydides refers to the same earthquake as the one spoken of by Herodotus, and that ὀλίγον πρὸ τούτων πρότερον is to be taken with considerable latitude. But we cannot think that Thucydides would have expressed himself so loosely, or that he would have referred to the event at all as being prognostic of this war, if it took place some seventy years before. I think, therefore, that the event referred to by Herodotus either never really took place (it resting solely on the authority of the Delians), or that the one here referred to happened after Herodotus had finished his history. — ἐδόκει seems to show that Thucydides himself had little faith in these prognostics. — ἀνεζητεῖτο, *were inquired into*.

4. *παρὰ πολὺ*, *by far*, belongs to *μᾶλλον*. — *προσιπόντων* (sc. *Λακεδαιμονίων*). The genitive absolute is here put for the accusative in agreement with *Λακεδαιμονίους*. — *ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν*. In respect to this war Müll. (Dor. I. p. 215) says that it was the union of the free Greeks against the evil ambition of one state. But see N. on I. 121. § 4. — *αὐτοῖς* refers to the Lacedæmonians. — *ᾧ . . . παρίσται*, *where any one himself was not present*. *ᾧ* refers to *ἐν τούτῳ*.

5. *οὕτως ὀργῇ εἶχον*, *were so enraged*. Cf. Mt. § 577. p. 1003. — *οἱ μὲν* and *οἱ δὲ* are in apposition with *πλείους*. — *βουλόμενοι*. See N. on I. 37. § 2. — *παρασκευῇ* denotes the manner.

## CHAPTER IX.

This chapter contains a list of the confederates of the two great and powerful states, which were about to engage in a struggle for the supremacy.

2. *Ἀργεῖων*. Next to the Lacedæmonians the Argives were the most powerful people in Peloponnesus; and through rivalry and difference in the form of government these states were at perpetual variance. This will account for the neutrality of the Argives in the first years of the war. — *τούτοις*, i. e. the Argives and Achæans. — *ἅπαντες* the Achæans. Cf. VIII. 34. — *Λοκροὶ* Opuntii, not the Ozolæ. See N. on I. 103. § 3; 113. § 2. — *Φωκῆς*. "Aut erravit scriptor, aut mox ad adversarios transierunt." Pöppo. Proleg. I. 2. p. 297.

3. *τοῦτων* is the partitive genitive.

4. *Χῖοι, Λέσβιοι*. These were the only islanders in the Ægean sea not subject to the Athenians. Samos is not mentioned, because it had surrendered its fleet and become a tributary (cf. I. 117. § 3). — *Ἀκαρνανῶν οἱ πλείους*. The Æniadæ are the ones particularly excepted. Cf. II. 102. § 2. It appears from this that the Acarnanians were not a people joined closely together, but composed of separate districts. — *ἄλλαι . . . οὔσαι*, *some other states which were tributary*; not, *some other tributary states*, which would imply that the states previously mentioned were tributary. The position of the article would also forbid the latter translation. — *Καρία, Δωριῆς*, etc. are nouns employed in specification, and hence are put in the nominative, the dative being regularly demanded by *ἐν ἔθνεσι τοσοῦσδε*. Cf. C. § 344. 2. — *Καρσὶ πρόσσοικοι*, *adjacent to the Carians*. In its most extensive signification Caria included Doris, which refers here, as the Schol. remarks,

to the islands of Rhodes, Cos, and the peninsula of Cnidus. — *πρὸς ἡλίον ἀνίσχοντα*. The Cyclades and Sporades were not directly between Peloponnesus and Crete, but in an easterly direction. — *πᾶσαι αἱ ἄλλαι Κυκλάδες*, i. e. besides those lying between Peloponnesus and Crete, viz. Andros, Scyros, and the islands on the Thessalian coast. — *Μήλου καὶ Θήρας*. These belonged to the Lacedæmonian interest.

## CHAPTER X.

The Lacedæmonians send orders to the Peloponnesian states, to get their forces in a state of readiness, with a view to an expedition into Attica (§ 1); all things being in order, the troops assemble at the Isthmus, where the officers and commanders of the allies are addressed by king Archidamus (§§ 2, 3).

1. *περιήγγελλον . . . ἐπιτήδεια*. The order is: *περιήγγελλον ταῖς πόλεσι κατὰ τὴν Πελοπόννησον καὶ τὴν ἔξω* (without Peloponnesus) *ἐπὶ μάχην* (abstract for concrete. See N. on I. 118. § 2) *παρασκευάζεσθαι στρατιὰν τὰ τε ἐπιτήδεια*. — *οἷα . . . ἔχειν*. The period for which supplies were to be furnished was forty days. — *ὥς ἐσβαλοῦντες*, in order to make an irruption.

3. *ἐκάστοις* (= *ὑφ' ἐκάστων*) of the confederated states. — *εἰοῖμα*. See N. on II. 3. § 4. — *γίγνοιτο*, sc. *πάντα*. — *εἰρημίνον* by the Lacedæmonians who were the leading people in the confederacy. — *τὰ δύο μέρη*, the two thirds (cf. I. 74. § 1). "For expeditions without Peloponnesus *τὰ δύο μέρη* (i. e. two thirds of the whole) appear to have been the common proportion required from each state." MÜLL. Dor. I. 199. N. 5.

3. *Ἀρχίδαμος*. The first ten years of this war was called *Ἀρχιδάμιος πόλεμος* after this king. — *τοὺς—ἐν τέλει*, those in command, the commanders. See N. on I. 10. § 4. — *παρεῖναι* depends on *ἐνυπάλισας*.



## CHAPTER XI.

This chapter contains the speech of king Archidamus to the officers of the allied forces assembled at the Isthmus. He begins by reminding them of the strength of their forces now in the field, admonishing them at the same time, that they are advancing against a powerful state (§ 1); their behavior should correspond therefore to their former glory, especially as the eyes of all Greece were upon them (§ 2); they should by no means relax their vigilance on account of their powerful and well-organized force, but be in a constant state of readiness to encounter danger (§ 3); for the events of war are doubtful, and attacks are oftentimes suddenly made, and want of caution has resulted in the defeat of forces far superior to those opposed to them (§ 4); in a hostile country, they should be bold in their plans and cautious in action, for thus their security from any attack would inspire them with courage (§ 5); they ought to expect from so powerful a state as Athens the most determined resistance, especially when they see their country invaded and ravaged (§ 6); for all men are excited when they see themselves suffering injury, and especially will this be true of persons so impulsive as the Athenians (§ 7), who, while they think it right for them to ravage the territory of others, will not wish to see their own thus dealt with (§ 8); in a war with such a state, it behooves the invading army to be obedient to orders, and conform to discipline as the surest ground of success (§ 9).

1. οἱ ξύμμαχοι, sc. ὑμεῖς. Cf. Xen. Anab. II. 5. § 39. — τῆσδε depends on μέγιστα. — ἀλλὰ . . . ἐρχόμεθα, but [as we have a very large force] so also we are now marching against a most powerful state. — στρατεύοντες. Poppo says, "in participio στρατεύοντες singulare quiddam temere querit Matth. § 556. N. 1." See N. on I. 7. § 1.

2. μήτε . . . ἐνδυστέρους, nor inferior to our own glory. — ἐπὶ ῥ-ται = μετώρος ἐστιν (II. 8. § 1). — Ἀθηναίων is the objective genitive. — πράξαι ἡμῶς, that we may accomplish, depends upon εὐνοίαν ἔχουσα, to be mentally repeated in the sense of *wishing, desiring*. Such a dilogia is quite common in so compressed a style as that of Thucydides.

3. τῷ (i. e. τινὶ) belongs to πλήθει, and supplies the place of our indefinite article (S. § 165). In such a use it generally follows its substantive. — ἀσφάλεια πολλή εἶναι = to feel much certainty. — ἂν ἐλθεῖν—διὰ μάχης, will come to battle. For ἂν with the infinitive, cf. S. § 215. 5; for the use of διὰ, cf. K. § 291. I. 1. b. — τούτου refers to the preceding clause εἰ τῷ . . . μάχης. — ἀμελίστερόν τε, any the less cautious. Mt. § 457. — τὸ καθ' αὐτόν, as far as pertains to himself, for his part. Matthiæ (§ 283) says that the article is redundant in these phrases, which must be rendered as if they were parenthetical.

4. ἐξ . . . γίνονται, oftentimes attacks are made suddenly (ἐξ ὀλλου) and through passion. — δεδιὸς = "sibi cavens, prospiciens." Poppo. — ἄμεινον. Supply mentally ἢ οἱ πλείονες τὸ ἔλαστον πλήθος.

— δια . . . γενίσθαι, *on account of their being through contempt (of their adversaries) unprepared.* For the use of the participle, see N. on I. 9. § 1.

5. ἐν τῇ πολέμῳ, *in a hostile country.* — τῇ—γνώμῃ by its antithesis with τῷ ἔργῳ (*in the execution*) must have the sense, *in council, in planning.* — διδιδίας. See N. on διδιδίος, § 4. — πρὸς (*in reference to, in*) . . . ἐναντίους limits ἐνψυχότατοι.

6. ἀδύνατον—οὕτω, *thus unable.* — τοῖς πᾶσιν refers to the means of resistance possessed by the enemy, and limits παρσκευασμένην. S. § 206. 2. In respect to the thing spoken of, cf. I. 80. § 3. — καὶ πάνυ (see N. on I. 3. § 1) ἐλπίζειν, *fully to expect.* — διὰ μάχης ἵεναι. See N. on § 3 supra. — ἐν ᾧ responds to νῦν. — πάρεσμεν in the Athenian country referred to in ἐν τῇ γῇ. — ἀλλ' ὅταν, *yet (they will be in motion) when.*

7. πᾶσι . . . προσπίπτει, *for all are angry (literally, anger comes upon all) to see themselves with their own eyes and at the present moment suffering some unusual injury.* For the construction of πάσχωτας, cf. S. § 255. 7; C. § 633. — λογισμῷ, *reason, reflection.* — θυμῷ . . . καθίστανται, "*are the most hurried into action by passion.*" Bloomf.

8. πλέον τι = μᾶλλον τι. Krüg. — τῶν ἄλλων depends on πλέον. — εἰκὸς is the predicate, and Ἀθηναίους—τοῦτο δοῦναι is the subject of the sentence, ἔστι being understood (S. § 150. 4). — ἄρχειν depends on ἀξιοῦσι. — δροῦν depends on ἐπιόντες. — τὴν ἑαυτῶν, sc. δρουμένην elicited from the preceding δροῦν. Cf. K. § 346. 2. a.

9. ὥς οὖν, *since then*, introduces the conclusion of the speech. — ἐπ' ἀμφοτέρω = *as they shall turn either way*, i. e. be prosperous or adverse. This phrase is epexegetical of δύξαν, which has in this place the sense of *good or evil report*, according as the contest should terminate. ἐπὶ denotes 'conformity to' (K. § 276. III. 3. b). — ὅπη = ἐκείσε ὅπη, *into the place where.* — ἂν τις (one) ἡγήται. For the use of the subjunctive in adverbial sentences of place, cf. K. § 336; Mt. § 527.1. — περὶ παντὸς ποιούμενοι, *regarding it of the highest importance.* Matthæ (§ 589. 5) says that the idea of ἀντὶ seems here to be implied in περὶ. Cf. Vig. p. 253. III. — τὰ . . . δεχόμενοι. Bloomf. gives to δεχόμενοι the double sense of *hearing and obeying: quick to hear and prompt to obey your orders.* — τόδε refers forward to πολλοὺς . . . παύεσθαι.

## CHAPTER XII.

Archidamus sends Melesippus to see whether the Athenians are disposed to give way (§ 1); they refuse to admit him into the city, and order his immediate departure, affirming that they will receive no message from the Lacedæmonians, until they first retire to their own country (§ 2); at the same time they take measures to prevent Melesippus from having intercourse with any one (§ 3); upon his return, Archidamus breaks up his encampment, and marches forward into the Athenian territory (§ 4); the Bœotians ravage the Platæan territory (§ 5).

1. ἀποστέλλει—εἴ τι. Supply σκεψόμενον, or some such word. See N. on I. 58. § 1. τι depends on ἐνδοῖεν. — μᾶλλον than at the time when the last embassy was sent (I. 139. § 3). — ἐνδοῖεν, *would give in*. This is like our usage of the phrase. — ἐν ὁδῷ ὄντας. The Peloponnesians were now at the Isthmus, on their way to Attica. Cf. II. 10. § 2.

2. οἱ δέ, i. e. the Athenians. — αὐτὸν refers to Melesippus. — τὸ κοινόν. See N. on I. 90. § 5. — κήρυκα . . . προσδέχεσθαι is epexegetical of γνώμη, or perhaps some would construct it as the subject of ἦν, in which case the sense would remain the same. — ἀκούσαι his message. — ἐκτός . . . ἀνθημερόν, *to withdraw from their boundaries that very day* (as Arist. I. 250 explains it, *πρὸ ἡλίου δύοντος, before sunset*). ἐκτός ὅσον εἶναι is something like our brief expression, *be off with yourself*. The order here given was by no means an uncommon one. — ἀναχωρήσαντας refers to the Lacedæmonians. — αὐτῶν agrees with the genitive implied in σφέτερα. C. § 454. 8. — ἀγωγούς, *as escort*. — ὅπως has the telic sense. See N. on I. 65. § 1.

3. τοσόνδε refers to ἦδε . . . ἄρξει (*is the beginning of*). The prediction in this passage (of which many imitations exist) was most fearfully verified. ὅτι is here the sign of a direct quotation.

4. οὐδὲν πω, *not yet* (although threatened by so powerful an invasion). — οὕτω δὲ, *so then, then indeed*. These particles are often found in the principal clause, when it is placed after the subordinate one to denote its result. Cf. Jelf's Kühn. § 839. 4. — ἄρας τῷ στρατῷ, *setting out with his army*. αἶψα is used both of armies and fleets. — αὐτῶν refers to the Athenians.

5. μέρος μὲν τὸ σφέτερον, *their quota*. Cf. II. 10. § 2. — καὶ τοὺς ἱππίας is not epexegetical of μέρος, for the reason that the Bœotians are said (II. 9. § 3) to have furnished cavalry, and because of the presence of the article. For it is not said in the passage referred to, that the Bœotians furnished only cavalry, a thing rendered very improbable,

when the extent and resources of that state are considered, and in respect to the article it gives the sense which Goel. and Poppe adopt, *universum equitatum suum*. Render then: *their quota of foot forces and all their cavalry*. — τοῖς λοιπομένοις (= λοιποῖς. Cf. V. 114. § 2) is the dative of accompaniment.

### CHAPTER XIII.

Pericles suspecting that the Lacedæmonians, for the purpose of rendering him odious, will spare his estates, gives notice that should this take place, he will surrender them up to the public use (§ 1); he repeats his advice for them to remove their effects from the country, to hazard no general engagement, to give their attention to the navy in which lay their strength, and to look well to the allies whence is their principal revenue (§ 2); he bids them take courage from the excellent state of their finances, and the ample treasures laid up in the citadel (§ 3); to which might be added the uncoined gold, the public and private offerings, and the sacred utensils (§ 4); money could be raised also from other sacred gifts, even from the golden ornaments of the goddess (§ 5); thus cheering them he finally expatiates on their military strength and resources, and their naval power, all of which he shows to be fully adequate to meet the approaching emergency (§§ 6-9)

1. ἔτι . . . συλλεγομένων, *but while the Peloponnesians were yet assembling*. — Περικλῆς . . . αὐτός. See N. on I. 46. § 2. — ἔγνων-έσομένην (*was about to take place*). See N. on I. 25. § 1. — μὴ πολ-λάκις, *lest perchance*. — ἰδίᾳ is opposed to Λακεδαιμονίων κτελευσάν-των. So βουλόμενος χαλῶσθαι is opposed to ἐπὶ διαβολῇ τῇ αὐτοῦ (= *in order to render him an object of calumny*). The reflexive pronoun does not here refer to the subject of the sentence in which it stands, but to that of the principal sentence, and must therefore be rendered *him*, and not *himself*. S. § 161. 1. — τοὺς ἀγροὺς αὐτοῦ, *his estates*. — τοῦτο refers to τοὺς . . . παραλήρη. — ὥστε . . . ἐκείνου contains a reason why the Lacedæmonians might be expected to do the thing just mentioned. — προηγόρευς τοῖς Ἀθηναίοις κ. τ. λ. "Simili prudentia Annibalis astutiam elusit Fabius." Huds. — οὐ . . . γίνετο (sc. ξένος), *notwithstanding he should not be his friend to the injury of the state*. — τοὺς αὐτοῦ is not repeated with οἰκίας, because the two nouns ἀγροὺς and οἰκίας form but one conception, and therefore the adjunct applies to both. Cf. K. § 245. 2. — δηώσωσιν. For the use of the subjunctive for the optative, see Ns. on I. 26. § 2; 52. § 3. — ἀφίψιν depends on ὅτι after ἐκκλησίᾳ, and is to be repeated, as Goel. says, before γίνεσθαι, in the sense of βούλεται or κελεῖν. Krüg. makes it depend on προηγόρευς.

\* 2. ἄπερ καὶ πρότερον, *the same as before*. Cf. I. 143. § 5. — τὸ ναυτικὸν . . . ἐξαργύρεσθαι. Cf. I. 142. § 4 (end). — δὲ χεῖρὸς ἔχειν = μὴ ἀφιέναι, or (as it is expressed III. 46. § 5) σφόδρα φυλάσσειν. "To keep a watchful eye over them, and by no remissness encourage them to revolt." Arnold. — λέγων belongs to the subject of παρῆναι, i. e. Περικλῆς. — τὴν ἰσχύν αὐτοῖς, *their* (i. e. the Athenian) *strength*. — ἀπὸ τούτων refers to the allies, and is to be constructed after τῶν . . . προσόδου. — τῶν χρημάτων depends upon τῆς προσόδου, *the revenue of money*. Krüg. governs τῆς προσόδου by ἀπό. — κρατεῖσθαι (*obtinere*). Poppo) has for its subject πράγματα understood to which πολλὰ belongs.

3. προσιόντων . . . ταλάντων, *because* (see N. on I. 9. § 4) *there was accruing 600 talents*. — ὡς ἐπὶ τὸ πολὺ. See N. on I. 12. § 2. — φόρον depends on ταλάντων, and denotes the material. — ἀπό, *from*. — τῇ πόλει limits προσιόντων. — τῆς ἄλλης προσόδου from the public lands, mines, customs, alien taxes, fines, market tolls, etc. — ἐπισήμου, *coined*; literally, *bearing an inscription, stamped*. — τὰ . . . ἐγένετο, *for the gross sum was 9700 talents*; literally, *10,000 talents wanting 300*. See N. on II. 2. § 1. The γὰρ in this sentence is explanatory of ἔτι τότε (*yet at that time*), which implies that some of the funds had been drawn out. The difference between the two sums here mentioned (viz. 3700 talents) had been expended upon the public buildings and in the Potidæan war. — τὰ προπύλαια, *the propylææ*. Col. Leake (Athens, I. p. 465) says that the prominence given to this public work, by thus designating it particularly, may have been in consequence of its more recent construction and its comparative cost. — ἐς Ποτιδαίαν (cf. I. 56, et seq.). It appears from II. 70. § 2, that the whole siege of Potidæa cost 2000 talents, but a part only of this sum had been expended, when Pericles made his financial statement. Leake (Athens, I. p. 470) estimates this portion to have been in round numbers 750 talents, which leaves 2950 talents for the expense of the buildings. — ἀπανηλώθη is without a subject, as many transitive verbs are without an object. Krüg.

4. χωρὶς, *independent of*. — ἦν ἡ. There is some obscurity in the use of ἦν in this place. Poppo with several other critics is disposed to omit it altogether. In that case, the construction might be: ὑπάρχοντος (from § 3) χρυσίου—οὐκ ἐλάσσονος. If ἦν is the true reading, we should have expected χρυσίου—οὐκ ἐλάσσον ἦν. — ταλάντων. S. § 198.

5. ἐπὶ δέ, *but moreover*. — ἄλλων than the temple of Minerva in the Acropolis, "the Parthenon, which was the treasury of Athens." Arnold. — καὶ before ἦν connects οἷς and χρυσίους. — ἦν . . . πάν-

*των*, if they should be wholly debarr'd from all, i. e. the sources of revenue and income which have been previously mentioned. Reference is not had to the sacred utensils and offerings, for it was lawful to use these in emergencies if their value was repaid (see N. on I. 121. § 3). The case supposed refers to a cutting off of revenue and tribute in the contingency of a revolt of the allies. — *τάλαντα* is the predicate. — *σταθμόν*, by weight. — *ἀπέφθου*, refined; literally, boiled down. — *μὴ ἴλιόνω* = equal in value.

6. *χρήματα* = "on the score of funds." Bloomf. — *οὕτως*, i. e. by a recapitulation of the financial resources. — *τριαχιλίους καὶ μυρίας*. The 3000 hoplites employed in the siege of Potidæa are included in this number. — *τῶν παρ' ἑπαλξιν*, of those who lined the parapets. So Arnold explains. On account of the continuous position of these parapets, the singular is used collectively for the plural.

7. *οἱ πολέμιοι*, i. e. the Peloponnesians. — *ἐσβάλευν*. See Mt. § 521. — *μετοίκων* (see N. on I. 143. § 1) ὄσοι, i. e. the *ισοτελεῖς* composed of the richest and most respectable class of *μέτοικοι*. — *γὰρ* introduces the reason why so many men were employed in guarding the fortifications, viz. their great extent. — *Φαληρικοῦ τείχους*. There is some difficulty in reconciling the statement of Thucydides in this place, by which it appears that besides this Phaleric wall, there were two others called the Long Walls, with what was said I. 107. § 1, *τὰ μακρὰ . . . Πυργία*. Col. Leake could find no vestiges of a third wall, although the foundation work of two walls, distant from each other 550 feet, could be distinctly traced. The declaration, however, of Thucydides, that there were three walls, is so plain and direct that it must be received with confidence of its truth. The following seems to be the true and only solution of this apparent confiction in our author's statements. The inner wall (i. e. *τὸ ἑσώθιον*) was called the southern in reference to the northern, or when the Long Walls were spoken of without any reference to the Phaleric wall. But when the Phaleric and the Long Walls were referred to, this southern limb of the Long Walls was called the middle wall. The southern or middle wall (either term being employed according as the speaker had in his mind the Long Walls alone, or the Phaleric in connection with them) was built A. C. 445, in the commencement of Pericles's administration, and was designed, as Arnold thinks (see his note on this passage), to render secure the communication between Athens and Piræus, in case the enemy should force the Phaleric or turn it by a descent into the old port Phalerum. Those who wish to examine this subject more extensively, are referred to Arnold's note (above cited); Col. Leake's *Topog. Athens* (2d edit.), pp. 417-434; Poppo's *Proleg.* Vol. II. 250, et seq;

Bloomfield's Hist. of Thucyd. I. p. 343; Goeller's note on this passage, and Woolsey's Gorgias, p. 142. — *κύκλον*. The wall around Athens was circular in form. — *ἔστι δὲ αὐτοῦ ὃ* = *a part of it*; literally, *there is of it what*. — *τὸ μεταξὺ . . . Φαληρικῶν* explains *ἔστι . . . ὃ*. This portion of the city walls lying between the two walls, is said by the Schol. to have been in length seventeen stadia. — *τὸ ἔξωθεν*, the outer one, so called in the relation in which both the Long Walls stood to the Phaleric wall. For the same reason, Thucydides would have called the other wall *τὸ ἑσώθεν*, the inner one, which would have responded to the *τὸ διὰ μέσου πύλος* of Plato. The reason why the southern leg of the Long Walls (i. e. the inner one in reference to the three walls) was not guarded will readily appear, when it is borne in mind that it lay between the northern limb of the Long Walls and the Phaleric wall, both of which were guarded. It appears from what has been said, that the whole line of fortifications to be guarded was 148 stadia in length.

8. *ἵπποτοξόταις*, horse-archers, mounted bowmen. — *ἐξακοσίους . . . τοξότας*. As the orators make mention of only 1200 bowmen who served on foot, Boeckh (Econ. Ath. p. 264) thinks that the difference may be accounted for by the fact, that the mercenary (Scythian) bowmen were at most 1200, but that the others were either citizens of the poorer class, or resident aliens, who were light-armed, and chiefly trained in archery.

9. *οὐκ . . . τούτων*, and not less in each particular, i. e. no one of the estimates was overrated. — *καθίστατο* refers to the Athenians. — *ἐς . . . πολέμῳ*, to show that they would carry on the war successfully; literally, for a demonstration that they would be superior in the war.

## CHAPTER XIV.

The Athenians listen to the advice of Pericles, and bring their families and effects from the country into the city (§ 1); not however without extreme reluctance (§ 2).

1. *ἄλλην*. See N. on I. 143. § 1. — *αὐτῶν . . . ξύλασιν*, taking down the very wood-work of their houses (in order to remove them). Some erroneously render *καταρροῦντες*, pulling-down in the way of destroying. But why not set fire to their dwellings, if that was their object?

2. *χαλεπῶς* is equivalent to an adjective in agreement with *ἡ ἀνάστασις*. Cf. Mt. § 309. c. — *τοὺς πολλούς*, the most of them, is the subject of *εἰσθῆναι*.

## CHAPTER XV.

The design of this chapter is to show, that the Athenians from the earliest times had been accustomed to live in the country, for before the time of Theseus, Attica was composed of towns, having each its own government and quite independent of the king (§ 1); but Theseus united these towns into one political confederacy having Athens as its capital, and thus left the state to his successors (§ 2); before this period, the city consisted only of the citadel and the space at the foot of it towards the south (§ 2); a proof of which is the present situation of the principal temples and works of more ancient times, and the name *city* which is still given to the Acropolis (§§ 4-6).

1. *ἑτάρων* (nations) *μᾶλλον*. See N. on I. 85. § 1. — *τοῦτο*, i. e. *τὸ ἐν ἀγροῖς διαίταν ἔχειν*. — *ἐπὶ γὰρ Κέκροπος*, for in the time of Cecrops. K. § 296. I. 2. — *κατά*. See N. on *κατὰ κόμας*, I. 10. § 2. — *πόλεις*. There were twelve of these towns according to Strabo. — *ἔχουσα* = *each having*. The singular naturally proceeds from *κατὰ πόλεις*, which Bloomf. would repeat is the sense of *separatim* or *pagatim*. — *ὥς* is to be constructed before *βουλευσόμενοι*, in order to consult. — *ἐπολέμησαν* with one another. "Male Bloomf. τῷ βασιλεῖ supplet." Poppo.

2. *ἐβασίλευσε*, became king. — *τά τε ἄλλα*, in many other respects. — *ἐς . . . πάντας*, and having appointed one general council and *πρυτανεῦμα*, he caused all to come together (for public purposes) into the present city (as into a metropolis). — *νεμομένους . . . χρῆσθαι*, and compelled each enjoying his own (private) rights as before to use this as one city. — *ἀπάντων . . . αὐτήν*, since all were now reckoned a part of it. So Arnold, with whom Huack agrees in the main. Others render *belonged to it*, and others still, *contributed to it* (i. e. paid taxes to it). Bloomf. is disposed to unite these two meanings, or rather to consider the last as embracing the idea of politically belonging to it. — *τοῖς ἔπειτα*, to those who came afterwards, his successors. — *συνοικία*, *Synœcia*, a public feast celebrated by the Athenians, in memory of this union of all the towns under one government at Athens. It was kept on the 17th Boëdromion, the third Attic month, comprising the time between the 23d of August and the 21st of September. Schnitz says that the feast was celebrated on the 16th of Hecatombæon, the first month of the Attic year. Cf. Smith's Dict. of Antiq. p. 924. — *συνοικία* is in apposition with *ἑορτήν*. — *δημοτελή*, at the public cost.

3. "We have now, to the end of the chapter, another minute digression, suggested by the words *μεγάλη γενομένη*." Bloomf. — *τὸ δὲ πρὸ τούτου*, before this. *τὸ* is the accusative of time *when*, and precedes *πρὸ τούτου* (sc. *χρόνου*) taken adverbially. Cf. Mt. § 283; S. § 169. 1.



— ἡ ἀκρόπολις, with which ἡ νῦν οὖσα (see N. on τὴν νῦν πόλιν οὖσαν, § 2 supra) is to be taken, is the predicate. Stanley well remarks (Class. Mus. I. 51) that the original destination of the Greek citadels was not so much military as social and religious, and that their character was not that of a fortress for the accommodation of garrisons only, but in early times the seat of the infant city, and in all times the home of the ancestral gods of the people. Hence (the same writer remarks) the traveller visiting Greece for the first time, and not aware of this fact, would believe that the towering height of Lycabettus, and not the little square rock which nestles at its foot, was the Acropolis of Athens.

— καὶ τὸ . . . τετραμμένον, and the part most especially which lies under it (i. e. the Acropolis) towards the south.

4. τεκμήριον δὲ is a proposition by itself. The ellipse may be supplied: *τουτῶν ἐστὶ τοῦτο*. Cf. Butt. § 151. 6. — ἐν—ἐστὶ, are situated in. — ἄλλον than Minerva. — ἔξω the Acropolis. — πρὸς τοῦτο τὸ μέρος = to the south, inasmuch as πρὸς νότον is referred to. — τὸ τε . . . Ὀλυμπίου, (as for example) the temple of the Olympian Jupiter. In respect to the situation of the temples here referred to, I must, for brevity's sake, be content to refer the reader to Col. Leake's Topog. Ath. I. pp. 513, 485-498. — ᾧ, i. e. to Bacchus. — τῇ δωδεκάτῃ day. — ᾠ—Ἀνθιστηριῶν, Anthesterion, the eighth month of the Attic year, comprising the latter part of February and the former part of March, during which time the Anthesteria or *Feast of Flowers* was celebrated. — νῦν, i. e. in the time of the historian. — νομίζουσιν. See N. on νομίζει, I. 77. § 6.

5. ταύτῃ, in this quarter, here. — κρήνη depends on ἐχρῶντο, and is repeated in ἐκείνῃ in consequence of its having been separated from its governing word by the intervening clauses. S. § 163. N. 3. — τῇ . . . καλουμένῃ, that which is now called *Enneacrumus* (i. e. having nine pipes), on account of the tyrants (i. e. the Pisistratidæ. Schol.) having so constructed it. — φανερόν, visible to the eye. — Καλλιφόῳ, i. e. beautifully flowing. — ἄξια, sc. ἐς. See ἐς ἄλλα infra. Cf. Mt. § 409. 6; K. § 278. 4. Or if it is thought preferable τὰ—ἄξια may denote the result or purpose of the verb ἐχρῶντο. Cf. C. § 432. 3. — ἐχρῶντο, sc. Ἀθηναῖοι from Ἀθηναίων in the preceding context. — νομίζεται—χρῆσθαι, it is customary to use. See N. on I. 77. § 6.

6. ἀκρόπολις is the subject and πόλις is the predicate of this sentence.

## CHAPTER XVI.

This rural and unconstrained manner of living the Athenians are reluctant to give up, and with much grief they abandon their dwellings, being as it were their ancestral temples, and quit their cities (§§ 1, 2).

1. *οὖν* resumes the train of thought from §§ 1, 2 of the preceding chapter, which was interrupted by the digression in §§ 3-6. The paragraph as far as *ἐννοεῖσθαι* is a repetition of the arguments of these two sections. The historian then shows that the union under one political metropolis did not wean the affections of the Athenians from their country residences. At *οὐ ῥαδίως . . . ἐποιοῦντο*, he returns to *χαλεπαῖς . . . ἐγίγνετο* (II. 14. § 2), which words gave rise to the digression in chap. 15. — *μετέχον* = used, “*clung to*.” Jelf’s Kühn. § 360. For the dative after this verb instead of the more usual genitive, cf. Jelf’s Kühn. §§ 636. II. a; 642. b. — *ἐν τοῖς ἀγροῖς* follows *γενόμενος* (*de-gentes*). — *πανοικησίᾳ*, with the whole family. — *ἄρτι* does not refer to the times immediately preceding. Its force may be seen in the translation, *soon after the Persian war*. — *ἀνυληφόρις*, having recovered, with the additional idea of *repairing and rebuilding*, when their habitations had been injured or destroyed by the enemy.

2. *χαλεπαῖς ἔφερον*—*καταλιπόντες*, felt it hard to leave. K. § 310. 4. c. — *ἃ ἦν αὐτοῖς—πάτρια*, which were their hereditary fances. Arnold has an excellent note on this passage in which he shows how local was the religion of the ancients, the gods being supposed to have their own homes where only they could be worshipped with acceptance. In contrast with this notion, he aptly cites John 4: 21, 22, 24. — *οὐδὲν . . . αὐτοῦ*, nothing else than his own city (= *his own city*. Mt. § 488. 11). The use of *ἄλλο* is here prospective. C. § 541. β. Bothe supplies with *καὶ οὐδὲν ἄλλο* the verb *ἐβαρύνοντο* from the preceding context.

## CHAPTER XVII.

Those who come in from the country, with few exceptions, are obliged to take up their abode in the vacant places, temples, and chapels of the city, and even to occupy the place called *Pelægioum*, to inhabit which was laid under a curse (§ 1); the denunciation of the oracle, however, was to be interpreted far otherwise than it was apprehended by the people, for the calamity which it foretold resulted from the necessity of its being inhabited, rather than its being sacrilegious to do so (§ 2); many constructed huts for themselves upon the towers of the walls, and at last partitioned out and made huts adjacent to the Long Walls, and in a great part of the Piræus (§ 3); at the same time they apply themselves vigorously to the war, draw together their auxiliaries, and equip a fleet of 100 sail (§ 4).

1. *καταφυγή*. The verb is to be supplied from *ἐπὶ ἔχον*. — *οἱ δὲ . . . ἔκτισαν*. Temporary dwellings were probably erected in this north-

ern and uninhabited-portion of the city. — *τό τε Πηλασγικόν*. Haack supplies *τείχος*, and says that it refers to a place adjacent to the Pelasgic wall, and deserted from the time that the Pelasgians there conspired against the Athenians. Col. Leake (Topog. Ath. I. p. 313) says, "the word Pelasgicum was applied not only to a part of the wall of the Acropolis, but also to a space of ground below the rocks of the Acropolis." He also refers to this passage in proof, that it was an enclosed space and not merely a wall. This is the opinion, as far as I am able to discover, of all the best commentators. — *ὃ . . . οἰκίσιν, and which it was forbidden even (καὶ) by a curse to inhabit; literally, to inhabit which was laid even under a curse*. For *μή* with the infinitive, see N. on I. 10. § 1. — *τι—ἀχροτελεύτιον τοιόνδε, a certain verse-ending after this sort, some such sag-end (Bloomf.) of a verse as this*.

2. *τοῦναντίον . . . προσεδίχοντο, to have been fulfilled in a different manner from what they expected = to have had a different meaning than the one usually supposed*. — *οὐ γὰρ διὰ κ. τ. λ.* In this place Thucydides betrays his disbelief in the oracle. Calamities did indeed result from inhabiting the Pelasgicum, not however from the curse pronounced upon it, but from the great necessity, which compelled the Athenians in face of such a prohibitory oracle to inhabit it, and which necessity, whenever it came, might be predicted as disastrous without any great claim to foreknowledge. The ambiguous replies of the oracle is referred to in I. 126. §§ 4–6, in a way which shows that our author had little confidence in them. — *αἱ ἐνμφοραὶ γενέσθαι*. Supply *δοκούσι* from *δοκέει* in the preceding proposition. Mt. § 556. Obs. 1. — *ὃν* refers to *πόλεμον*, and *αὐτὸ* to *Πηλασγικόν*. — *τὸ μανιστὸν* with *ὀνομάζον* has the sense of *the oracle*, but with *προήδει*, *the one who uttered the oracle*.

3. *κατισκευάσαντο, made themselves huts, "settled, quartered, or established themselves"*. Arnold. Cf. Xen. Cyr. VII. 5. § 37. — *καταρσιμάμενοι, dividing among themselves*. The huts are said by the Schol. to have been built on the walls, but it is more natural to suppose with Bloomf. that they were built along the base of the walls so as to be supported by them. — *τοῦ Πειραιῶς, of the Piræus, not of the walls of the Piræus*, as Bloomf. supposes.

4. *ἀμα δέ, but at the same time* with the removal of these persons into the city. — *τῶν ἥπτοντο*. S. § 192. 1. — *ἀγέλονταις* belongs so *ἥπτοντο* as the participle of manner. See N. on I. 37. § 5. — *τῇ Πελοποννήσῳ, against Peloponnesus*. Dat. incommodi.

5. *ἐν τούτῳ παρασκευῆς, in this state of preparation*. See N. on I. 49. § 6 (end).

## CHAPTER XVIII.

The Peloponnesian army reaches CEnoe, and making preparations to take it by storm are for some time delayed (§§ 1, 2); which delay and his tardiness in other respects bring much censure upon Archidamus, for during the siege of CEnoe the Athenians effected their removal into the city (§§ 3, 4); the alleged reason for this slowness of movement, was the expectation that the Athenians would make some concession (§ 5).

1. ἀφίκετο . . . πρῶτον, "came upon Attica first at CEnoe." C. § 361. a. See N. on I. 114. § 2. CEnoe lay on the route from the Isthmus to Bæotia, under Cythæron, and on the Eleusinian Cephissus. — παρεσκευάζοντο—ποιησόμενοι, *prepared to make*. ὥς is generally found in the construction before the participle. Cf. Mt. § 555. Obs. 2. p. 961; K. § 310. 4. h. Archidamus assaulted this place probably because he thought it unsafe to leave so strong a fortress in his rear or on his flank; or he wished to give some color to the delay which he was making for the purpose referred to in § 5 infra.

2. αὐτῷ φρουρίῳ—ἐχρῶντο, *used it for a fortress*. "With χρῆσθαι a second dative often stands by means of attraction, so as to express the aim or design." K. § 285. 1. (2). αὐτῷ refers to Οἰνῳ but conforms in gender to φρουρίῳ. Cf. Kr. § 61. 7. N. 1. — ὁπότε—καταλάβοι. The optative here denotes indefinite frequency. See N. on I. 49. § 3. — ἄλλως, *otherwise* (than it should have been) = *to no purpose*. — χρόνον, *for a while, some time*.

3. αἰτίαν, *censure, crimination*. — ἀπ' αὐτοῦ, i. e. from the consumption of so much time at CEnoe. — δοκῶν, *appearing, seeming*. — ἐν . . . πολέμου (cf. I. 80, et seq.). Bloomf. renders ἐναγογῇ, *the assembly or congress* (of the allies). Krüg. translates it, *Anregung, the incitement, the rousing up*, which, by referring to the spirit and object of the congress, seems to me to contrast more forcibly with μαλακός, than though put for the congress itself. — οὐ παραινῶν (*because he did not advise*) προθύμως πολεμεῖν. Cf. I. 80-85. — διέβαλεν, *exposed him to censure*. See N. on ἡ σκευὴ κατέσχε, I. 6. § 3.

4. ἐν τῷ χρόνῳ τούτῳ, i. e. while the Lacedæmonians were staying at CEnoe. — ἐδόκουν . . . καταλαβεῖν = *it seemed probable* (cf. C. § 551) *that if the Peloponnesians had advanced with rapidity (διὰ τάχους = ταχέως) they would have found every thing without the city*. — ἂν belongs to καταλαβεῖν. S. § 215. 5. — εἰ μὴ . . . μίλλῃσιν, *unless through* (= *but for*) *his delay*. Cf. Mt. § 590. 2. b; Hoog. Gr. Part. p. 55.

5. ἐν = ἐπὶ. — καθέδρα, *hall, stoppage*. — ἐνδύσειν τι. See N. on II. 12. § 1.

## CHAPTER XIX.

The Peloponnesians not succeeding in taking CEnoe, and receiving no proposals of peace from the Athenians, break up the siege, and marching forward into Attica, lay waste the country (§ 1); after defeating a detachment of Athenian cavalry at Rheiti, they proceed to Acharnæ, and ravage the surrounding country (§ 2).

1. *πᾶσαν ἰδίαν* depends on *πειράσαντες*. Poppo professes himself in doubt between this construction, and that of the explanatory accusative (cf. Mt. § 425. 5; K. § 279. 7). If the latter construction be the true one, *αὐτῆς* referring to CEnoe must be supplied with *πειράσαντες*. — *οὕτω δὲ* (*then indeed*) responds to *ἐπειδή*. — *ὀρμήσαντες* = *departing*. — *ἀπ' αὐτῆς*, i. e. from CEnoe. — *μετὰ . . . γενόμενα* is to be construed after *ἡμέρα*. *τὰ—γενόμενα* has the sense of a substantive (= *the event*), and is therefore followed by the genitive *Θηβαίων*. Cf. Mt. § 375. Obs. 1. — *ἐν Πλαταίᾳ* depends upon *τὰ—γενόμενα*, and not upon *τῶν ἐσιλθόντων Θηβαίων*. — *τοῦ θέρους . . . ἀκμάζοντος*, *in midsummer and when the harvest was ripe*; literally, *in the height of summer and of harvest*. Arnold says that the commencement of this ravage of Attica could not be later than the end of June. Goel. refers *τοῦ σίτου ἀκμάζοντος* to the time when the corn is in flower, and Leake says that the harvest in Peloponnesus begins about June 10th, and does not end before July 20th, or the beginning of August.

2. *Ἐλευσίνα . . . πεδίον*. Eleusis was situated on the bay of the same name, about midway between Megara and Athens. Its modern name is Lepsina. North of the town was the Eleusinian plain, in which was Thria, about three miles north-east from Eleusis, which gave its name to the greater part of the plain. — *τροπὴν—ἐποιήσαντο*, *put to flight*. — *τινὰ—ἱππίων* = *a detachment of Athenian horse*. It is not to be supposed that the whole of the invading army marched to Rheiti, for this repulse of the Athenians was doubtless effected by a detachment of the Peloponnesian horse. — *περὶ τοὺς Ῥεῖτους, at Rheiti*. These were two salt lakes on the eastern margin of the bay of Eleúsis, at the entrance of the plain, and forming the boundary between the Athenians and Eleusinians. Cf. Leake's Topog. Ath. II. pp. 138–141. — *τὸ Αἰγάλεων . . . Ἀχαρνάς*. From the Thriasian plain the invading army passed on until they came to the mountain ("summit of the mountain." Arnold) Corydallus, where they appear to have left the Sacred Way, and with the mountain on their right, pursued their march to Acharnæ, a town sixty stadia (cf. I. 31. § 2) north of Athens. Dodwell, cited approvingly by Poppo (Proleg. II. p. 259),

thinks that Corydallus and Ægaleos are one and the same mountain. If so, the main difficulty in the passage is removed. The reason why the Peloponnesians changed the direction of their march appears in the next chapter.

## CHAPTER XX.

Archidamus refrained from entering the Athenian plain, in the expectation that the Athenians would sally forth to prevent their country from being ravaged (§§ 1, 2); but when they neither met him at Eleusis nor at the Thriasian plain he marched to Acharnæ (§ 3), it being a place suitable for an army to encamp in, and his design being to provoke the Achærians to come forth and defend their lands from devastation; if however they should not do this, the plain might then be ravaged and the city of Athens approached, with the advantage that the need of the Achærians to defend Athens would be diminished by the fact that their own lands were already ravaged (§§ 4, 5).

1. ὥς . . . ταξάμενον, *with his army arranged for battle. ὥς ἐς μάχην* = *on the supposition that there would be a battle.* Cf. K. § 260. R. 2. See N. on I. 73. § 5, — πεδίον of Attica. Col. Leake thinks that the district of Acharnæ was so separate from the plain of Athens, or at least was such a distinct portion of it, as to afford a good defensive position for an invading army (Topog. Ath. II. p. 36). — ἐκείνῃ τῇ ἐσβολῇ denotes time (S. § 204), or perhaps it may be regarded as the dative of means (*by that irruption*), which would account for the omission of ἐν, which is usually joined with words not in themselves expressive of time. The plain was ravaged in the second expedition of the Peloponnesians (II. 55. § 1).

2. γὰρ introduces the explanation of γνώμη τοιῷδε in the previous section. — ἀκμάζοντας . . . πολλῇ, *abounding in young men.* — ὥς οὐπώ πρότερον, *as never before = better than ever before.* — ἴσα, *perhaps.* — ἂν ἐπεξέλθῃν = ὅτι ἐπεξέλθοιεν ἂν. S. § 215. 5. — περιδεῖν (see N. on περιοῦν, I. 24. § 6) is here followed by the infinitive, because it refers to the permission of something which may exist hereafter, and not of something already existing. Cf. Jelf's Kaba. § 687. Obs.

3. εἰ ἐπεξίσαιν, *(to see) whether they would meet him in battle.* See N. on εἰ πῶς, I. 58. § 1.

4. ἅμα μὲν γὰρ introduces another reason why Archidamus remained about Acharnæ. — ὁ χώρος . . . ἐνστρατοπεδεῦσαι (= ἐπιπείθειον ἐφαίνετο στρατοπεδεῦσαι ἐν τῷ χώρῳ. See N. on I. 40. 4 init.), *the place seemed convenient to encamp in.* For ἐφαίνετο with the infinitive, see N. on I. 2. § 1). — μέγα . . . πόλιος, *who constituted* (see N. on I.

8. § 1) *a considerable portion of the state.* — γὰρ in τρισχίλιοι γὰρ illustrates the size and importance of this demus. See Leake's Topog. Ath. II. p. 35. — περιόψεσθαι. See N. on περιορᾶν, I. 24. § 6. — διαφθαρέντα is put for the present participle inasmuch as it refers to an action coincident with the time designated by the verb upon which it depends. — καὶ τοὺς πάντας, *the whole* (of the Athenians) *also.* — ἀδιέσπετον, *more fearlessly.* — τεμῆν, sc. ἔδωκε from the preceding ἔδουκον. — πρὸς . . . πόλιν, *near to the city itself*, i. e. Athens. — γὰρ introduces the supposed apathy of the Achærians as a reason why the invading army could approach Athens itself. — κινδυνεύειν depends on προθύμους. — στάσιν . . . γνώμῃ, *dissension would be in their councils.*

## CHAPTER XXI.

The Athenians entertained hopes that the Peloponnesians would proceed no further than Eleusis and the Thriasian plain, as was the case when Pleistoanax made an incursion into their country (§ 1); but when they see their invaders only sixty stadia from their city, they manifest, especially the younger portion of the citizens, great discontent at remaining inactive in the city (§ 2); prophecies and oracles are uttered which each interprets as suits his inclination; the Achærians also are urgent in their desire to sally forth, and thus the city is full of excitement and commotion, and all abraid Pericles as the author of their calamities (§ 3).

1. Ἀθηναῖοι δὲ κ. τ. λ. The apodosis of μέχρι μὲν οὗ is commonly supposed to begin with the words καὶ τινα ἐλπίδα, but the presence of καὶ seems to forbid this, and there can properly be no opposition found between these words and οὐκέτι ἀνασχετὸν ἐποιοῦντο (§ 2) the apodosis of ἐπειδὴ . . . ἀπέχοντα, which is antithetic to μέχρι . . . ὁ στρατός ἦν. I am inclined therefore to adopt the opinion of Poppe, that the apodosis ἀνασχετὸν ἐποιοῦντο is to be supplied after προΐσθαι, from the antithetic apodosis οὐκ ἀνασχετὸν ἐποιοῦντο. Goel. and Arnold, however, regard καὶ τινα ἐλπίδι as forming the apodosis, καὶ corresponding to μέχρι, and οὐκέτι ἀνασχετὸν ἐποιοῦντο having the sense, *non jam sperabant.* — Πλειστοάνακτα. See Notes on I. 107. § 2; 114. § 2. — ὅτι = ὅτε. Kühn. (Jell's edit. § 804. 7) says that this change of the substantival for the adverbial clause results from an ellipsis of τοῦ χρόνου: *I remember the time when I did thus and so = I remember that I did,* etc. — Ἀττικῆς . . . Θρίωζε. See N. on I. 114. § 2. — στρατῷ. S. § 206. 5. — ἐς . . . προσιθίων, *having advanced no further.* πλείον is here used of space by way of accommodation with προσιθίων. — δόξαντι ἀναχώρησιν, *because* (see N. on I. 9. § 4)

he seemed to have been induced to this retreat by bribery. πισθῆναι in the active is followed by two accusatives. The more usual construction, however, would have been εἰς τὴν ἀνεχώρησιν. Cf. K. § 278.4.

2. αὐτοῖς depends on ἐμφανεῖ as an adnominal genitive. S. § 197. N. 4. — ὡς εἰκὸς refers not to γῆς . . . ἐμφανεῖ, but to δεινὸν ἐφαίνετο. — οἱ πρεσβύτεροι. Repeat mentally δοράκεσαν. — πλὴν τὰ Μηδικά, except in the Median wars. — κατὰ ξυστάσεις τε γιγνόμενοι. See N. on III. 27. § 3. — ἑῶντες, sc. ἐξίναται.

3. χρησμολόγοι. See N. on II. 8. § 2. — ὧν . . . ὤργητο. Most of the critics supply the ellipsis, which is evidently here, by repeating the last verb. So Arnold translates: "*which they were eager to listen to as each was eager; which they were severally eager to listen to.*" Cf. K. § 314. Prof. Crosby is disposed to govern ἀκροᾶσθαι by ὤργητο, it being placed before ὧς, in order to avoid the awkward collocation ὧν ὧς. He would then supply ἡκροῶντο or ἡκροᾶτο and render: *which to listen to according as each one was eager, so they listened = which they listened to, each according to the excitement of his feelings.* The correctness of this ingenious solution will of course depend much on the validity of the assumption in respect to the position of ὧς. I see no objection to this transposition, but unless it is made, must concur in the explanation of Poppo, Arnold, and Bloomf. — οἰόμενοι . . . Ἀθηναίων. *thinking that they formed no small part of the Athenians; literally, that no small part of the Athenians was with them.* Cf. II. 20. § 4. In respect to παρὰ σφίσι, see N. on παρ' ὑμῖν, I. 33. § 1. — ὡς, *when.* — ἐνῆγον, *urged on.* — ὧν = ἐκείνων ᾧ, of which the antecedent depends on οὐδέν. — προτέρων belongs to παρήγεσε. — ἐκάνιζον. Conspicuous among those who reviled him was Cleon. — ἐπεξάγοι. The optative is employed because ὅτι . . . ἐπεξάγοι is quoted as what was said or thought by the persons here spoken of. Cf. Jelf's Kühn. § 885. Obs.; Mt. § 529. — ὧν is put for ᾧ by attraction with its antecedent S. § 175. 1.



CHAPTER XXII.

Pericles seeing the Athenians so highly exasperated, and being satisfied of the wisdom of his councils, convenes no public assembly, lest in such a state of excitement unwise measures should be adopted, but contents himself with keeping the city as tranquil as possible (§ 1) ; he sends out detachments of horse, however, to check the enemy when extending their ravages too near the city, on one of which occasions an engagement takes place between the Athenian and Thessalian cavalry, and the Boeotian horse (§ 2) ; a list is given of the Thessalian auxiliaries (§ 3).

1: πρὸς τὸ παρόν, in reference to the present posture of things. — οὐ τὰ ἄριστα φρονοῦντας (by litotes) = *judging badly*. — περὶ τοῦ μὴ ἐπεξιέναι, in not leading them forth to battle. — ἐκκλησίαν signifies a public meeting, ἐύλλογον, a gathering or an assembly of a more private nature. — τοῦ . . . ἐξαμαρτεῖν, lest coming together under the influence of passion rather than reason, they should err in their resolves. This genitive clause denotes the reason why Pericles did not convene an assembly. C. § 622. N. A similar use of τοῦ with the infinitive is found in I. 4. — τς in τήν τς responds to τς after ἐκκλησίαν. — μάλιστα ὅσον ἐδύνάτο. See N. on I. 17. § 1.

2. τοῦ μὴ . . . κακουργεῖν is constructed like τοῦ . . . ἐξαμαρτεῖν in § 1. — προδρομούς = ψιλοῦς (III. 1. § 1). — στρατιᾶς of the Peloponnesians. — βραχεῖα = μικρά. Cf. I. 78. § 1. — ἐν Φρυγίῳ, at Phrygia. This place was in Attica near the Boeotian line, but its exact locality cannot now be determined. — τέλει limits ἐνεγένετο. A τέλος of cavalry was 2048 men. — μετ' αὐτῶν, i. e. on their side. — πρὸς, against. — οὐκ ἔλασσον = the better of it. For the litotes, see N. on I. 3. § 1. — μέχρι οὗ (= τοῦ χρόνου, ὅτε. C. § 530. a), until. — αὐτῶν refers to the Athenians and Thessalians. — ἀσπόνδους. See N. on I. 63. § 3 (init). It shows that the Athenians were not conquered, that they were able (ἄσπονδοι) to bring away the bodies of their slain. — τῇ ὑστεραίᾳ. Bloomf. thinks that they were afraid to do this on the day of the fight, lest the same scene should take place as is recorded in I. 105. § 7.

3. ἡ δὲ . . . Θεσσαλῶν, this aid of theirs furnished by the Thessalians. αὕτη is reflexive and refers to the Athenians. — κατὰ . . . ξυμμαχικόν. Cf. I. 107. § 7. — Παράσιοι. If this word should be written Πυράσιοι, Pyrasii, it refers to the inhabitants of Pyrasus a seaport of Phthiotis, otherwise it is not known what people are referred to. — ἀπὸ . . . ἐκάτερος, each from his own faction. The article has the force of a possessive pronoun by the influence of ἐκάτερος, after the

analogy of a substantive with the article followed by a verb in the middle voice. It is unnecessary to suppose that the two parties here spoken of were aristocratical and democratical, since the former would not have helped the Athenians. Reference is doubtless had to family dissensions or local divisions.

## CHAPTER XXIII.

The Peloponnesians being unable to bring the Athenians to a general engagement, break up their encampment at Acharnæ, and ravage other portions of Attica (§ 1); in the meanwhile the Athenians send their fleet to cruise around Peloponnesus (§ 2); the Peloponnesians having remained in Attica until they had exhausted their provisions, return home through Bœotia and disband their forces (§ 3).

1. ἄραρες. See N. on II. 12. § 4 (end). — Πάρνηθος, Mount Parnes lay 60 stadia north of Acharnæ, and was the loftiest mountain in Attica being 4700 feet high. Between this and Mount Brilessus on the south-east, flowed the Athenian Cephissus.

2. γῆ of Attica. — τὰς ἑκατὸν ναῦς—ἄσπερ παρεσκευάζοντο, *the hundred ships which they were getting ready* (i. e. when the historian last mentioned them, II. 17. § 4). So Arnold explains the use of the imperfect, which is preferable to making it stand for the pluperfect (*had got ready*) a use quite questionable. — περιήπτεον, *cruised around Peloponnesus*.

3. ὅσον εἶχον τὰ ἐπιτήδεια, *as long a time* (literally, *as much*) *as they had supplies for*. C. § 390. — οὐχ ἥπερ ἐσάβαλον, *not by the way in which they came in*. Bloomf. attributes this to the fact, that they had devastated the country and could find nothing to subsist on. But he forgets that they had taken provisions with them for forty days. I prefer therefore the reason given by the Schol. ὅπως καὶ τὰλλα δηρώσονται μᾶλλον λυπήσωσιν. — παριόντες, *while passing by*. — Ὀρωπίον. Col. Leake (Topog. of Athens, II. p. 112) says that this name is now given to a small village on the right bank of the Vourieni (Βουριάνι), anciently the Asopus. It was situated at the mouth of this river nearly east of Tanagra (cf. Kiepert's Map). Cf. III. 91. § 3. The Peloponnesians might have crossed at Tanagra, but chose this more northern and circuitous route, for the same reason that they returned by a different way than that by which they entered Attica. — Πειραιήν seems to have been a district on the Oropian frontier of Attica. Some editions have Γραιήν.

## CHAPTER XXIV.

After the departure of the Peloponnesians, the Athenians establish permanent guards both by land and sea, and set apart out of the treasures in the citadel 1000 talents, to be expended in nothing else than the defence of the city, in case it should be attacked by a naval force (§ 1); 100 triremes are also decreed to be reserved yearly for the same emergency (§ 2).

1. ὥσπερ . . . φυλάξουσιν, = *just as they were to continue through the whole war*; literally, *were to keep guard*. — ἐξαίρετα ποιησάμενοις, *having taken out*. — χωρὶς θίεσθαι, *to set apart*. — ἐς ἄλλο τι, *for any other purpose* than what is mentioned in the following sentence. ἐς by constructio prægriana gives to κινεῖν the sense of *to apply* as well as *to remove*. See N. on I. 18. § 2. — θάνατον is in apposition with ζῆμιαν.

2. μετ' αὐτῶν, *with them*, i. e. as being embraced in the same reservation for an emergency. The idea is that from the ships ready for sea, they were yearly to select 100 of the best, which were to be laid aside for the purpose here specified. — ὧν depends on μηδεμιᾶ, and μετὰ τῶν χρημάτων is to be constructed after περὶ τοῦ αὐτοῦ κινδύνου. With χρησθαι supply ἔδοξεν αὐτοῖς from the preceding section.

## CHAPTER XXV.

The Athenian fleet, reinforced by 50 ships of the Corcyreans, ravage the Peloponnesian coast, and attack Methone (§ 1); but Brasidas, who happens to be in that quarter, forces his way into the place and prevents its capture (§ 2); the Athenians then sailing along lay waste the country around Phia, and defeat a body of troops who come to relieve the place (§ 3); a storm arising they embark in their ships and put in at the port of Phia, which the Messenians and others proceeding across by land have taken (§ 4); these troops are then taken on board, and the ships weigh anchor, a superior force having assembled to succor the place (§ 5).

1. ἐν ταῖς ἑκατὸν ναυσὶ. Cf. II. 23. § 2. — ἄλλοι τινες, i. e. the Messenians of Naupactus (cf. I. 103. § 3), Acarnanians, and the Zacynthians (cf. II. 9. § 1). — ἐκεῖ, i. e. in the parts around Corcyra. — ἄλλα τε ἐκείνου. "*Alias castationes faciebant.*" Portus. ἄλλα τε gives to the following καὶ the sense of *and particularly, and especially*. — Μεθώνην, *Methone*, a Lacedæmonian town on the south-western coast of Messenia. — ἀνθρώπων οὐκ ἐνότων, *no men* (i. e. soldiers) *being*

in it; i. e. it being mostly destitute of defenders, as some men must have been in it.

2. *Βρασιδης*. We are here introduced to this noble Spartan, whose qualities, Diod. sums up in these words, *young, strong, brave*. Poppo (Proleg. II. p. 114) says of him: "ille sane vir egregius fuit, strenuus et impiger (δραστήριος), fortis, prudens, in socios justus, moderatus, mausetus IV. 81, 108, non infacundus 84, omnino omnibus in rebus bonus (κατὰ πάντα ἀγαθός, 81). Nullum insigne facinus a Lacedæmoniis in tota prima belli parte sine illo patratum est." — *ἔχων* is to be taken with *ἔτυχε*. S. § 225. 8. — *μετὰ ὀπισθίων ἑκατόν*. Bloomf. says that he only wished to secure the place from a *coup-de-main*, for the Athenians would not venture upon a siege, as the people of the surrounding country would soon assemble in large numbers and overpower them. — *κατὰ τὴν χώραν* = *περὶ τὴν πόλιν*. — *πρὸς τὸ τίχος τετραμμένον*. Not only were their faces turned towards the place, but their minds were intent upon what was then going on. Cf. Sal. Jugur. LX. — *ἀπολέσας*, *having lost*. Diod. mistaking this word, says that he even killed many of the enemy. — *ἐπὶ πλείους ἐν Σπάρτῃ*. What this praise consisted in or by whom conferred, Arnold professes himself unable to discover.

3. *σχόντις*, *touching at*. — *Ἥλιος*. See N. on I. 114. § 2. — *Φειά, Phia*. This town appears to have been situated in the southernmost part of that division of Elis, called the *Hollow* (ἡ κοίλη Ἥλως), which was formed by the valley of the Peneus and its branches; and which constituted Elis Proper ("vetus domicilium Epeorum." Poppo Proleg. II. p. 175). Arnold says that its inhabitants were descendants of the older people, who were conquered by the Ætolians, and formed the subordinate class called *περιοικοί*. The name *Hollow* was given it, according to the Schol., to distinguish it from the mountainous portion on the east and inland, but Strabo says rather to distinguish it from Pisatis and Triphylia, which belonged to Elis in its most extensive sense. These names are not employed by Thucydides, but he opposes to the inhabitants of the Hollow, τοὺς αὐτόθεν ἐκ τῆς περιοικίδος Ἥλως, which doubtless refers to the Pisatæ, as Triphylia lay farther south and more remote from the scene of action. Cf. Poppo. l. c. — *λογάδας*, *select troops*. — *αὐτόθεν* (see N. on III. 7. § 5), i. e. at Phia, inasmuch as this place was situated in the territory of the Pisatæ, although in its most western extremity. So Poppo (l. c.) interprets ἐκ τῆς . . . Ἥλως by ἐκ τῆς Πισατίας.

4. *ἀνίμου . . . μεγάλου*, "a storm coming down upon them, or surprising them." Arnold. "Male Goel. ingruente a terra vento." Poppo. — *περιέπλεον . . . ἄκραν*, *doubling the promontory called Icthyæ*.

This cape is now called *Caticolo*. — ἐν τῇ Φειᾷ, at *Phia*. Cf. I. 52. § 1. — Μισσηῖοι, viz. those who had been colonized at Naupactus (I. 103. § 3). — ἐν τούτῳ, sc. *καί* φ. — τὴν Φειὰν αἰχοῦσι. There is some obscurity in relation to the movements of the Athenians at *Phia*. For they appear to have been first at this place, after which a storm compels them to embark, double the cape, and put in to the port of *Phia*. This last circumstance indicates clearly, that they were not at the port of *Phia* when the storm began. This difficulty in question has been overlooked or passed by without remark by all the commentators except Bloomf. and Poppe, the latter of whom (Proleg. II. 177) supposes the port and the town of *Phia* to have occupied different sides of the promontory. But ἐς τὸν ἐν τῇ Φειᾷ λιμένα clearly shows that the town and the harbor were in the same place. I know of no better way of clearing up the obscurity, than to suppose ἐς Φειὰν in § 3 to be taken in a general sense for *near Phia, in the vicinity of Phia*, and to denote a position on the land on the southern side of the promontory, where they landed and spent two days in plundering the country. But when the storm came on, they sailed around the cape to the port of *Phia*, the Messenians having crossed over by land and taken the town, which may have been situated some distance from the port, in the direction of the place where the Athenians first landed (cf. Pape's Wort. Griech. Eigen. p. 400).

## CHAPTER XXVI.

At the same time with the preceding expedition, the Athenians send out 30 ships to cruise around Locris (§ 1); which squadron ravage the coast, storm Thronium, and at Alope defeat the united forces of the Locrians (§ 2).

1. περὶ τὴν Λοκρίδα, i. e. to the country of the Locri (the Opuntii and Epicnemidii). — ἅμα φυλακὴν, at the same time as a guard. This noun is not dependent on *περὶ*, nor is ἐς to be supplied as some say it is; but by a change of construction is put in apposition with *ναῦς*. It will be remembered that the Athenians had conveyed their cattle into Eubœa (cf. II. 14. § 1), which made them more solicitous for its security. Cf. II. 32. § 1.

2. τῆς παραθαλασσίου depends on ἔστιν ᾧ (= ἔνια. See N. on I. 65. § 3). — Θρονίον, *Thronium*, was the chief town of the Locri

Epicnemidii, on the Boagrius, a stream flowing into the Sinus Malissus, now called the Gulf of Zituni. — *Ἀλόπη*, *Alope* lay about 80 stadia east of Thronium, on the coast about midway between Daphnus and Cynus.

## CHAPTER XXVII.

The Athenians expel the Æginetæ from that island, and place colonists in their stead (§ 1); Thyrea is given by the Lacedæmonians to the expatriated Æginetæ to dwell in, partly through enmity to the Athenians, and partly in return for services rendered them by the Æginetæ in the insurrection of the Helots (§ 2).

1. *ἐπικαλίσσαντες . . . εἶναι*, *charging them with being in no small degree the authors* (literally, *cause*) *of the war* (C. § 393. γ). In respect to the truth of this charge, cf. I. 67. § 2. — *Ἀγίαν* depends on *ἔχειν* which is the subject of *ἐπαίνοτο*. — *αὐτῶν πέμψοντας ἐκείνους*, *by sending out their own colonists*. The Athenians were afraid that the Lacedæmonians would get possession of the island, and make it a rallying point in the war, and therefore they determined to anticipate them in the thing. — *ὑστερον* the expatriation of the Æginetæ.

2. *ἐκπεσοῦσι* = *having been driven out*. Cf. C. § 556. — *ἔδωκεν* — *οἰκίειν*, *gave to inhabit*. The infinitive here denotes design or purpose. K. § 306. d. — *Θυρίαν*, *Thyrea*. This place lay upon the western shore of the Argolic Gulf. Col. Leake identifies it with the ruins of a city found near the monastery of Laku. — *τῇ γῇ*, i. e. the land in the vicinity of Thyrea. Bloomf. thinks that the possession of this town and region was only temporarily given them, until such time as the Lacedæmonians might be able to restore them to their own country. This was not done, however, until after the battle of Ægospotami, when Lysander collected them together and reinstated them in Ægina. — *Ἀθηναίων* is the objective genitive. *ὅτι . . . ἐπανύστασιν*. Cf. I. 101, 102. In respect to the earthquake, cf. I. 101. § 2. — *ὑπὸ*, *in the time of*. R. § 299. III. 2. b. — *οἱ μὲν . . . ἤμεσαν*. Even here their implacable enemies did not suffer them to remain in quiet, for we find that in the eighth year of the war, the Athenians attacked them, burnt Thyrea, and slaughtered its citizens, or carried them to Athens, where they were put to death. Cf. IV. 56, 57.

## CHAPTER XXVIII.

The same summer an eclipse of the sun takes place.

1. *νομηνία κατὰ σελήνην*, the first day of the lunar month. *κατὰ σελήνην* is added because the beginning of the natural lunar month did not exactly correspond with the beginning of the civil month. The *νομηνία* was the day, on the evening of which the new moon first appeared. The full moon was in the middle of the month, on which account it was called *διχόμενις*, the month-divider. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 175. This eclipse took place A. C. 431. Aug. 3. — *δοκεῖ εἶναι γίγνεσθαι δυνατόν* = *δοκεῖ δύνασθαι γίγνεσθαι*. Although the time of eclipses began to be noticed, yet their cause lay concealed from the men of those days, for as Bred. remarks, they are numbered in I. 23. § 3, with such fortuitous calamities as earthquakes, famines, etc. The same thing is seen in the prominence here given to the event; for what historian of our times would mention, as a thing worthy of note, an eclipse of the sun? — *ἀνεπληρώθη*, became full again, i. e. resumed its full-orbed brightness. — *γενόμενος*, after having been.

## CHAPTER XXIX.

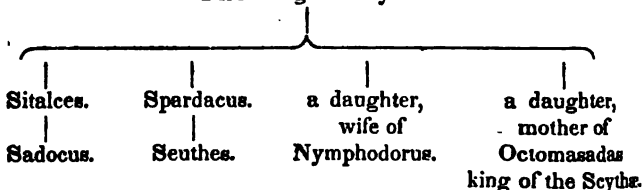
The Athenians, in hopes of obtaining the alliance of Sitalces king of Odrysæ, make his relative Nymphodorus a public guest, and invite him to Athens (§ 1); Teres the father of Sitalces, was the first who advanced the Odrysian kingdom to power (§ 2); and is not to be confounded with Terens, who espoused Proene the daughter of Pandion (§ 3); Nymphodorus coming to Athens, brings about the desired alliance with the Thracian king, whom he promises to persuade to send an army to the aid of the Athenians (§§ 4, 5): he effects also a reconciliation between the Athenians and Perdiccas, and thus secures him also as an ally of Athens (§ 6).

1. *τὸν Πύθω*, the son of Pythos. In some proper names the Attics retained the Ionic genitive. Cf. K. § 44. R. 3; C. § 96. 7. β. — *Ἀβδηρίτην*. See N. on II. 97. § 1. — *παρ' αὐτῷ*. See N. on I. 33. § 8. This pronoun refers to Sitalces. — *πρότερον . . . νομίζοντες*, although (see N. on I. 7. § 1) they had formerly regarded him as a public enemy. — *πρόξενον*. The office of a *proxenus* corresponded in many respects to that of our consuls. It was his duty to watch over the interests of

the citizens of the state whose proxenus he was, whenever they happened to visit the city in which he dwelt. When any one performed this office of his own choice, without an appointment of the state whose interests he would serve, he was styled ἐθελονπρόξενος, but when authorized thus to do, he became a πρόξενος. — μετεπέμψαντο, invited him (to Athens); literally, sent for him. — Τίρεω. See N. on Πύθων. — ξύμμαχον is limited by σπῖσι.

2. ὁ δὲ Τήρης. Goeller has thus given the genealogy of this house:

Teres king of Odrysæ.



The third column I have taken from Bloomf. — Ὀδρύσαις is put for the adnominal genitive after βασιλείαν. — τὴν μεγάλην . . . ἐποίησεν, he made the kingdom much greater (ἐπὶ πλεῖον. See N. on I. 9. § 3) — than the rest of Thrace, i. e. than the other Thracian states. Goel. interprets, over a large portion of the rest of Thrace. But then, as Poppo remarks, we should have expected ἐπὶ τὸ πλεῖον. — γὰρ. Krüg. supplies the ellipsis: (but not the whole,) for a large portion remained free. This appears to be based on the same interpretation which Goel. gives to ἐπὶ πλεῖον. But γὰρ seems to me to belong to τῆς ἄλλης θῆκης = (and there were Thracian states not subject to Odrysæ,) for a considerable portion (of the country) remained free. In respect to these independent states, cf. II. 96. § 2, et seq.

3. Τηρεῖ limits προσήκει, and is defined by τῷ—σχόντι, the one who had (S. § 225. 1). Render προσήκει—οὐδέν, has no connection with, has no relation to. — οὐδὲ . . . ἐγένοντο, nor did they belong to the same part of Thrace. For the genitive, cf. S. § 190. — ὁ μὲν—ὁ Τήρης. The noun sometimes appears in this formula, to give emphasis to the distinction intended, or perhaps here to show the difference in the names of the two persons. Cf. Mt. § 288. Obs. 5. Opposed to this is Τήρης δὲ infra. — Δαυλίη. This was a town or fortress near Parnassus, which, according to Dodwell, still retains its name and has about seventy houses — τὸ ἔργον . . . αἱ γυναῖκες (i. e. Procne and Philomela). The story is, that, in revenge for the base and inhuman conduct of Teres towards Philomela, her sister Procne killed and served up on his father's table Itys, who was about six years of age. It is



remarked by Smith, that this chapter contains the only story told by Thucydides in his whole history, but Haack finds another in II. 102. Poppo, Arnold, and some others enclose καὶ τὸ ἔργον . . . Ὀδρύσας ὁδοῦ in the marks of a parenthesis. — Δαυλιάς ἡ ὄρνις, the *Daulian bird*. — εἰκὸς δὲ καὶ κ. τ. λ. is introduced to confirm the position that the husband of Procne was not the Thracian prince who reigned over Odrysæ. — κῆδος, *marriage connection, affinity by marriage*. — διὰ τοσούτου (with which μᾶλλον is to be taken) = *at so much nearer a distance*, is opposed to διὰ πολλῶν ἡμερῶν—ὁδοῦ in the next member. — ἔχων should have been a verb, or τε after βασιλεὺς omitted to make the construction regular. — ἐν κρᾷ = *of any power*.

4. οὗ—ὄντα, *being his son*. — σφίσι—ξυνελεῖν, *would help them to subdue*. — αὐτὸν is the subject of ξυνελεῖν.

5. καὶ . . . Ἀθηναῖον, *and caused* (repeat ἐποίησε) *that his son should be made an Athenian citizen* (S. § 207. 2). αὐτοῦ refers to Sitalces. — καταλύσειν, *would bring to a close*. The next clause is confirmatory of this, and is therefore introduced by γάρ. — πείσειν depends on ὑπεδέχτο to be supplied from the preceding clause.

6. αὐτῷ refers to Perdiccas. — ἀποδοῦναι. The Athenians had taken Therme. Cf. I. 64. § 2. — ἐπὶ Χαλκιδίας . . . Φορμίωνος. Cf. I. 65. § 3.

## CHAPTER XXX.

The Athenian fleet continuing their cruise around Peloponnesus, take Solium and Astacus (§ 1); they then sail to Cephallenia, which they bring over to the Athenian alliance without employing force, after which they return to Athens (§ 2).

1. Σόλιον. Col. Leake (who adopts the orthography Σόλλιον, *Sollium*) fixes the situation of this town on the western coast of Acarnania, between Leucas and the Cœniadæ. On the same coast further north was also Palærus (cf. North. Greece, IV. p. 18). But Kiepert puts Solium on his map opposite the northern extremity of Leucas, and Palærus south of it. It will be seen by this, that the Athenian fleet coasted northward from Phia (cf. II. 25. § 5 end). — παραδιδάσκει . . . νήματα. See N. on ἔδωσαν—οἰκεῖν, II. 27. § 2. — Ἀστακόν. "*Astacus was the chief maritime city northward of the Cœniadæ near the Echinades*." Leake's North. Greece, IV. p. 4. As this place lay south of Solium, the fleet was probably on its homeward course when it was taken. From this place they sailed directly across to Cephallenia. — αὐτόν, i. e. Evarchus.

2. *κατά, over against, opposite to.* K. § 292. II. 1. c. — *τετράπολις οὖσα = having four cities.* In respect to the situation of these towns, cf. Leake's *North. Greece*, IH. pp. 56-68; Kiepert's map of Greece at the time of this war. — *Παλῆς* is in apposition with *πόλις* implied in *τετράπολις*. Cf. C. § 332. 4.

## CHAPTER XXXI.

In the autumn of this year, Pericles leads an army into the Megarean country, to which expedition the homeward-bound fleet from the coasts of Peloponnesus join themselves (§ 1); the army was then larger than any with which the Athenians had before taken the field, for their power was then at its height, and the pestilence had not thinned their numbers (§ 2); having laid waste much of the Megarean territory the army returns home (§ 3).

1. *περὶ δὲ τὸ φθινόπωρον, about the close of autumn.* Gottl. fixes the time at the end of October. — *οἱ . . . Ἀθηναῖοι, the Athenians who had been cruising around Peloponnesus* (cf. II. 25. § 1). — *ἔτιχον . . . ἀνακομιζόμενοι, for they happened to be now at Ægina on their voyage home* (see N. on I. 30. § 2). These words are enclosed in a parenthesis by Bekker, Haack, Bothe, and Arnold. In Poppo's edition the parenthesis is erroneously made to close with *ὄντες*. — *ἤσθοντο-ὄντας*. See N. on I. 36. § 3. — *ξυνεμίχθησαν, more usually ξυνέμιξον.* Krug.

2. *ἀθρόον, collected together.* The assertion here made must refer to the times preceding this expedition, as afterwards they appear to have taken the field with more numerous forces. In the battle at Delium, the Athenian forces are said (IV. 94. § 1) not to be inferior in number to the enemy, and these in the previous chapter are said to have been 17,000. In the siege of Syracuse, the naval and land forces combined must have exceeded the number here referred to. If therefore the assertion is not limited as was said to the times preceding this expedition, the excess must have consisted in the light-armed troops (*χωρὶς . . . ὀλίγος*), the most of which at Delium had gone home. In the enumeration here made, those engaged in the siege of Potidæa are included, to make the whole number correspond to that given in II. 13. § 6. — *Ἀθηναίων* without their allies.

3. *καὶ ἄλλαι.* Cf. IV. 66. § 1. — *κατὰ ἔτος ἕκαστον, each year.* "Ex decreto publico (Charini) jurabant Atheniensium στρατηγοὶ, οὐ καὶ δις ἀνὰ πᾶν ἔτος εἰς τὴν Μεγαρικὴν ἐμβυλοῦσι." Haack (2d edit). — *Νίσαια δάλω.* Cf. IV. 66-69.

## CHAPTER XXXII.

The island Atalante is fortified by the Athenians, as a post for the defence of Eubœa against privateers from Opus and other Locrian ports (§§ 1, 2).

1. Ἀταλάντη, *Atalante* was a small island near the Locrian coast off against Opus. — φρούριον = ὥστε εἶναι φρούριον. Steph. — τοῦ—κακουργεῖν. See N. on τοῦ . . . ἐξαμαρτεῖν, II. 22. § 1.

## CHAPTER XXXIII.

At the request of Evarchus, the Corinthians fit out a fleet of 40 sail with 1500 hoplites, and reinstate him in the possession of Astacus (§ 1); the expedition, however, is unsuccessful in the attempt to reduce other maritime towns in Acarnania and sail homeward (§ 2); touching at Cephallenia, they disembark on the territory of the Cranians, and while in a state of security from a truce, are suddenly attacked, lose some of their men, and are compelled to retreat to their ships, after which they resume their voyage homewards (§ 3).

1. Εὐαρχος. Cf. II. 30. § 1. — καὶ αὐτὸς . . . προσμισθώσατο, *and he himself hired some auxiliaries*. In the active voice προσμισθώω signifies to let out for hire.

2. κατήγαγον Evarchus. — τῆς ἄλλης Ἀκαρνανίας depends on ἔστιν αὐτῷ (see N. on II. 26. § 2) χωρίᾳ.

3. σχόντες. See N. on II. 25. § 3. — ἐς τὴν Κρανίων γῆν. Cf. II. 30. § 2. — αὐτῶν, i. e. the Cranians. — ἐξ ὁμολογίας, "per compositionem quum se in deditionem venturos esse simulassent." Poppo. — σφῶν αὐτῶν (= ἐαυτῶν. S. § 69), *themselves*, i. e. the very persons who had assembled to arrange the terms of the pretended surrender. These words are in apposition with τῶν Κρανίων. — ὑπροσδοκῆτοις has an active sense, *not expecting*. Cf. II. 93. § 4; IV. 72. § 2. — βιαίότερον ἀναγαγόμενοι, *being forced to put out to sea*, or perhaps better, *embarking in great precipitation*, βιαίότερον (comparative of βιαίως. Cf. Betant's Lex. Thucyd.) having the sense of *in a forced, compulsory manner*.

## CHAPTER XXXIV.

In the following winter the Athenians perform funeral obsequies in honor of those who have first fallen in the war (§ 1); three days the bones are exposed to view, and such offerings as brought as each one chooses for his own dead (§ 2); the bones are then placed in can, one being left empty for such of the fallen as had not been found for removal (§ 3); the procession is then accompanied by those who please, and the female relatives follow it with lamentations for the dead (§ 4); the bones are then deposited in the public sepulchre in the most beautiful suburb of the city, where lie all who fall in war, except the heroes of Marathon, who are especially honored by a sepulchre in the place where they fell (§ 5); when covered with earth, a person eminent for his abilities and station pronounces a funeral oration, which closes the ceremonies (§ 6); this order was observed on the present occasion, and Pericles was chosen orator, who advancing to an elevated platform, pronounces the funeral oration which follows (§§ 7, 8).

1. δημοσίᾳ ταφὰς ἐποιήσαντο, *solemnized the funeral in a public manner*. The plural ταφὰς is used because the rites pertained to each of the slain. — πρῶτον, i. e. in the first year of the war.

2. τὰ μὲν ὅσῃ. The flesh had been previously removed by burning. — προτίθενται, *they exposed to view*. — τῶν ἀπογενομένων, *of the departed*. This word is employed in the same sense, in II. 5l. § 5. — πρότερον, *the third day before*. — ἐπιφέρει . . . βούληται, *each brings whatever (offerings) he pleases for his own dead* (sc. νεκρῶ). Reference is had to flowers, garlands, and costly ornaments, with which the relics of the departed were honored.

3. φυλῆς ἐκάστης μίαν, *one (coffin) for each tribe*. — ἔνεστι . . . φυλῆς = ἔνεστι δὲ τὰ ὅσῃ φυλῆς ἥς ἕκαστος ἦν. On the attraction of φυλῆς, see N. on δύναμιν, I. 33. § 2. ἥς depends on ἦν according to S. § 190; C. § 390. — ἐντροπυμένη, "*covered with a pall*." Bloomf. — τῶν ἀφανῶν, the genitive of possession after κλήνη, is explained by οἱ . . . ἀναίρεσι. For the subjunctive with ἂν in this relative sentence, cf. S. § 217. 2; C. § 606. For the omission of ἂν in the employment of the optative, see N. on I. 50. § 1.

4. συνεκφέρει, *attends the funeral procession, accompanies the procession*. — ὀλοφυρόμεναι, *with lamentations*. Cf. S. § 225. 3.

5. οὖν, *there*. — ἐπὶ . . . προαστείου, *in the most beautiful suburb, viz. Ceramicus*. — τοὺς ἐκ τῶν πολέμων (sc. ἀποθανόντας) = *those who fall in battle*. So τοὺς ἐν Μαραθῶνι signifies *those slain at Marathon*. — πλὴν is usually followed by the genitive (K. § 271. 3), but here τοὺς depends on θάπτουσι. — ἐκεῖνον refers to those who fell at Marathon. — αὐτοῦ, *there, i. e. where they fell*. The Greeks regarded the battle at Marathon, as we regard that of Bunker Hill, which in its

consequences as well as the desperate valor displayed by undisciplined militia, is by common consent looked upon as *the* battle of the American revolution.

6. *κρύψωσι*. See N. on *εὐρεθῶσιν*. The accompanying *αἶ* is found in the connective *ἐπειδάν*. — *μὴ ἀξύνετος* = *of distinguished ability*. — *εἶναι* depends on *δοκῇ* (*has the reputation of*). — *προήκη*, *is superior, is the first*. — *λίγει . . . πρόποντα*, *pronounces a suitable panegyric over them*. In respect to *ἐπὶ*, cf. Mt. § 586. *s.*

8. *οὕν*. See N. on § 5. — *καιρόν*. Poppo, Haack, and Arnold read *καιρός*, which I am disposed to adopt: *when the time* (of speaking) *came*. *καιρόν* would require, *when he obtained the time of speaking*, which certainly, as putting Pericles in the attitude of one desirous to speak, is not so well as to represent the occasion as coming upon him. — *ὑψηλὸν πεποιημένον*, *having been made high*. — *τοῦ ὁμίλου* depends on *ἐπὶ πλείστον*.

## CHAPTERS XXXV—XLVI.

These chapters contain the celebrated funeral oration of Pericles, which has ever been considered a masterpiece of eloquence, whether regard be had to the grandeur of the theme, the patriotic and liberal sentiments advanced, or the simplicity and dignity of its style. The exordium is contained in chap. 35; then having briefly announced the subject-matter of his discourse (chap. 36), he passes to a consideration of the internal policy, habits, customs, refinement, learning, liberality of the Athenians, for the existence and perpetuity of which the departed worthies had fought and died (chaps. 37–41). He then eulogizes more directly the persons whose funeral rites they are celebrating, and exhorts the Athenians to imitate their virtues, bravery, and patriotism (chaps. 42, 43); the parents and relatives of the deceased are then addressed in words of sympathy and encouragement, after which the orator closes with a brief peroration (chaps. 44–46).

No adequate justice can be done in a brief abstract to this noble effort of one of the greatest minds which Greece or any other country ever produced, and it is commended, therefore, without further remark to the student, as well worthy of his careful and frequent perusal. The more it is read and studied the more prominent will be its grand and towering dimensions, the more impressive the noble sentiments with which it abounds. Let no one who would put himself under its full influence, cease his efforts to master it until he can read it fluently at a sitting without the aid of grammars, lexicons, or annota-

tions. Then as he reads, he will find his sympathies with the theme and the occasion awakened, his emotions enkindled, his soul inspired with high and generous sentiments, and he will rise from its perusal with a more ardent love of country, more liberal, enlightened, and exalted views of what constitutes the true glory of a state, and better qualified to act the part of a good citizen in whatever sphere of action he may be called to move.

## CHAPTER XXXV.

The orator begins by remarking, that those who have preceded him on occasions like this, have ennobled the legislator who appointed this service, but in his estimation the deeds of the departed together with the public funeral are a sufficient honor to them, without hazarding their praise by intrusting it to the keeping of a panegyrist, who may do well or otherwise in the execution of his task (§ 1); for in an oration of this sort, it is difficult to give general satisfaction, since different judgments will be formed on many points, by those personally acquainted with the transactions alluded to, and those who are ignorant of the affairs spoken of, will consider every thing beyond their own reach, an exaggeration (§ 2); yet as law and custom so demand, he will endeavor to the best of his ability to perform the service assigned him (§ 3).

1. τὸν προσθέντα . . . τόνδε, *the one who added this oration to the (other) legal observances.* The Schol. refers this to Solon, but the custom is thought by many to be of an earlier date. — ὡς καλόν. The participle ὄν is here omitted. Cf. Mt. § 568. Obs. — ἐπὶ. See N. on I. 34. § 6. — ἐκ τῶν πολέμων. See N. on I. 34. § 5. Bloomf. however, finds a prægnans constructio (see N. on I. 19. § 2) in ἐκ. — θαντομένοις, *removed from the field of battle and brought hither.* — αὐτὸν referring to λόγον is in the accusative absolute after ὡς. See N. on I. 134. § 4. Some perhaps will prefer to make αὐτὸν the subject of ἀγορεύεσθαι, and καλόν the predicate. The sense will remain unchanged, as will be seen by the corresponding idiom of our own language, *inasmuch as it is honorable to be spoken, and inasmuch as for this to be spoken is honorable.* — ἂν ἑδόξει, *it would seem,* is opposed to ἐπειδὴ . . . ἔχειν (§ 3 infra). Pericles modestly opposes his judgment to that of the supporters of the custom. Haack and Goel. erroneously refer ἂν to εἶναι, *it seems—that it would be.* — ἀνδρῶν . . . τιμὰς, *inasmuch as (S. § 225. 4) these men showed their valor (literally, were brave) in deeds, that their honor should be illustrated by deeds.* καὶ, *also,* belongs to ἔργῳ, and this noun is explained by οἷα καὶ νῦν, *such as now, etc.* — καὶ μὴ . . . πιστευθῆναι, “*and not that the virtues of many should be periled upon one man, intrusted to him alike whether he may speak well or ill; (literally, to have been intrusted to*

him, both if having spoken well and if worse). What could be finer than this figure of the honor of so many brave men being hazarded upon the chances of one man's oratory, as upon a single cast of a die?" Crosby. πιστευθῆναι is exegetical of κινδυνεύειν. C. § 624. a.

2. μετρίως ἐπεῖν, i. e. to observe in speaking the proper mean, and neither to be too prodigal nor sparing of praise. — ἐν ᾧ . . . βεβαιοῦται, (on a subject) *where* (ἐν ᾧ) *the firm belief of the truth* (of what the speaker says) *even is hard to be established*. This sentence is introduced by γάρ, because it shows why there is danger that one should speak ill (κακῶς) on such an occasion. The γάρ in ὃ τε γὰρ illustrates the idea advanced in ἐν ᾧ . . . βεβαιοῦται. — τάχ' ἂν νομίσεις, *would perhaps think*. — τι is the subject of δηλοῦσθαι. — πρὸς ἃ (= ἐκείνα ἃ), *in comparison of those things which*. βούλεται, sc. δηλοῦσθαι. — ὃ τε ἄπειρος. The Schol. supplies καὶ μὴ εὖνους from the preceding sentence. — ἔστιν ἃ. See N. on I. 65. § 3. — πλεονάζειν. Repeat νομίσεις of which ὃ ἄπειρος is the subject. — ὑπὲρ . . . φύσιν, *above his own nature*, i. e. beyond the reach of his own attainments. — μέχρι γὰρ τοῦδε, *for thus far*. The carping spirit of envy just spoken of, is here referred to a very common principle in the human mind, to endure the recital of deeds which one thinks himself able to perform, but to be filled with envy and unbelief at whatever appears beyond the reach of his own powers. — λεγόμενοι, *when spoken*. The comma, after this word, which is wanting in Dindorf's edition, appears to be demanded by the long sentence. — ὧν = ἐκείνων ἃ. — τῷ ὑπερβύλλοντι (see N. on τὸ πιστόν, I. 68. § 1) depends on φθονοῦντες. — αὐτῶν is referred by Poppo, if taken as a neuter, to ἃ ἂν ἕκαστος κ. τ. λ. (supplied from the preceding context), *but whatever exceeds that which each one thinks himself able to perform*. If αὐτῶν be regarded as a masculine, then it may be rendered *whatever exceeds their own powers*. There is no conceivable difference in the sense, but the latter mode of interpretation would seem to require αὐτῶν, and so Bloomf. has edited it. I prefer to take αὐτῶν as a neuter.

3. ἐπειδὴ δὲ κ. τ. λ. The extreme beauty and gracefulness with which the peroration is closed cannot fail to strike the mind of every observing reader. — βουλήσεως . . . τυχεῖν. S. § 191. 2.

## CHAPTER XXXVI.

The orator signifies his intention to commence, according to the obvious proprieties of the occasion, with the commemoration of their ancestors (§ 1); especially are their immediate forefathers deserving of the meed of praise, who, having added to their dominion, bequeathed it with ample resources for every exigency of war or peace (§§ 2, 3); of their warlike deeds and the valor with which every invasion was repelled, he will not now speak, but will proceed to consider the internal polity and institutions, by which such renown and prosperity have been acquired, such a theme being appropriate to the occasion and useful to the auditory (§ 4).

1. *πρόγονων* (to which *πρώτον* gives emphasis). In § 2 *infra* *οἱ πατέρες* is employed to designate their immediate ancestors, and to this is opposed (§ 3) the Athenians then living (*αὐτοὶ . . . ὄντες*). Thus three points of time in their history is referred to. — *καὶ—δὲ*. Poppo makes *δὲ* the general connective and translates *καί, also*, but Kulin. (Andov. edit. § 322. R. 7) gives *δὲ* an adverbial force, and translates *and on the other hand, and also*. — *ἐν τῷ τοιῷδε*, *on such an occasion as this*. C. § 480. γ. — *τιμὴν . . . μνήμης*, “*this honor of mention; literally, the being so mentioned*.” Bloomf. — *ἀεὶ οἱ αὐτοὶ οἰκοῦντες*. Cf. *ἔκουν οἱ αὐτοὶ ἀεὶ*, I. 2. § 4. On the Athenian claim to the epithet *αὐτόχθονες*, see N. on I. 6. § 3. — *διαδοχῇ τῶν ἐπιγιγνομένων*, *by successive generations* (literally, *by a succession of those who came after them*). I prefer with Poppo to construct these words with *παρίδουσαν*, rather than with Goel. to refer them to *οἱ αὐτοὶ οἰκοῦντες*, which would be a flat annunciation of a truth which every body knew, for how could they live otherwise than in successive generations? — *μέχρι τοῦδε*, *until the present time*. See N. on II. 22. § 2.

2. *ἐκείνοι*, i. e. *οἱ πρόγονοι* (§ 1). — *πρὸς οἷς* (= *ἐκείνοις ᾧ*) *ἐδέξαντο*, *in addition to what they received from their ancestors*. — *ὅσην—ἀρχήν* = *τοσούτην ἀρχήν ὅσην*, of which the antecedent depends on *κησάμενοι*, and the relative on *ἔχομεν*. — *οὐκ ἀπὸνως* qualifies *κησάμενοι*. — *ἡμῖν τοῖς νῦν*, *to us of the present time*.

3. *τὰ δὲ πλείω* depends on *ἐπηυξίσασμεν* (*have enlarged*). There is no real contradiction between this and *ὅσην ἔχομεν* in the preceding section, as the empire had not been essentially enlarged, but rather strengthened and reduced to a settled policy of government by Pericles and those of his age. — *αὐτοὶ ἡμεῖς οἷδε*, *we ourselves who are here*. S. § 163. 1. Bloomf. finds here a blending of two phrases, *we ourselves and those persons who are here present*, but I can see no necessity for this. There is great emphasis, however, in the sequence of the pro-



pounds. — οἱ νῦν . . . ἡλικία, "who are yet for the most part in the vigor of life. Literally, in the settled or set time of life, when the system has in a manner reached its perfection, and rests from the work of growth." Arnold. — τοῖς πᾶσι is to be constructed with παρῆκεν-άσαμεν, although it may be mentally repeated with αὐταρκιστάτην (=so that it is independent in its resources). — ἐς πόλεμον and ἐς εἰρήνην depend on παρῆκενάσαμεν.

4. ὥν limits ἔργα (the object of εἰσώ), and refers grammatically to αὐτοὶ ἡμεῖς in the preceding section, although it virtually includes the idea of their immediate forefathers (οἱ πατέρες, § 2), to whom Athens was principally indebted for the enlargement of its empire, and to whom, therefore, οἷς ἕκαστα ἐκτέθη (used as a passive) is especially applicable. It cannot be referred, however, to the οἱ πρόγονοι (§ 1), for they did not acquire territory, but only bequeathed to their posterity free and independent what they already had. There is no opposition in ὥν and αὐτοὶ ἢ οἱ πατέρες ἡμῶν, but οἷς ἕκαστα ἐκτέθη is set over against ἡμυνάμεθα. — βάρβαρον ἢ Ἕλληνα = whether waged by barbarians or Greeks. Arnold remarks that the use of Ἕλληνα as a masculine adjective is very rare. Cf. S. § 156. N. 4. — εἰδόσιν, sc. ἡμῖν. — ἀπὸ δὲ οἷας κ. τ. λ. The subject is here announced upon which the orator intends to enlarge. — ἐπιτηδεύσεις = civil and educational institutions. — ἐπ' αὐτὰ = ἐπὶ τὴν ἀρχήν. Cf. ὅσην ἔχομεν ἀρχήν, § 2. — Haack is doubtful whether μεθ' οἷας πολιτείας is to be constructed with ἡλθομεν or μεγάλα ἐγένετο (=μεγάλη ἐγένετο ἀρχή. Goel.). The sense is not materially changed by either construction, yet I prefer the latter. — οἷας—οἷων. Cf. C. § 539. 2. b. — τρόπων is more emphatic than though the collocation had been ἐξ οἷων τρόπων. — ταῦτα δηλώσας πρώτον. As Porpo remarks, the topics ἐπιτηδεύσεις, πολιτεία, and τρόποι (to which words ταῦτα refers) are neither discussed in order nor separately, for the πολιτεία is briefly touched upon (L. 37. § 1), and then the ἐπιτηδεύματα (37. § 2), and soon with both these is blended the τρόποι. — εἶμι, I am going = I will proceed. C. § 231. a; S. § 211. N. 1. — τῶνδε refers to the dead whose funeral was then solemnized, the orator probably pointing with his finger to the place where their bones were deposited. Cf. S. § 163. 1. — λεχθῆναι has αὐτὰ for its subject, and is itself the subject of εἶναι understood (S. § 150. 4), to which ἂν may be referred. — τὸν πάντα κ. τ. λ. The order is: καὶ ξύμφορον εἶναι, τὸν πάντα ὁμιλον—ἐπακοῦσαι αὐτῶν. The Schol. says that τὸν πάντα ὁμιλον is constructed for παντὶ τῷ ὁμίλῳ. Cf. Jelf's Kühn. § 674.

## CHAPTER XXXVII.

The government of the Athenians is not modeled after other governments, but is itself a model, and because established for the benefit of the mass, is called democracy; all enjoy alike the protection of its laws, and in its administration all may share, the qualification for office being personal merit and not rank (§ 1); in regard to their social habits, they are kind, courteous, not censuring others for diversity of taste, nor giving pain by manifestations of displeasure (§ 2); yet in all this freedom from restraint, there is the most profound regard for established laws and customs, especially for those designed to benefit the injured, and for such as being violated would bring disgrace on the offender (§ 3).

1. οὐ ζηλοῦσθ, *not imitating*. The following παράδειγμα (*a pattern, a model*) shows that the rendering *not envying* is incorrect. — αὐτοὶ ὄντες (sc. ἡμεῖς). The construction is carried on as though οὐ ζηλοῦντες instead of οὐ ζηλοῦσθ had preceded, which required παράδειγματι οὔσθ—μιμουμένη. — τινί. See N. on III. 46. § 5. — ὄνομα—κέκληται (= *it is named*). See N. on I. 122. § 4. Cf. Mt. § 420. 2. b. — διὰ . . . οἰκῆν does not seem admissible of any interpretation wholly free from objections. The two which appear most plausible are, 1, *because the government is not administered for the benefit of the few but of the many* (οἰκῆν = οἰκῆσθαι); 2, *because the administration of government is not in the hands of the few but of the many*. The former of these interpretations, which Arnold adopts after Steph. and Gail, seems to do the least violence to the phraseology; but the latter harmonizes far better with the following context, and is adopted by Poppe and Goel. (in his 2d edit.). The former of these critics says: “ἡ πολιτεία οἰκῆ ἐς ὀλίγους pro ἡ πολιτεία οὕτως οἰκῆ (οὕτω διοικεῖται) ὥστε ὀλίγους εἶναι τοὺς διοικοῦντας αὐτήν positum videtur.” This it must be confessed is rather a violent extraction of the sense of the passage, and yet I am inclined to adopt it, as transgressing no grammatical law, and answering so well the demands of the context. — μέτεστι—πᾶσι τὸ ἴσον, *equality* (of laws and privileges) *is shared in by all*. Cf. Mt. § 325. Obs. 1. δὲ in μέτεστι δὲ responds to ὄνομα μὲν, not antithetically but connectively, i. e. it introduces facts to show, that after all there was an aristocracy resulting from the grade, to which his own merits might raise an individual. — πρὸς τὰ ἴδια διόφορα, *in respect to* (= for the settlement of) *private differences*, i. e. suits between private individuals. This is an adjective clause belonging to νόμους. — κατὰ δὲ τὴν ἀξίωσιν, *and according to the estimation* in which a citizen is held. This clause follows in construction ποιοῦνται (*is distinguished*). — οὐκ ἀπὸ μέρους, *not from a class*, i. e. not from a privileged body, with nothing to recommend them to office except that they belonged to the higher caste. This is evidently said in reference to

the Lacedæmonians, among whom the affairs of government were managed by a privileged few. ἀπ' ἀρετῆς is antithetic of ἀπὸ μέρους. J. Price in a brief criticism on this passage in the Class. Mus. III. p. 211, translates: *not on the ground of mere individuality but of (relative) merit*. But I see no good reason to depart from the usual and obvious interpretation. — δὲ in ἔχων δὲ is employed as though οὐδ' αὖ πένης μὲν ὦν had preceded. — ἔχων = *being able*. — ἀξιώματος ἀφανεία, *by the obscurity of his condition or rank*. The student will readily see how ἀξίωμα obtains this sense from its more usual one, *reputation, honor*, the effect being put for the cause. — πελώλυται, sc. τῶν κοινῶν.

2. ἐλευθέρως, *liberally*. — ἐς, *in respect to*. — πρὸς ἀλλήλους is opposed to πρὸς τὸ κοινόν, as the speaker now passes from a consideration of the liberality and impartiality with which the government is administered, to the unrestrained and cheerful intercourse of the citizens in their private capacity. — τῶν . . . ἐπιτηδευμάτων, *in our daily intercourse*. This genitive depends on ὑποψίαν. — ἔχοντες and προστιθέμενοι are erroneously translated by some as verbs. Poppo suggests the repetition of πολιτεύομεν after ὑποψίαν, and Arnold, some analogous verb as διαιτῶμεθα. — οὐδὲ is to be taken with προστιθέμενοι, and ἀζημίους translated actively, *not punishing, inflicting no injury* (= harmless). Liddell and Scott give as its meaning here, *not amounting to punishment*. — τῇ ὄψει—προστιθέμενοι, *displaying in our looks, wearing a countenance of*. Κτιῦγ. refers τῇ ὄψει to λυπηρὰς, *acerbos visu*. But it is better to take λυπηρὰς in an absolute sense. Reference is undoubtedly had to the austerity, moroseness, and jealousy of the Spartans, in contrast with the cheerfulness, good-nature, and affability of the Athenians. This will account for the apparent abruptness with which καὶ ἐς . . . ὑποψίαν was introduced. The drift of such keen side-thrusts at their unrefined neighbors would be readily seen by the Athenians, and in their present hostile attitude to the Lacedæmonians must have been highly grateful and inspiring.

3. ἀνεπαχθῶς . . . προσομιλοῦντές, *but while without molestation* (from the source just mentioned) *we mingle in private intercourse*. τὰ ἴδια is opposed to τὰ δημόσια. — διὰ δέος, *through reverence* = customary respect for law and authority. — ἀεὶ, *for the time being*. — ἐν ἀρχῇ, *in office*. — μάλιστα αὐτῶν ὅσοι (sc. τούτων) = *et ex iis maxime, eorum*. Cf. Mt. § 469. 8. — ἄγραφοι, *unwritten*. The Schol. explains this by τὰ ἐθῆ. These usages and customs, in every well-regulated community, are scarcely less potent than the formal enactments of government. — αἰσχύνῃ . . . φέρονσι, *bring acknowledged disgrace* upon those who violate them. Here lies the secret of the power of custom and usage.

## CHAPTER XXXVIII.

The Athenians recreate the public mind by games and social entertainments (§ 1), and into their city flow all the luxuries and delicacies of other regions (§ 2).

1. καὶ μῖν, *and furthermore*. — πόνον depends on ἀναπαύλας, *recreations, reliefs*. — τῇ γνώμῃ is to be taken as a dat. commodi, *for the mind* (τῇ ψυχῇ, *for the spirits*. Schol.). — διετηλοῖς, *all the year around, through the whole year*. — νομίζοντες. See N. on I. 77. § 6. — καθ' ἡμέραν ἢ τέρψις for ἡ καθ' ἡμέραν τέρψις.

2. ἐπεισίσχεται, "*are imported*." Bloomf. — ἐκ πάσης γῆς. The hyperbole results from a very common use of the words *all, every*, in the sense of *many*. — The subject of ξυμβαίνει is τὰ ἀγαθά. — αὐτοῦ, *here* (in Athens), as is clearly shown by the antithesis τὰ . . . ἀνθρώπων. — ἦν follows the comparative οἰκισιότατα. In respect to the abundance and variety of foreign commodities to be found at Athens, cf. Boeckh's Pub. Econ. Ath. pp. 46-48.

## CHAPTER XXXIX.

In war the Athenians differ from their enemies, in that they rely less on secrecy and stratagem to secure victory than on courage in action, and although their youth are not trained in the severe discipline of Spartan education, yet they are not less intrepid in time of danger (§ 1); a proof of this is seen in the invasion of Attica by the united forces of the enemy, whereas the Athenians singly and alone, usually conquer with little difficulty those even who are fighting for their own soil (§ 2); at no time have the united forces of the Athenians been arrayed against the enemy, and yet the defeat of a detachment is given out as a defeat of the whole, and if on the contrary they sustain a reverse, the assertion is made that it was effected by the combined forces of the Athenians (§ 3); if with much relaxation from care and toil, and by natural rather than acquired courage, the Athenians promptly meet danger, they have in this an evident superiority, since they are not rendered gloomy or despondent by the anticipation of calamities, and when they come, meet them with a courage not inferior to that of those, who are wearing themselves out with toil (§ 4).

1. τοῖσδε, *in these respects*. This dative denotes that wherein the difference consists, and is ranked by Kühn. (Jelf's edit. § 909. 1) as the instrumental dative. — κοινῇν to all persons. — οὐκ ἔστιν ὅτε, *never at any time*. — ξηλασλαῖς ἀπειργόμεν κ. τ. λ. Grote says (Hist. Greece, IV. p. 94) that "Sparta seems to have formed an exception to

the remaining states, in keeping her festivals for herself alone, and in her general rudeness towards other Greeks, which was not materially softened even at the Karneia, and Hyakinthia, or Gymnopædia." — μαθήματος. S. § 197. 2. — ὁ—χρυφθέν depends on ἰδών, and ἄν is to be referred to ὠφελθείη. Cf. Mt. § 528. 2. — τῷ . . . εἰψύχῃ. The genitive here takes ἀπό, because the quality of courage is considered as proceeding from the one in whom it is found. Cf. Mt. § 316. d. Obs. — οἱ μὲν refers to the Lacedæmonians and is opposed to ἡμεῖς δέ. — εὐθὺς νέοι ὄντες, as soon as they are youth = in their earliest youth. — ἀναιμίνως διαιτώμενοι, notwithstanding that we live without restraint. See N. on I. 6. § 3. — ἰσοπαλεῖς, equal to dangers which the Lacedæmonians are ready to encounter.

2. τεκμήριον δέ. See N. on II. 15. § 4. — γὰρ introduces the proof of what was asserted in οὐδὲν ἥσσον (= μᾶλλον. Krüg.) χωροῦμεν, § 1. — καθ' ἐκάστους, singly, i. e. by single states of the alliance, since Λακεδαιμόνιοι is here put as the leading state for the whole Peloponnesian confederacy. — αὐτοί, we alone (S. § 160. a) by ourselves. — οὐ χαλεπῶς qualifies κρατοῦμεν. — μαχόμενοι, although we fight. See N. on I. 7. § 1. — τὰ πλείω, for the most part.

3. ἐν τῇ γῇ is opposed to τοῦ ναυτικοῦ. — τὴν—ἐπίτευψιν depends on δια. — ἐπὶ πολλὰ, upon many (enterprises). The general idea is that the Athenians could form no union of their forces like the Lacedæmonians, because some were detached to man the navy, and the land forces were necessarily divided in the various expeditions which were undertaken. — μορίῳ τινὶ of the Athenian forces. Cf. τινὰς ἡμῶν in the next clause. — ἀπεῶσθαι is to be taken actively, the construction appearing to demand the same subject for ἀπεῶσθαι and ἡσυχῆσθαι.

4. καίτοι εἰ φηθυμία κ. τ. λ. The subject is resumed from the close of § 1, the two following sentences being parenthetic. — μὴ μετὰ . . . ἀνδρείας, "with a courage arising from disposition and not from laws and institutions." Arnold. — περιγίγεται ἡμῖν, there accrues to us (see N. on I. 44. § 3). The subject is μὴ προκαμνείν. — μέλλουσιν (future, in prospect) ἀλγεινοῖς is the dative of means and belongs to προκαμνείν. — ἐς αὐτὰ, sc. ἀλγυνά. — ἐλθοῦσι refers to ἡμῖν, and ἀτολμοτέφους conforms in case to the omitted subject of φαίνεσθαι. — τῶν αἰὲ μοχλομένων refers to the Lacedæmonians.

## CHAPTER XL.

The Athenians combine elegance with frugality, cultivate philosophy without effeminacy, apply wealth to purposes of utility rather than of ostentation, and esteem poverty no disgrace, provided that efforts are made to avoid it (§ 1); the same persons attend to private and public affairs, and political knowledge is found in those engaged in the humblest pursuits of life, a free and full discussion of measures being in no wise prejudicial to their success (§ 2); courage in the Athenians results from a cautious prudence and foresight, whereas others are made bold by ignorance, who upon reflection become cowards (§ 3); the Athenians make friends by conferring not by receiving benefits (§ 4); and their beneficence is not the result of selfishness but of true liberality (§ 5).

1. Ἐν τε τούτοις, i. e. in the respects just mentioned. So ἔτι ἐν ἄλλοις, *in other respects also*, refers to things about to be mentioned. — φιλοσοφοῦμεν ἄνευ μυλαχίας. It has usually been the impression of ignorant persons, that mental cultivation is attended with a corresponding effeminacy of body. — πλούτιοι . . . χροῦμεθα. The true exposition seems to be that of Goeller after the Schol., τῷ πλούτιῳ χροῦμεθα [ἐν τῷ] παιρῶ ἔργου, καὶ οὐ κόμπω λόγου, *divitiisque tanquam rerum gerendarum opportunitate potius utimur, quam tanquam rei bonum jactatione*. So Haack and Poppe. — τὸ πένεσθαι is the object of ὁμολογεῖν, and ὁὐχ belongs to αἰσχρόν. — αἰσχρόν = μᾶλλον αἰσχρόν. So Arnold: *that rather is disgraceful*. Cf. Poppe's Proleg. I. p. 171. A most bitter and richly deserved taunt is here uttered against the Lacedæmonians, with whom personal labor, even to shun want, was deemed disgraceful.

2. ἔτι for ἔρεστι. — τοῖς αὐτοῖς—καὶ ἑτέροις. Reference is had in the first of these expressions to persons, who were so situated in life as to be able to take part in the administration of public affairs; in the latter, to persons whose living was obtained by manual labor, and who are said to have knowledge of political affairs, although not able to give their personal attention to them. In the one case public duties did not hinder from an attention to humbler cares and employments; in the other, the toils and labors of life did not preclude from an intelligent opinion of the wisdom of public measures. In this also is seen a well-directed thrust at the opposite character of the Lacedæmonian institutions. — πρὸς ἔργα τετραμμένοις, *who are engaged in labor*, i. e. agriculturists, mechanics, tradesmen, etc. — τὸν . . . μετέχοντα, *he who does not share in these things*, i. e. in politics. μηδὲν, *in no respect*, i. e. neither in attention to or knowledge of public affairs. — οὐχ . . . ὑπερῶν, "*not so much an intermeddler in nothing, as one good for nothing*." Bloomf. — ἐνθιμολογεῖσθαι is not so strong an expression as

*κρίνομεν*, and hence we may render, *or at least revolve rightly the measures proposed* (by others). Arnold seems to have hit the true meaning in his paraphrase: "if we, the people at large, cannot originate or direct public measures, we can, at least judge of their merit or demerit." — *ἀλλὰ μὴ προδιδαχθῆναι*. Supply *βλάβην ὑποκείμενοι* from the preceding clause. — *ἡ . . . ἐλθεῖν* = *ἡ ἔργῳ ἐλθεῖν ἐπὶ ᾧ δεῖ ἐργῶ ἐλθεῖν*. This use of *ἔργῳ* in the sense of *in truth, in good deed*, is very common. Cf. I. 23. § 3; 70. § 2; 120. § 5; 128. § 3; II. 8. § 4; 11. § 5.

3. *διαφερόντως . . . ἔχομεν*, *for we are superior (to others) in this respect also*. — *οἱ αὐτοί*, *we the same persons*. — *ὁ τοῖς ἄλλοις*. The only difficulty in this passage results from the grammatical use of *ὁ*, which refers to *τολμᾶν* and *ἐκλογίζεσθαι* i. e. the quality of daring combined with reflection. Some regard it as the subject of *ἔχει ὥδε* understood, *which in reference to others is thus*; others make *ὁ* = *ὅπου*, *whereas*. Cf. C. § 438. γ. Dunbar, in a brief criticism on this passage (Class. Mus. V. pp. 476-478), refers *ὁ* to the preceding *τόδε*, and derives its verb from *διαφερόντως*—*τόδε ἔχομεν* thus: *ὁ τοῖς ἄλλοις (ἔχει διαφερόντως)*, (*τούτοις*) *ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον φέρει*, *which with others [is different; with them] ignorance produces confidence, reflection, hesitation*. He also suggests another solution, viz. to supply *ἐστὶ* before *ὁ*, i. e. *ἔστιν ὁ τοῖς ἄλλοις ἀμαθία κ. τ. λ.*, *there is this in others, ignorance, etc.* Prof. Crosby once threw out to me the idea, that *ὁ* may be the subject of *ἐστὶ* understood, of which *ἀμαθία . . . φέρει* is the predicate, *which with reference to others is as follows*, viz. This is substantially the same as to supply *ἔχει ὥδε* (see supra), and if any thing is to be supplied is undoubtedly the best solution. Matthiæ and Poppo consider the relative as repeated and explained in *λογισμὸς*, the repetition resulting from the antithetical and interrupting clause *ἀμαθία μὲν θράσος*, the sense being as though it had been written *ὁ τοῖς ἄλλοις, ἀμαθίᾳ θράσος φερούσης, ὄκνον φέρει*. This appears, to me the best explanation, as it requires the supply of no words, and agrees well with the *usus loquendi* of the author, who is often led by his great brevity of speech to the use of such sudden parentheses. — *τὴν ψυχὴν* limits *κράτιστοι*, as an accusative synecdochical. — *διὰ ταῦτα*, i. e. by the fear of danger or the love of pleasure.

4. *ἀρετὴν*, *liberality, readiness to serve others*. — *πάσχοντες εὖ*, *by receiving favors*. See N. on I. 9. § 1. — *βεβαιότερος*, *surer (friend)*. — *ὥστε . . . σώζειν*, *in order to keep good (literally, to keep alive) the obligation by his kindness to the person benefited*, i. e. by successive acts of kindness to render his friend able to repay the debt of gratitude hereafter. After much examination I have adopted this as the best interpretation, though others may prefer to translate differently. — *ὥ*

= τούτου ᾧ. — εἰδὼς . . . ἀποδώσω, *knowing that he will repay the kindness not as a favor but as a debt.* This may serve to explain many of the instances of ingratitude with which our world abounds.

5. οὐ—μᾶλλον—ἢ, *not more—than=not so much—as=not—but.*  
— τῆς ἐλευθερίας τῷ πιστῷ, i. e. ἐλευθεριότητι, as it is explained by Schneider.

## CHAPTER XLI.

In short Athens is the school of Greece, and there is no situation in life to which its citizens cannot adapt themselves (§ 1); this, which is by no means an empty boast, is attested by the power of the state and its superiority in trial over what has been reported of it, thus causing no shame to the enemy at being defeated by such, nor chagrin to their tributaries at being subject to a state so worthy to take the command (§§ 2, 3); such proofs of Athenian greatness exist, that no Homer is required to display their glory in verse, the monuments of their prowess being set up in every sea and land (§ 4); such is the state for which the departed heroes fought and died, and for which all who survive should with equal readiness sacrifice their lives (§ 5).

1 ξυνελών τε λέγω. See N. on I. 70. § 8. — παιδεύσιν, *school.* Cf. Liddell and Scott. — δοκεῖν . . . παρέχσθαι. In this sentence τὸν αὐτὸν depends on παρέχσθαι, and is to be taken with ἐπὶ πλείστ' εἶδη (*sorts of business, occupations*). παρ' ἡμῶν, *of us* (here in the city). ᾧ before εἶδη is the repetition of the preceding ᾧ (see N. on I. 136. § 3), and belongs to παρέχσθαι. καὶ connects ἐπὶ πλείστ' εἶδη and μάλιστα εὐτραπέλως (*elegantly, as opposed to that which is awkward and unbecoming*).

2. ὥς . . . ἀλήθεια is a substantive sentence denoting the object of σημαίνει. K. § 329. 1. — ἔργων—ἀλήθεια, *actual truth.* The preceding λόγων has also the force of an adjective, *wordy boast.* Cf. Bloomf. on this passage.

3. μόνῃ . . . ἔρχεται, *for [this state] alone of those now existing proves on trial (literally, comes to proof) to be better than report, i. e. than it was by report represented to be.* — οὕτε τῷ πολέμῳ, *x. t. l.* See the argument of the chapter. — ἀγανάκτησιν ἔχει, *furnishes no annoyance.* — ὑφ' οἷων, *because from such men* (i. e. men of such renown). οἷων = ὅτι τοιούτων. Cf. K. § 329. R. 8; Mt. § 480. Obs. 3; C. § 531. b.

4. οὐ—ἀμάρτυρον, *not unattested.* — τοι, *in truth=you know.* — ὅστις=τινὸς ὅστις. K. § 331. R. 3. — τῶν δ' . . . βλάψει, *but the truth* (i. e. the facts as they really are) *will injure the conception entertained of the actions.* In this translation I have made ἔργον depend upon ἐπί-



ροίαν. Poppo supplies αὐτοῦ from the preceding ὅστις (cf. Mt. § 472. 3), and translates: "*sed cujus (i. e. sed a quo effectæ) rerum (i. e. de rebus) opiniononi veritas (perspecta) noceat.*" — ἐσβατόν, *accessible*. — κακῶν in respect to the enemy. — ἀγαθῶν in respect to the Athenians and their allies.

5. οἶδε is here used δεικτικῶς. See N. on τῶνδε, II. 36. § 4. — γενναίως qualifies μαχόμενοι. — τῶν .... τινά, *every one of the survivors* = *we the survivors, each one of us*.

## CHAPTER XLII.

These remarks are made to show that the Athenians have more at stake in this contest than their enemies, and to establish the praises of the dead on the clearest evidence (§ 1); for their valor has contributed to make the state worthy of praise, and it has been sealed by their glorious death (§ 2); the meed of superior honor is due to them in this noble devotion to their country, even though in other respects they may have been inferior, inasmuch as their public services have overbalanced any private injury with which they may have stood charged (§ 3); no private enjoyment or prospects induced them to shrink from danger, but the desire of taking vengeance upon their enemies rendered considerations of private ease of secondary importance; thus with a noble self-confidence and a manly preference of death to submission, they were foremost in battle, and yielded up their lives in the height of glory (§ 4).

1. ποιούμενος denotes purpose. — μὴ .... ὁμοίως, *that the contest is not for an equal stake between us and those, who in like manner (= to an equal degree) enjoy none of these advantages*. — ἐφ' οἷς (= τούτων ἐφ' οἷς) πῶν λίγω. See N. on ἐπὶ, II. 34. § 6.

2. εἰρηται αὐτῆς τὰ μάλιστα, *that which most especially establishes this (i. e. their eulogy) has been said* in the preceding remarks. — ᾧ = ἐκεῖνα ᾧ, of which the antecedent depends on ἐκόςμησαν, and the relative upon ὕμνησα which is followed by two accusatives. S. § 184. 1; C. § 435. — ἰσοῤῥόπος—τῶν ἔργων, *in equipoise with their deeds*. The general idea is that the panegyric in most cases exceeds the actions, but in reference to those whose achievements are now celebrated it will be found otherwise. — τῶνδε. See N. on II. 36. § 4. — ἀνδρὸς ἀρετήν, *manly courage*. — μνηύουσα and βεβαιούσα denote means. See N. on I. 9. § 1. The sense seems to be that which is adopted by Goel. and Arnold: "it is a proof both where it is first to give us information of their worth (i. e. where nothing had before been known of them), and where it comes at the last to confirm the testimony already borne by a life of virtue." — καταστροφὴ = *death*.

3. τοῖς—χείροσι has the force of the adnominal genitive after ἀνδραγαθίαν. — ἄλλα, *in other respects*. — δίκαιον belongs to προτί-

θισθαι (= προτιμᾶσθαι. Schol.) the subject of the sentence. — ὄγυθῳ, i. e. by their useful and glorious death. — κακόν of their private life. Some of those, over whom he was pronouncing this eulogium, may have been in bad repute as private citizens. The orator, however, with great skill removes every unfavorable impression to which the recollection of this may have given rise, by referring to the last and crowning act of their lives, the merit of which was sufficient to efface all previous delinquencies.

4. πλούτου depends on ἀπόλαναι. Poppo, Goel., Haack, Krüg., and Arnold read πλούτῳ and construct it with ἐμαλυνῖσθαι. — πενίας ἐλπίδι, *hope in relation to his poverty*, i. e. the hope of being freed from poverty and becoming rich. This is expressed in the dependent clause ὡς . . . πλουτήσκειν in which αὐτήν refers to πενίαν attracted into the principal clause. K. § 347. 3. — αὐτῶν (the genitive after the comparative), i. e. the present enjoyment of wealth, or the hope of its future possession. — λαβόντες = ὑπολαμβάνοντες. Gottl. cited by Poppo. — μετ' αὐτοῦ, sc. κινδύνου. — τῶν δὲ refers to the objects expressed in αὐτῶν. — τὸ . . . κατορθώσιν = *the uncertainty of a successful issue*. — ἔργῳ is taken by the Schol. in the sense of pugna. αὐτῷ in the next sentence refers to this word. — περὶ τοῦ ἔργου ὁριζομένου stands opposed to τὸ ὑφανές. — μᾶλλον ἡγησόμενοι has furnished much trouble to commentators. Arnold takes the participle in a prægnaunt sense = *thinking it good*, and with μᾶλλον, *being minded rather*. It is evident that the notion æquum censendi resides in this verb, as may be seen in the examples cited by Mt. § 531. p. 914. — ἢ τό. Goel. and Kühn. in his citation of this passage (Jell's edit. § 678. 3. c) edit. ἢ τῷ, but Dindorf's reading, which is the same as Bekker's, is supported by the best MS. authority. — ἐνδύντες stands for the accusative, it being put in the nominative by attraction. Cf. Jell's Kühn. § 678. 3. c. — τὸ δ' ἔργον refers to τὸ παθεῖν (= ἀποθανεῖν) in the sense of *deadly contest*. — δι' . . . τύχης, *in the briefest moment of fortune* = *in the critical point of the battle*, i. e. when the fortune of the battle was at its most critical point, their desperate valor to turn it in favor of their state brought them to speedy death. In order to get rid of this expression, which he terms unintelligible, Arnold connects τύχης with ἄμα ἡμέῃ, *when their fortune was at its height*, and makes τῆς δόξης . . . δόξας depend on ἀπηλλάγησαν, *were taken away from what was their glory rather than their fear*. But I am disposed after much reflection to adopt as the sense of the passage: *they were taken away in the most critical moment of the fight, in the height of their glory rather than of fear* (i. e. when they were farthest removed from a feeling of cowardice).

## CHAPTER XLIII.

Following the example of these worthies, those who survive should contemplate the greatness and glory of the state, until they are inspired with the love of it, remembering that its prosperity was brought about by brave men, who freely surrendered their lives to the public good (§ 1), and in doing thus have acquired a deathless renown and an illustrious sepulchre where their fame will ever be preserved (§ 2); for the whole earth is the sepulchre of brave men, and their memory is treasured in the breast of every one (§ 3); in imitation of such examples let all be prepared to meet the dangers of war (§ 4); for a brave exposure of life is more honorable to those in prosperity, than to those whose courage results from their wretched and hopeless condition (§ 5); misfortune in the midst of prosperity is more afflictive than the momentary pang of death on the field of battle (§ 6).

1. *τῇ πόλει* depends on *προσηκόντως*, "*as becomes citizens of such a state.*" Bloomf. — *ἀσφαλιστέραν (διάνοιαν)*, *a safer lot, career.* — *ἀξιοῦν*—*ἔχειν*, *to desire to have*, depends on *χρῆ*. — *λόγῳ* is opposed to *ἔργῳ* infra. — *τὴν ὠφέλειαν*, *the utility* of having a daring spirit. — The words *ἣν . . . ἔνεστιν* are parenthetic. — *πρὸς . . . εἰδότες*, *to you who yourselves know it as well* (as he). — *θειωμένους* is to be constructed in the same manner as *σκοποῦντας*. The same may be said of *ἐνθρυμμένους*, which Steph. thinks should be put in the dative on account of *ὑμῖν*. — *ἐραστὰς*—*αὐτῆς*. In respect to the splendid outlines of Athens and its surpassing beauty, which had power to inspire the passionate love with which its citizens loved it, some very interesting remarks may be found in the Class. Mus. I. p. 56. — *τολμῶντες*, *who were daring*. The other participles in this connection, may be rendered by the relative and finite verb. See N. on I. 8. § 1. In respect to the thing spoken of, cf. I. 70. — *ἐν τοῖς ἔργοις αἰσχυνόμενοι*, *were alive to shame in the time of action*; i. e. fearful of bringing disgrace upon themselves. Poppo remarks that Thucydides himself explains this in the speech of Archidamus (I. 84. § 3). — *ὁπότε . . . σφαλεῖσαν*. In I. 70. § 6, it is said of the Athenians, *ἣν δ' ἄρα καὶ του περὶ σφαλῶσιν*. For the verbal explanation and construction, see N. on that passage. — *οὐκουν*—*ἀξιοῦντες* *were unwilling*. This participle has the same construction as *τολμῶντες*. — *πόλιν* follows *στερίσκειν*. — *ἀρετῆς*. S. § 200. 3. — *ἔρανον*. This word properly signifies an entertainment to which each partaker contributes a share, something like our picnicks. Cf. Smith's Dict. Antiq. p. 398. In this place it refers to the joint contribution of their most valuable offering, viz. their lives.

2. *γὰρ* introduces an explanation of *κάλλιστον ἔρανον*. — *ἰδίᾳ* is

opposed to κοινῇ. — οὐκ—μᾶλλον, ἀλλ'. The force of these particles in this connection is thus shown by Kühn. (Jelf's edit. § 773. *Obo.* 5), οὐκ (i. e. οὐ τοῦτον) ἐν ᾧ κεῖνται μᾶλλον (sc. ἢ ἐκεῖνον, ἐν ᾧ ἡ δόξα αὐτῶν καταλείπεται, i. e. ἡ πῦσαν τῇ γῇ), ἀλλ' ἐν ᾧ ἡ δόξα αὐτῶν ἀειμνηστος καταλείπεται (sc. μᾶλλον ἢ τοῦτον, ἐν ᾧ κεῖνται). — ἡ δόξα . . . καταλείπεται, *their glory is preserved in everlasting remembrance for every occasion which may offer itself, both of word and deed, i. e. for every occasion in which their praise may be celebrated by words or actions.* παρὰ τῷ καιρῷ depends on καταλείπεται.

3. ἐν τῇ μὴ προσηκούσῃ (sc. γῇ), *in a foreign land*; literally, *in a land not belonging to them.* — ἄγραφος μνίμη—τῆς γνώμης μᾶλλον ἢ τοῦ ἔργου, *the unwritten memorial of the mind rather than of the monument, i. e. that which is engraved upon the mind rather than upon the monument.*

4. περιορᾷσθε. See N. on I. 24. § 6.

5. οὐ γὰρ . . . βίου, *for not the unfortunate have the justest reason to be lavish of their lives.* Bloomf. well remarks that "this is a preoccupation by the speaker of an argument on the part of the rich, namely, that they, having the means for enjoyment, ought not to hazard themselves in war but leave it to the poor, who have not such; and who therefore, having nothing to lose, may and do run all hazards." βίου is the separative genitive, the idea being that of parting with life. Cf. C. §§ 347, 348. — ἡ ἐναντία μεταβολή, *a change to the opposite, i. e. from prosperous to adverse fortune.* — ἔτι κινδυνεύεται, *is yet at hazard = is yet to be feared.* — μεγάλα τὰ διαφέροντα (cf. I. 70. § 1), *the changes would be great, inasmuch as they would pass from a state of affluence into one of privation and hardship.*

6. ἐν τῷ . . . κάκῳ, *misery connected with cowardice as its result.* Some take μετὰ in the sense of *after*, and refer μαλακισθῆναι to the giving way in battle. In all the editions before me except Dindorf's and Krüger's, the words ἐν τῷ or μετὰ τοῦ are marked as suspicious. There seems to be no conceivable use for both these expressions, and I must believe with Arnold, that ἐν τῷ has crept in from the margin where it was placed to explain μετὰ τοῦ. — ἦν . . . θάνατος. Construct: ἦν ὁ ἀναλθθητος θάνατος γιγνόμενος ἅμα μετὰ φέμης καὶ κοινοῦ, for ἅμα is to be taken with the preceding words, and not as though written γιγνόμενος καὶ ἅμα ἀναλθθητος, and moreover almost unself, which is Bloomfield's interpretation.

## CHAPTER XLIV.

The speaker would rather comfort the parents of the deceased than bewail their fate, for fortunate are those who die, as have the sons of these, the most glorious of deaths (§ 1); it is difficult however to impart consolation to those, who will continually see others in the enjoyment of the good fortune in which they once rejoiced (§ 2); some may hope to forget their present sorrows in new duties and affections, and in the further increase of their families assuage their own grief and benefit the state by preventing its depopulation (§ 3); those, whose age forbids this hope should solace themselves by the remembrance of past enjoyment, and let the glory of their departed sons brighten the short space of their existence which still remains (§ 4).

1. *διόπερ*, *wherefore*, introduces a general deduction from the remarks made in the preceding chapter. — *τοκίας* is a poetic word, although found in the Attic prose writers. Cf. Xen. Mem. II. 3. § 33. *ὄσοι πάρεσι—ἐπίστανται*. On the sudden transition from the *oratio recta* to the *oratio obliqua*, cf. K. § 345. R. 6. — *ἐπίστανται τραφέντες*, *they know that they were born* (i. e. that such was the condition of their birth). See N. on I. 69. § 5. — *τὸ δ' εὐτυχές* (= *ἡ δ' εὐτυχία*. Mt. § 269. 1). Supply *τοῦτο ὃν*, as conforming to the preceding construction in *ἐπίστανται τραφέντες*. Arnold says that the abstract term *τὸ εὐτυχές* is defined by the concrete *οἱ ἄν—λάχουσιν*, a confusion between two modes of expression *τούτους δὲ εὐτυχεῖς εἶναι, οἱ ἄν—λάχουσιν*, and *τὸ δ' εὐτυχές, τὸ τῆς εὐπραπειστάτης λαχεῖν*. — *εὐπραπειστάτης* is to be referred to *λύπης* as well as to *τελευτῆς*. Render then: (and know) *that they are fortunate, whose lot it is like these, to have the most glorious end, and like you, the most honorable grief*. — *οἷς* refers to the same persons as *οἱ ἄν*, and depends on *βίος*. The sentence may be rendered literally, *whose life in like manner has been measured out to be happy in and to die in = whose lot it is to enjoy the same happiness at the moment of death which belonged to them in life*. Death came to them in the full enjoyment of happiness, before they had endured the griefs and afflictions to which a longer period of life might have exposed them. So Arnold gives the sense: *the duration of whose life has been commensurate with that of their happiness*. Poppo in his Suppl. Adnot. p. 169, cites the interpretation of Wex. (de difficilioribus aliquot Salustii atque Thucydidis dictis, p. 15), "*quorum vita ita aptata est* (quorum vita ita congruit) *ut, in quo felices essent* (patriæ defendendæ munere) *in eodem vitam finirent*."

2. *χαλεπὸν μὲν οὖν, κ. τ. λ.* *I know that it will be difficult* (*οἶδα ὅν*. See N. on I. 76. § 1) *to persuade* [you to be happy] *in respect to those, the remembrance of whom, etc.* — *λύπη . . . ἀφαιρέθῃ*, *and sorrow*

arises not from the loss of those things of whose value we have had no experience, but from that of which we are deprived after having tested its worth; literally, sorrow arises not on account of those good things of which we may be deprived not having yet tried (their worth), but from that, etc. ἀγαθῶν is put in the relative clause by attraction. See N. on I. 33. § 2.

3. ἐλπίδι depends on καρτερεῖν, *through hope, or in hope*, as denoting the ground or occasion of the state of mind expressed in the verb. — οἷς refers to ὑμῶς the omitted subject of καρτερεῖν. — τέκνωσιν ποιεῖσθαι = τεκνωποιεῖν in dependence on ἡλικία. S. § 222. 6. — τῶν οὐκ ὄντων, *of the departed*. — λήθη (= *cause of forgetfulness*) οἱ ἐπιγινόμενοι (sc. παῖδες). An abstract or concrete predicate denoting a thing, often disagrees with the subject both in gender and number. Cf. Jelf's Kühn. § 382. 1. — ἀσφαλείᾳ is a varied construction for ἐκ τῆς ἀσφαλείας. The subject of ξυνοῖσι is τὸ τέκνωσιν ποιεῖσθαι. So Poppo, Bloomf., and others. — οἱ . . . κινδυνεύουσιν, *who do not hazard equally with the others their children* (= who have no children as others to hazard) *by exposing them to danger*.

4. παρηβήκατε, *are past their prime, are growing old*, perf. of παρηβάω. — τὸν τε . . . ἡγείσθε, *consider the greater part of your life, in which you have been fortunate* (S. § 182), *as gain*. — τόνδε i. e. the remainder of life. — ἔσσεσθαι depends on ἡγείσθε. — κουφίσεσθε, *be relieved* (literally *be lightened*) of your grief. — ἐν . . . ἡλικίας, *in the infirmity of age*. — τὸ κερδαίνειν . . . τιμᾶσθαι = οὐ τὸ κερδαίνειν μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι μᾶλλον τέρπει.

## CHAPTER XLV.

The sons and brothers of the deceased should be emulous of the glory of their friends, and remember how arduous is their task to equal the fame of those whom envy no longer injures (§ 1); those who are reduced to widowhood should not be deficient in the peculiar excellence of their sex, and should avoid as much as possible notoriety either for good or for evil (§ 2).

1. παισὶ . . . πάρεστε. "Usitatio ordo verborum erat τοῖς παισὶ δ' αὖ τῶνδε, ὅσοι πάρεστε, ut c. 44. imit. τοὺς τῶνδε νῦν τοκίας, ὅσοι πάρεστε. Nunc ad τῶνδε repetendum παῖδες, et ad παισὶ propter articulum omissum supplendum ὑμῖν. Itaque vulgari modo et, plene ita scribendum erat: ὅσοι δ' αὖ τῶνδε πάρεστε παῖδες ἢ ἀδελφοί, ὑμῖν ὁρῶ." Poppo. — τὸν ἀγῶνα. What this contest is the speaker goes on to explain, and hence the following sentence commences

with γὰρ (*explicantis*). — τὸν οὐκ ὄντα. See N. on II. 44. § 3. — καθ' ὑπερβολὴν ἀρετῆς, *by a superabundance of virtue*. ἀρετῆς is here taken, says Bloomfield, in a general sense to denote whatever is praiseworthy or meritorious. — ἀλλ' ὀλίγω χείρους, *but (even) somewhat inferior*. — τοῖς ζῶσι is the *dat. incommodi*. — πρὸς τὸ ἀντιπάλον, *for (= exercised towards) an adversary*. The simple idea is that men will envy their competitors as long as they live. — μὴ ἐμποδοῖν, *not being in the way* = when they are dead.

2. ὅσαι refers to γυναικείας by what is called *constructio cata σύνεσιν*. See N. on I. 136. § 1. — τῆς—ὑπαρχούσης φύσεως. Arnold and others refer this to the virtue of affectionateness, but Bloomfield, in my judgment, more correctly understands by it *chastity*, the great virtue of the female sex. — ἧς refers to γυναικὸς implied in ὅσαι. The relative is used in an indefinite sense. Cf. Jelf's Kühn. § 819. β. Render then, *of whom there may be as little as possible said among men, either for good or for evil*. — κλίος = φήμη.

## CHAPTER XLVI.

Having now performed the duty which custom has demanded, the speaker announces that provision is made for the maintenance and education of the children of the deceased, and closes with a brief request, that all shall retire after this expression of their grief (§§ 1, 2).

1. ἐμοὶ is the dative of the agent. C. § 417. — λόγῳ is added to εἰρηταί, on account of the antithetic ἔργῳ which follows. — τὰ μὲν—τὰ δέ, *partly—partly*. C. § 441. — μέχρι ἡβῆς, *until manhood*, i. e. according to the Schol., when they were eighteen years of age. — τοῖσδε refers to the deceased, and τοῖς λοιπομένοις to their surviving children. So Dobr. cited by Poppo (Suppl. Adnot.). — ἀγώνων depends on στίφανον. — οἷς—τοῖσδε = *wherever—there*. οἷς is a sort of *dat. commodi* after κείται.

2. νῦν . . . ἄπιτε, *but now having ceased bewailing each his relative* (ὃν προσήκει ἕκαστος) *depart*.

## CHAPTERS XLVII—LIV.

The description of the plague at Athens, contained in these chapters, is no less celebrated as a master-piece of its kind, than the funeral oration which it so immediately follows. The subjects are diverse, yet the historian shows himself a master of the tender and pathetic no less than of the energetic and sublime. The origin, progress, and results of this dreadful scourge, are detailed in a style singularly clear, chaste, and simple. We seem to be at once transported to the crowded city, to stand amidst the dead and dying, to hear the groans of the sufferers, and to watch the sure progress of the disease to its fatal termination. We turn away with disgust from the selfishness and coward fear, which leave the nearest and dearest friends to die alone; and we are horror-stricken at the excesses in which, with death before their eyes, they so recklessly and wickedly indulge. So distinctly and impressively are these and other circumstances of the calamity related, that no one who has once read it with care, will ever forget its soul-harrowing and sickening details. Even to the man of gray hairs, the PLAGUE OF ATHENS, as a college exercise unique and interesting, comes up with a freshness and vividness which is true of no other subject in his whole course of study. Something of this may be attributed to its extreme difficulty, but more, I apprehend, to its power to engrave indelibly upon the youthful mind the horrors of the dreadful scourge, and the scenes of suffering which it produced.

## CHAPTER XLVII.

The first year of the war closes with the funeral solemnities just related (§ 1); in the beginning of the spring, the Peloponnesians make another irruption into Attica and lay waste the country (§ 2); not long afterwards the plague commences its ravages, against which no human aid is efficacious, and supplications at the temples and other religious observances prove alike vain and useless (§§ 3, 4).

2. *Πελοποννήσιοι* . . . *μείρη* = *τῶν Πελοποννησίων* . . . *μείρη*. As it now stands, *τὰ δύο μείρη* (*two thirds*. Cf. II. 10. § 2) is in apposition with the preceding nominative. Cf. Jelf's Kühn. § 478; G. § 360. 3. See N. also on I. 89. § 3 (end).

3. *ὅτε* . . . *Ἀττικῇ*, and when they had not been many days yet in Attica. — *ἡ νόσος*, the pestilence. The article is added because this plague was so well known. — *λεγόμενον*. It is better (with Poppo



and Kräg. after Camerarius) to take this in an absolute sense (as *ἰσημένον*, I. 140. § 2), than to refer it with the older critics to *νόσημα* contained in *νόσος* (cf. C. § 453. δ), or to the idea in general denoted by the word *thing*. — οὕτως is to be constructed after *γινώσκειν*, in the sense of *to such a degree*, by the force of the preceding *τοσούτως*.

4. οὕτως . . . ἀγνοῶν, *for the physicians could furnish no assistance, when first through ignorance (of the disease) they attempted to effect a cure*. There are other ways of translating this sentence, the most usual of which is to construct the participle with the verb (S. § 225. 8), *for the physicians were unable at first to furnish any remedy through ignorance of the disease*. This implies that afterwards the physicians so understood the disease, as to cure those who were afflicted with it, which was not so. But the explanation, which I have adopted after Goel., implies that the physicians, when they became aware of the unyielding malignity of the disease, gave up and did not pretend to any ability to prescribe for it. Indeed most of them, as appears from the following context, fell victims to their professional duty of attendance upon the sick. — ὅσῳ = τοσούτῳ ὅσῳ. See N. on I. 68. § 2 (end). — τέχνη (sc. ἥκει). The Schol. adds οἷον μαντική, ἐπερδή, in reference to which Poppo says, "huc fortasse ars musica referenda." The explanation of the Schol. would suit better the words *μανταίαις καὶ τοῖς τοιούτοις* which follow. — ὅσα τε . . . ἐκτίευσαν, *whatever supplications they offered at the temples*. ὅσα to which πάντα refers is properly an accusative synecdochical. — μανταίαις (Poppo and Kräg. *μανταίαις*), *prophesyings*. If τοῖς τοιούτοις (*such like things*) refers to incantations, as is generally supposed, the indefiniteness with which it is referred to, shows that Thucydides had very little confidence in them. Cf. N. on II. 8. § 3. — τελευτῶντες, *at last, finally*. K. § 312. R. 3. β. — αὐτῶν ἀπίστησαν, *they abstained from these things*. The reason is contained in ὑπὸ τοῦ κακοῦ νικώμενοι.

## CHAPTER XLVIII.

The local origin of the plague is said to have been in Æthiopia, whence it pervaded the greater part of the Persian dominions, and suddenly appeared at Athens in the Piræus and afterwards in the upper city (§§ 1, 2); the historian, having himself been sick with it and witnessed its effects on others, expresses his intention to relate merely the manner of its attack, leaving it for others to investigate its origin, and the cause of its being able to produce such an entire change in the human body (§§ 3, 4).

1. τῆς ἐπὶ Αἰγύπτου, *the part lying above Egypt*, i. e. the region of country now called Nubia, Sennaar, including a part of Abyssinia. —

κατίβη is here tropically used of an inanimate subject. — βασιλείας of Persia. — τὴν πολλήν, *the greatest part*. K. § 246. 8. c.

2. ἐνέπνεε is an expression of common use to denote the sudden breaking out or attack of malignant diseases. — ἤψατο, *it attacked*. S. § 192. 1. — ὥστε refers back to ἐξαπινάλες. — ἐς τὰ φρεάτια, *into the cisterns, or water-tanks used for receiving and containing the rain-water, as appears from the explanatory sentence which follows*. — αὐτόθι, i. e. in the Piræus. — ἐς τὴν ἄνω πόλιν, *into the upper city, so called in distinction from ἡ κάτω πόλις, the lower city, or that which was built upon the plain*. — πόλλω μᾶλλον, *in far greater numbers than when it was confined to the Piræus*.

3. αὐτοῦ, i. e. the disease. — ὡς ἕκαστος γινώσκει, *each as he thinks*. See N. on II. 21. § 3. — ἀφ' . . . αὐτό, *from what cause it most likely arose = what was its probable cause*. This is a substantive clause depending upon λέγτω, as does also τὰς αἰτίας. — μεταβολῆς depends on ἄστινας in the sense, *which in so great a change*. Poppo says that the sentence written in full would be: καὶ τὰς αἰτίας (sc. λέγτω) ἄστινας ἱκανὰς αἰτίας τοσαύτης μεταβολῆς νομίζει εἶναι. But the government of μεταβολῆς is less natural in this mode of construction. — δύναμιν follows σχεῖν which depends upon ἱκανὰς (S. § 222. 6). — ἀφ' ὧν depends in construction upon ταῦτα (sc. τὰ σημεῖα) δηλώσω. — μάλιστα ἂν . . . ἀγνοεῖν = *may not be wholly ignorant of the disease (in consequence of) having some previous knowledge (τι προσιδώς) of it*. The optative here depends on a future verb (δηλώσω), and denotes a conditional supposition or conjecture. Cf. K. § 333. 6.

## CHAPTER XLIX.

The season in which the plague broke out was in all respects healthy (§ 1); the disorder first showed itself in the head, which became violently heated, the eyes being inflamed, after which the gullet and tongue became affected and fetid to a great degree (§ 2); this was followed by sneezing and hoarseness, and soon the disease descended into the breast and stomach, and produced vomitings and bilious discharges with great suffering (§ 3); hiccoughs, convulsions, and spasms of longer or shorter duration then followed (§ 4); the skin was not hot to the touch, but livid, and covered with small pimples and sores; internally, however, the heat was so great that the slightest covering of the body could not be endured, and many threw themselves into wells to quench their raging thirst (§ 5); the patients were also restless and wakeful, yet retained their strength in a great degree, until the crisis of the disease, which was in nine or seven days; if they escaped this, the malady passing down to their bowels produced there ulcerations and diarrhoea which carried them off (§ 6); for the disease beginning with the head passed through the whole system, and left its marks in the very extremities of the body, and some who survived it were in a state of utter forgetfulness (§§ 7, 8).

1. γὰρ often commences a narration, the subject of which has been previously introduced to the reader's attention. In such cases it may

be rendered *now*. See N. on I. 4. § 1. — ἐκ πάντων, *above all*. See N. on I. 120. § 1. — ἄρσεν, *free from sickness, healthy*. — ἐς, *in respect to*. — ἐτύγγανεν ὄν. S. § 225. 8. — ἐς τοῦτο πάντα ἀπεκρίθη, *every illness determined in this*. The English expression, "a determination of blood to the head," as Arnold remarks, appears very nearly to correspond to this passage.

2. τοὺς δ' ἄλλους, *the others*, i. e. those who were not ill of other diseases, when they were seized with this malady. — ἀπ' οὐδεμιᾶς προφάσεως, *from no apparent cause*. — τὰ ἐντός, *within* = *the internal parts*, referring, as is evident from what follows, to the mouth. — ἄτοπον καὶ δυσώδες, *disagreeable and fetid*; or perhaps better, *strange and fetid*, i. e. fetid to an unusual degree. So Arnold.

3. μετὰ βίχρὸς ἰσχυροῦ, *with a violent cough*. — ὅποτε... στηρίξαι, *when it had fixed itself* (= settled) *in the stomach*. See N. on I. 49. § 3 (init.). — ἀνδοτρῆσθαι τὴν αὐτήν, *it disturbed it* (i. e. the stomach); literally, *turned it upside down*. — ἀποκαθάψεις... ἐπήσαν, *and that which* (literally, *all those which*) *is called by physicians, discharges of bile, supervened* (by the vomiting).

4. λύγξ—κνή, *a hiccough*. This is not an unusual consequence of the straining and irritation produced by excessive vomitings. Arnold takes λύγξ in the sense of *retching*, and λύγξ κνή of *ineffectual retching*, when nothing is brought off from the stomach. — μετὰ ταῦτα, *immediately*. So the Schol. Opposed to this is πολλῶ ὕστερον in the next clause.

5. τὰ μὲν ἔξωθεν (*externally*) stands opposed to τὰ δὲ ἐντός *infra*. — ἀπτομένῃ (sc. αὐτοῦ), *to one touching it* (= *if any one touched it*. Mt. § 338. b) *externally*. This of course refers to θεῖμον alone, since γλωφὸν refers to the sense of sight. — μηδ' (for μήτ') ἄλλο τι ἢ (sc. ὄντες γυμνοί, *nor any thing else than being naked* (= *nor being otherwise than naked*). γυμνοί is here put in the nominative masculine because, as Arnold remarks, τὰ δὲ ἐντός οὕτως ἑκάστο = τὰ ἐντός οὕτως ἑκάστο (sc. οἱ κάμνοντες), and the adjective is put in the case in which the omitted subject of the infinitive has thus virtually appeared. — ἡδιστα... ῥέπτειν, *and would most gladly have thrown* (ἀν—ῥέπτειν = ἔρριπτον ἄν, sc. εἰ ἡδύνατο. K. § 341. R. 1) *themselves into cold water*. Instead of the protasis εἰ ἡδύνατο, Poppo would supply εἰ ἡμελοῦντο from the following context. — τοῦτο, sc. ἔδρασσαν from the following verb. Cf. K. § 346. 2. d. — καὶ ἐν... ποτόν, *and it was the same thing* (i. e. equally unavailing), *whether they drank much or little*; literally, *more copious or diminished draughts tended to the same result*.

6. τοῦ μὴ ἡσυχάζειν is expegetical of ἡ ἀπορία, *the impossibility of composing themselves*; literally, *the not knowing what to do on account*

of their inability to rest. *μή* is not here to be referred to the *μή* after a word denoting a negative idea (see N. on I. 10. § 1), for the reason that the clause is separate and explanatory. — *ὅσοντες . . . ἀκμάζοι*, as long as the disease was at its height. In adverbial sentences the temporal adverb is followed by the optative, when that which is said is something merely imagined or thought of. — *παρὰ δόξαν*, beyond expectation. — *διεφθελοντο—ὑπὸ τοῦ ἐντὸς καύματος*, died of the internal heat (i. e. the fever). — *ἔτι ἔχοντες τι δυνάμεως*, while they yet had (see Notes on I. 13. § 6; 51. § 4) some strength. This clause belongs to *διεφθελοντο*. — *διαφύγοιεν* that crisis. — *αὐτῇ* refers to *τὴν κοίτην*. — *ἀκατάτου*, excessive, violent. — *δι' αὐτήν*, i. e. the diarrhoea.

7. *γὰρ* introduces the reason why the disorder was said to descend (*ἐπιπιπτούσης*, § 6) into the bowels. — *τὸ—κακὸν* is the subject of *διέξηι*. — *ἰδρυθὲν*, being seated, an expression often employed when a disease remains settled in some part of the body. — *μεγίστων* dangers. — *τῶν . . . ἐκσχέματα*, its seizure of the extremities left its mark. This refers *αὐτοῦ* to *τοῦ κακοῦ*. Krüger, however, refers it to *τῆς*, and makes it depend on *ἀκρωτηρίων*. — *γί*, i. e. however the patient may have lived through the greatest dangers, the thing here spoken of at least happened.

8. *κατέσκηπτε*. This word happily expresses the violence and rapidity of the attack, it being used of the descent of lightning, storms, etc. — *αἰδοῖα*. The parts of the body are often put without the article. Krüg. — *σισὶ δ' οἱ καὶ τῶν ὀφθαλμῶν*, and some were deprived even of their eyes. — *ἀναστάντας*, i. e. when they recovered (literally, rose up) from the disease. — *τῶν πάντων* limits *λήθη*.

## CHAPTER L.

That this disease was different from all other maladies is seen in the fact, that neither birds nor beasts preyed on the unburied corpses, or if they did they perished (§ 1), a proof of which was the disappearance of the birds of prey, and especially of the dogs (§ 2).

1. *ὑπερῶν λόγου*, exceeding description, greater than can be described. K. § 323. 6; C. § 463. 1. — *τὸ εἶδος τῆς νόσου*, the kind of the disease. — *τά τε . . . φύσιν*, and in other respects more grievous than human nature can endure; literally, than is proportionate to human nature. — *ἐν τῇδε* is explained in *τὰ γὰρ ὄντια κ. τ. λ.* — *ἐδήλωσε—ὅν*, showed itself to be. See N. on I. 11. § 3. — *τῶν συνηθῶν*, the ordinary (diseases). — *ἀπίσταν* = devour, feed upon. —

πολλῶν ἀτάφων γιγνομένων, *although* (see N. on I. 7. § 1) *there were many unburied corpses*. — ἢ γευσάμενα διαφθίσκω, *or if* (see N. on I. 71. § 6) *they tasted* (of the dead bodies) *they perished*.

2. τεκμήριον is not, as some think, a predicate nominative, but is a proposition by itself, as in II. 39. § 2, where Dindorf puts a colon after it, as he should have done in this place. — τοιοῦτων ὀρνίθων, i. e. birds of prey referred to in the preceding section. — περὶ τοιούτων οὐδέν = “περὶ τὰ ἀταφα σώματα.” Jacobs. — αἰσθῆσιν . . . ἀπεβαλνόντος, *furnished a full understanding of the affair*, i. e. showed that death was the result of eating the dead bodies. Some render, *made the event observable*, i. e. brought the thing more to the attention of men.

## CHAPTER LI.

Such was the nature of the disease in which all other disorders terminated, and for which no certain or universal remedy could be found, and against which no constitution could bear up (§§ 1-3); an excessive depression of spirits also attended the malady from its first commencement, and caused the patient to give up without a struggle (§ 4); the infection which resulted from attendance upon the sick increased the mortality, for either through fear of this they were not visited, or if any ventured to approach them, they in turn became the victims of the disease, which was the fate of the more virtuous and companionate (§ 5); much care and attention was, however, bestowed upon the sick by those who had recovered from the plague, since they knew by experience its dreadful nature, and were not afraid of its recurrence, because it never attacked the same person twice (§ 6).

1. παρὰλινόντι = *to pass by*. This dative may be constructed after τοιούτων ἦν, as the *dat. commodi*. C. 410. — ἀτοπίας, *of an unusual nature*. — ἐτύγχανε—γιγνόμενον, *happened to be*. — πρὸς ἕταρον belongs to διαφερόντως, ἕταρ (= ἐν) being in apposition with ἑαυτῶν. — καὶ ἄλλο . . . ἐταλεύτα. This is an explanatory repetition of what was said II. 49. § 1, although that seems to refer to the time immediately preceding the pestilence, and this to the time when it was raging.

2. ὡς εἰπὼν, *so to speak* (S. § 223. 3), is to be constructed with ἐν τε οὐδέν. — τὸ . . . ἔβλαπτε, *for that which relieved one injured another*.

3. σῶμα . . . αὐτό, *no body showed itself strong enough for it* (i. e. the disease). This is explained still further by ἰσχύος πέρι (i. e. περὶ ἰσχύος) ἢ ἀσθενείας. For the construction of ὄν—διεφάνη, see N. on I. 2. § 1. — πάντα, sc. τὰ σώματα. — πάσῃ διαίτῃ refers not only to proper food, but to the care and attention proper to be bestowed upon the sick.

4. δυνότατον. The subject being an inanimate thing, the adjective

in the predicate is put in the neuter. S. § 157. c. — ἀθυμία, *dejection, anxiety*. — αἰσθοίτο κάμνων, *perceived that he was sick with it*. See N. on I. 26. § 3. For the use of the optative, see N. on I. 49. § 1 (init.). — προΐεντο σφᾶς αὐτοῖς, *gave themselves up (to the disease)*. — ἕτερος . . . ἔθνησκον, *filled with infection one from the care of another, they died like sheep*. ἀναμπλάμενοι. "This is a favorite term of Plato to express defilement or pollution, from the notion of a body overloaded or surfeited with food, and so becoming disordered or unsound. Thus Thucydides seems to use it as signifying, *becoming fully charged with infection*." Arnold. — τοῦτο, i. e. the contagious nature of the disease.

5. δεδιότες, *through fear*. — ἔρημοι = *for want of care*. The subject is ἄνθρωποι understood referring to the sick persons. — οἱ ἀρετῆς τι μεταποιούμενοι, *those who made any pretensions to virtue* (C. § 373. 1). I prefer with the Schol. to take ἀρετῇ here in the sense of φιλανθρωπία καὶ ἀγάπη. So Krüger understands it, although Bauer and Haack attach to it the sense of *firmness*. — ἐσιόντες (= *in attending upon*) denotes the manner in which ἡγείδουν σφῶν αὐτῶν. See Ns. on I. 33. § 1; II. 34. § 4. — τὰς ὀλοφύσεις τῶν ἀπογιγνομένων—ἐξέκαμνον, *grew weary of the moans of the dying*. The naturalness and exquisite pathos of this passage are such, that I cannot bring myself to adopt the sense given by some, *were tired out with lamenting for the dying*. Besides it seems strange, if this latter meaning is the true one, that the dying rather than the dead should be the subject of lamentation. τὰς ὀλοφύσεις is what Kühn. (Jelf's edit. § 549. c) calls the accusative of equivalent notion. — πολλοῦ, *vast, huge*.

6. δὲ ὅμως οἱ διαπεφευγότες, *but notwithstanding [that the sick were deserted by their relatives] yet those who had escaped* (death from the disorder). Arnold supplies the ellipsis and paraphrases thus: "Still, whatever were the particular instances of intrepid humanity, visiting the sick and dying without any consideration of its own safety, yet the sufferers met with the liveliest compassion and the greatest attention, from those who had themselves had the plague, and had recovered from it." — τὸν πονούμενον. So we speak of one *laboring under a disease*. — διὰ . . . εἶναι, *because they had experienced [the disease] and were of good courage as to their safety*. These persons had two essential qualifications for visiting and taking care of the sick, viz. sympathy in their sufferings, and freedom from all fear of personal exposure. The reason for the last is contained in the next sentence beginning with γὰρ (explicantis). — τῶν ἄλλων, i. e. both the well and sick. — τῷ παραχῆμα περιχαρεῖ, *in excessive joy of the present*. — μηδ' . . . διαφθαρήναι, *that they would never hereafter be de-*

*destroyed by any other disease.* They supposed that as they had battled successfully with this terrible malady, their bodies would yield to no other disease to which they might be exposed. They did not therefore suppose that they should never again be afflicted with any sickness, much less that they should never die, but simply that they should outlive every disease and die of old age.

## CHAPTER LII.

The accession of the country people added to the calamity, for having no place to lodge except in crowded huts, they died one upon another, and were rolling about in the streets and around the fountains (§§ 1, 2) ; the temples also were full of corpses, the calamity having reached to such a height, as to render all regardless alike of things sacred or profane (§ 3) ; sepulchral laws and usages were violated, the survivors burying where and in whatever way they could, and oftentimes for want of necessities in an indecorous manner, using funeral piles erected for others, or throwing their dead upon one on which a corpse was already burning (§ 4).

1. *πρός, in addition to.* — ἡ . . . ἀγγρῶν. The article is omitted before the attributive, where it is placed after a noun denoting action in the abstract. Cf. K. § 245. R. 2. — οὐχ ἥσσον = *most especially*.

2. οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν. Cf. II. 17. § 3. — ὥρα ἔτιους, i. e. in the midst of summer. — οὐδενὶ κέσμων = *πάνυ ἀκόσμως*. Jacobs. These words are constructed by Haack with *διαιωμένων*, but it is better to refer them to ὁ φθόρος *ἐγίγνετο*, which gives a sense still further explained by the following context. — νεκροὶ . . . ἔκειντο. Jacobs, with the approbation of the best critics, thus constructs this sentence: “ἐπ’ ἀλλήλοις ἀποθνήσκοντες ἔκειντο νεκροί, ut νεκροὶ consequens sit vocabulis ἐπ’ ἀλλήλοις ἀποθνήσκοντες.” — *ἐκαλινδοῦντο*, *lay rolling about*, being too weak to walk or stand. — *ἡμιθνήτες*, *half dead*. — τοῦ ὕδατος ἐπιθυμία contains the reason why they lay around the fountains, and is not therefore to be constructed with *ἡμιθνήτες*.

3. αὐτοῦ, i. e. in the temples. — ἐναποθνησκόντων (sc. ἀνθρώπων) is the genitive absolute. — οὐκ . . . γίνονται, “*not knowing what to have recourse to*.” Bloomf., whom Arnold cites approvingly. But *not knowing what was to become of them* appears to me a better rendering. Cf. Mt. § 488. 5. — *ισρῶν καὶ ὁσίων*. See N. on I. 71. § 6.

4. Θήκας refers here to the disposal of the dead bodies, which from the following context appears to have been by burning. Why the epithet *ἀναισχίντους* is added to Θήκας is seen in ἐπὶ πυρᾷ γὰρ κ. τ. λ. — διὰ . . . σφίσιν, *on account of so many previous death*

families (οφίον), or because so many of their friends had already died — φθάσαντες τοὺς νήσαντας, anticipating those who were raising the pile. — ὃν φέροιν, "which they happened to be carrying." Arnold. Cf. C. § 606.

## CHAPTER LIII.

Many other acts of licentiousness resulted from the pestilence, men being desirous, from the sudden changes of fortune which they saw, and the precarious tenure of their own lives, to enjoy the present to the highest degree possible (§§ 1, 2); no labor or pursuit for the attainment of any useful or honorable object was engaged in, pleasure being the ruling principle of action (§ 2); neither the fear of the gods nor human laws had any restraining influence, since it appeared that those who revered the gods were no safer than others from the plague, and each expected death before he could be convicted of his misdemeanors at a civil tribunal, such conviction too having little terror, while a more awful calamity was hanging over them (§ 4).

1. ἡφ58, gave rise to, is followed by ἀνομίας. C. § 350. R. — τᾶλλα, in other respects than the excesses spoken of at the close of the preceding chapter. — ἐτόλμα refers to open daring by the force of the antithetic ἀπεκρύπτετο. — μή—ποιεῖν. See N. on I. 10. § 1 (end). Some critics erroneously construct καθ' ἡδονήν (cf. II. 37. § 2) with ἐτόλμα. — ἀγγιστροφορον, sudden. — ὁρῶντες refers to τῖς taken collectively. — τῶν τ' εὐδαιμόνων depends on τὴν μεταβολήν. — τὰ πάλων, i. e. the possessions of the rich.

2. ὥστε has here the *ecbatic* sense. See N. on I. 65. § 1. — πρός, having reference to. — ἡγούμενοι denotes the cause (see N. on I. 9. § 4) of their desire for immediate and unrestrained enjoyment.

3. τὸ μὲν . . . ἦν, no one was zealous to labor after that which was esteemed honorable. προσταλαίπωρεῖν takes the article by way of emphasis, τὸ being used, although the infinitive regarded as a substantive depending upon πρόθυμος should properly have taken τοῦ. Cf. K. § 308. R. 1; Mt. § 543. Obs. 2. τῷ δόξαντι καλῷ is the dat. commodi. — ἄδελον νομίζων εἰ, regarding it uncertain whether. Cf. the Lat. *nescire an.* — ὃ, τι refers forward to τοῦτο, and is the subject of ἦν understood. — ἡδὴ, the present moment. This word has undergone various readings, ἦδαι or ἦδη being found in all the older editions. — τὸ ἐς αὐτὸ κερδαλέον, whatever ministered to this (i. e. ἡδύ); or if with Poppo (cf. Mt. § 283) we refer the article to ἐς αὐτό, profitable as far as this (i. e. ἡδύ) was concerned.

4. τὸ μὲν is constructed by Poppo in dependence on σάβειν, and referring to τὸ θεῖον implied in θεῶν φόβος. Some refer τὸ μὲν to



σάβειν καὶ μὴ (sc. σάβειν). — κλίνοντες is a nominative absolute, the construction being carried on as though *Θεῶν φόβῳ ἢ ἀνδροφόνῳ νόμῳ οὐδενὶ ἀπέλογοντο* had preceded. Cf. Mt. § 562. 1. — τῶν δὲ ἁμαρτημάτων depends on *τὴν τιμωρίαν ἀντιδοῦναι*, to be *punished for his offences*; literally, *to pay the penalty, to give satisfaction*, the punishment being considered in the light of a debt due from the offender. — οὐδὲς ἐλπίζων has the same construction as κλίνοντες. — μέχρι . . . βιούς. The order is: *βιούς μέχρι τοῦ δίκην γενέσθαι*. — ἀντιδοῦναι depends on ἐλπίζων. — μείζω, sc. *τιμωρίαν*. — ἐπιχειρησθῆναι depends on κλίνειν or νομίζειν to be supplied from ἐλπίζων upon which the verb properly depends, but the sense of which without modification would be inappropriate here. — ἦν πρὶν ἐμπεσεῖν, *before it fell*. A similar effect upon the morals was witnessed in the great plague of Milan in 1680. Cf. Lond. Quart. Rev. Oct. 1844.

## CHAPTER LIV.

The Athenians in their affliction remember an old prediction, which had been quite obscure, but now seemed to be made clear by the calamity (§§ 1-3); they also call to mind the oracle given to the Lacedæmonians, in which the god had promised to be on their side (§ 4); the severity with which the pestilence fell on Athens, and the exemption of Peloponnesus from its ravages seemed to be in keeping with the oracle (§ 5).

1. τοιοῦτῳ μὲν πάθῃ—περιπεσόντες, *having fallen in with such a calamity = such a calamity having come upon them*. — γῆς. Cf. II. 21. § 2.

2. τοῦδε τοῦ ἔπους, *the following oracle*. — φάσκοντες οἱ προσβύτεροι. See N. on διδίοτες οἱ στρατηγοί, I. 49. § 4. — Δωριακὸς πόλεμος. In the Peloponnesian war the Dorians were opposed to the Ionians. The Schol. says that this verse is drawn from Hom. II. 1. 161. In respect to the faith of Thucydides in such things, cf. N. on II. 8. § 3.

3. μὴ λοιμὸν—ἀλλὰ λιμόν, *not LOIMOS but LIMOS*. These words were doubtless pronounced very much if not quite alike, and hence were confounded. — ἐπὶ κησῇ. The subject is (τὸ) εἰρησθῆναι. — ἐπὶ here denotes the ground or occasion of the thing spoken of (cf. K. § 296. 3. b), *in their present condition*, i. e. on account of the prevailing disease. — πρὸς. See N. on I. 140. 1. — τὴν μνήμην ἐποιοῦντο, *confirm their recollection*. — οὕτως, i. e. *limós*. The keen sarcasm of this passage is obvious, and helps to show in what estimation such things were held by Thucydides.

4. τοῖς εἰδόνσιν, *to those who knew it.* — ὅτε = ὅτι. See N. on II. 21. § 1. — αὐτοῖς refers to the Lacedæmonians and limits ἀνέμει. Cf. I. 118. § 3.

5. τὰ....εἶναι, *they conjectured that the things which took place (i.e. the pestilence) corresponded with it.* — δέ, *for*, slightly introduces the clause in which it stands as confirmatory of what precedes. — ὅ,τι ἄξιον καὶ εἰπεῖν — *in any respect worthy of being mentioned.* Arnold cites as equivalent in signification, ὅ,τι καὶ ἀξιόλογον, IV. 48. In respect to the weakening force of καί, cf. Jelf's Kühn. § 760. 2. b. — ἐκινεῖσθαι κατὰφρα. Schol. A most expressive term to represent the sudden and overwhelming calamity.

## CHAPTER LV.

The Peloponnesians, after ravaging the plain, pass into the territory of Paralia, and there lay waste the country (§ 1); but Pericles still adheres to his opinion, that the Athenians should hazard no general engagement (§ 2).

1. ἔτεμον τὸ πεδῖον. Cf. II. 47. § 2. — Πάραλον. The invading army took a circuit north of Athens, and passing between Hymettus and the more northern mountains, marched south through Mesogæa into Paralia, as far as Laurium in its most southern extremity. It was a bold movement thus to place Athens in the rear, and we have no other instance recorded in which this was done. — οὐ....Ἀθηναίους shows the reason why this movement was made. The Peloponnesians hoped to draw out the Athenians from their city to defend these mines. — πρὸς, *towards.* K. § 208. III. 1. a.

2. καὶ τότε, *then also*, as well as in the year of the first invasion (ὥσπερ....ἐσβολῇ). — περὶ....Ἀθηναίους follows γνῶμην in construction.

## CHAPTER LVI.

Previous to the advance of the Lacedæmonians into the maritime district, Pericles fitted out 200 ships to sail around Peloponnesus (§ 1); the fleet sets sail while the Lacedæmonians are in Paralia (§§ 2, 3); with the armament the Athenians proceed to Epidaurus, and ravage the territory but are unable to take the place (§ 4); thence departing they ravage other towns on the Peloponnesian coast, and having taken and sacked Præsie, they return to Athens (§§ 5-7).

1. ἔτι δ' αὐτῶν—ὄντων, *but while they were yet.* See N. on I. 13. § 6. — πρὶν—ἔλθεῖν. S. § 223. 3. — παρὰσκεινάζειτο refers to Pericles. — ἐποῖμα. See N. on II. 3. § 4.

2. ἐν ναυσὶν ἱππαγωγῶς, in cavalry-transports. — πρῶτον τότε in respect to the Athenians, for the Persians sent horsemen by sea with Dates and Artaphernes. — ναυσὶν is the dative of accompaniment. S. § 206. 5.

3. ὅτι δὲ ἀνέγχετο κ. τ. λ. The fleet must have been fitted out with great dispatch, as the Peloponnesians were in all only forty days in Attica. Cf. II. 57. § 2. — ἐν τῇ παραλίᾳ, sc. γῆ. Cf. § 2, where it is fully written. Upon this τῆς Ἀττικῆς depends. See N. on I. 114. § 2 (init.).

4. τῆς Πελοποννήσου distinguishes Ἐπίδαυρον from the Argolic Epidaurus. The town here spoken of lay S. E. of Sparta, near the southern extremity of the eastern peninsula of Laconia. — τῆς γῆς τὴν πολλήν, the greater part of the country. Cf. Mt. § 320. 3. — προεχώρησε. Bloomf. supplies ἡ πείρα or τὸ ἐλεῖν from the preceding context. So Stephens explains οὐ προεχώρησεν αὐτοῖς τὸ ἐλεῖν τὴν πόλιν. Cf. II. 58. § 2. — γὰρ is highly restrictive = notwithstanding in this respect at least they did not succeed.

5. ἐπιθαλάσσια, maritime places.

6. Πρασιάς, Prasîæ, was situated in the northern part of the Laconian coast, at the mouth of the river Kani (Tanus), which rises in Mount Parnon, and flows north-easterly into the Argolic gulf. It seems that the Athenians assaulted this town on their way home. — γῆς depends on ἔτεμον, the action being confined to a part. Cf. Mt. § 323. b; C. § 366; S. § 191. 1.

## CHAPTER LVII.

Through fear of the pestilence, which carried off many both in the city and in the armament, the Peloponnesians leave Attica sooner than they otherwise would have done, having remained, however, longer than they had ever before (§§ 1, 2).

1. τῇ στρατιᾷ which had gone to ravage the Peloponnesian coast. Cf. II. 56. § 1. — τοὺς Πελοποννησίους is the subject of ἐξελεῖν. — τῶν αὐτομόλων. S. § 192. N. 3. The accusative of the thing heard is ὅτι . . . εἶη. — θάπτονας—ῥοθάνοντο. See N. on I. 26. § 3. Arnold understands θάπτονας of the flame and smoke of the funeral piles, the word being of general application to any manner of performing the last rites, whether by interment or burning. But if the dead were buried, as some doubtless were, in the outer Ceramicus, the interment could be seen by the scouts of the enemy if not by their whole army. This will illustrate the remark of the Schol. that the Lacedæmonians

did not attack them (ἀνθρώπους, referring doubtless to the persons engaged in the burial rites), because they deemed it impious (ἀσεβής). — *θῆσσαν*, more speedily than they would otherwise have done. Diod. XII. 45, says that Pericles effected their departure by his expedition against Peloponnesus.

2. πλεῖστον τε χρόνον ἐνέμειναν (in the land). Cf. II. 23. § 3.

## CHAPTER LVIII.

The Athenians undertake an expedition against the Thracian Chalcidians, which arriving at Potidea makes great exertions to take it (§ 1), but in vain, for the pestilence breaking out in the portion of the army which had recently arrived, spread among the troops already there and broke down their strength (§ 2); the newly arrived forces therefore return to Athens having lost one fourth of their number (§ 3).

1. ἐχρήσατο, had employed. — ἔτι πολιορκουμένην. Cf. I. 64. — ἀφικόμενοι to Potidea.

2. ἄλλως qualifies προὔχεται (see N. on II. 56. § 4), and is followed by the genitive παρασκευῆς. Cf. S. § 200. N. 2; C. § 374. β. The reason of the failure is contained in the next sentence introduced by γάρ. — τοὺς προτέρους στρατιώτας, i. e. those who had gone out with Callias (I. 61. § 1) and Archestratus (I. 57. § 6). — ἀπό, out of. The reinforcement was probably drawn away from the place, as soon as it was found that the other army was becoming infected with the disease. — Φοβίαν δὲ κ. τ. λ. Cf. I. 65. § 3.

## CHAPTER LIX.

The Athenians oppressed by the double scourge of war and pestilence, change their minds, and charge Pericles with being the cause of their misfortunes (§ 1); they even go so far as to send an embassy to the Lacedæmonians offering to make concessions, but effect nothing thereby, and in their perplexity inveigh bitterly against Pericles (§ 2); whereupon he calls an assembly, and in order to calm their irritated feelings and raise their courage, addresses them in a speech (§ 3).

1. ἠλλόλωτο τὰς γνώμας, changed their minds.

2. τὸν . . . εἶχον = they blamed Pericles, cast the blame on Pericles. — ὡς πείσαντα, as though he had persuaded. See N. on I. 54. § 1. — ὡς αὐτούς. See N. on I. 31. § 2. — ἀπρακτοὶ ἐγένοντο (sc. οἱ πρῆσβεις) = effected nothing. — πανταχόθεν . . . καθιστώτας = being

wholly at loss what to do, being in utter perplexity of mind in consequence of the difficulties which beset them on every side (*πανταχόθεν*).

3. *πρὸς τὰ παρόντα*, at the present posture of affairs. — *χαλεπαίνοντας*. Cf. II. 22. § 1. — *ἀπαγαγὼν . . . γνώμης*, by diverting the angry current of their feelings. This is more fully expressed in *ἀπὸ τῶν παρόντων δεινῶν ἀπάγειν τὴν γνώμην*, II. 65. § 1. For *τὸ ὀργιζόμενον*, see N. on *τὸ μέλλον*, I. 42. § 2.

## CHAPTERS LX—LXIV.

The speech of Pericles, comprised in these chapters, is a bold and animated defence of the policy recommended by him in the prosecution of the war. He triumphantly justifies himself from the accusations and reproaches, which his fellow-citizens, in their distress, were heaping upon him, and arouses them to manly courage and endurance by showing the trivial value of the houses, villas, and luxuries of which they were for a time deprived, when compared with liberty, the most inestimable of all blessings. In its high-toned and generous sentiments, its profound and statesman-like views, its appropriateness to the occasion, which demanded something to arouse the courage and cheer the minds of the Athenians, depressed as they were by invasion without and pestilence within their walls, this speech is every way worthy of the great man who pronounced it, and who was soon to be removed by death from the government which he had so long and ably administered. The excessive brevity of its style renders many places obscure, yet the general scope is so clear, that it may be readily apprehended, and thus aid is furnished by which the verbal difficulties may in general be satisfactorily elucidated.

The oration begins somewhat abruptly, and in the spirit of reproof. This however will not appear strange or unsuitable, when the high standing and commanding talents of the speaker, and the dejection, timid counsels, and unworthy conduct of his audience are considered. It would do in such a posture of things for him to speak with authority, while others would be obliged to employ the language of deprecation. The position of Pericles was not unlike that of the Earl of Chatham, when, inspired with patriotism and hatred of oppression, he hurled those terrible bolts of warning and reproof upon the heads of the ministry, who were forging the chains of slavery for these American colonies. From no other man than him, who had so long and ably held the reins of government, would such language as he frequently used have been deemed endurable. There is therefore nothing inappropriate or unbecoming in the bold and manly commencement of the speech before us, but is rather to be regarded as the outburst of generous indignation at the fickle, effeminate, and short-sighted policy of the Athenians whom he rose to address.

The general divisions of the speech are not so strongly marked, as in his more deliberate orations. He first exculpates himself from the unjust censures under which he suffered (chap. 60); he then enters upon a defence of his policy, by holding forth the encouraging prospects before them, by showing the worthlessness of houses or lands when compared with freedom, and by portraying the degradation which would result from submission and defeat (chaps. 61-63); he then recurs to the pestilence as something unforeseen, and respecting which no one could be justly blamed, and closes with a stirring appeal to the courage, patriotism, and love of glory, which should animate the breast of every true Athenian in this great and momentous struggle for liberty and dominion (chap. 64).

## CHAPTER LX.

The speaker commences by frankly acknowledging, that his object in convening the assembly is to administer reproof for their fault-finding and pusillanimous spirit (§ 1); he lays down a political axiom, that to the individual members of a state nothing can be more advantageous, than to have the body politic in a prosperous condition (§ 2); every citizen should aim, therefore, to promote the public welfare, unaffected by private calamities, and casting no blame on the adviser of the measures which they have adopted (§ 4); in the present instance, their anger is directed against one who is not inferior to them in political sagacity, eloquence, patriotism, and incorruptible integrity (§ 4); in which qualifications and virtues whoever is deficient can never be useful to the state, and therefore he ought not to be censured, who, possessing them in a moderate degree even, has induced his fellow-citizens to undertake the war (§§ 6, 7).

1. καὶ = *yes, indeed*. To this corresponds the καὶ before ἐκκλησίαν. Cf. I. 80. § 1. — προσδεχόμενῳ . . . γεγίνηται, *I have expected these expressions of your wrath*; literally, *these expressions of your anger* (τὰ τῆς ὀργῆς ὑμῶν) *have happened to me expecting them*. See N. on τῷ γὰρ . . . ἀφίστασθαι, II. 3. § 2. Mt. (§ 285. 2) makes τὰ τῆς ὀργῆς = ἡ ὀργή, but the other rendering is equally as grammatical and far more pointed. — τούτου refers forward to ὅπως ὑπομνήσω κ. τ. λ. The verbs ὑπομνήσω and μέμφομαι are put in the indicative after ὅπως, to represent the idea of the verbs as definitely occurring and abiding. Cf. K. § 330. 6; Mt. § 519. 7 (end). Arnold contends that ὅπως (*in order that*) takes the aorist subjunctive, and thus he (with Poppo, Goel., and Krüg.) edits the passage.

2. πλείω belongs to ἀφελεῖν. — ξύμπασαν ὀφθουμένην, *being prosperous as a whole = enjoying public prosperity*. — ἥ . . . σφαλλομένη, *than one which is flourishing in respect to its citizens individually considered, but collectively is in a ruined condition*.

3. καλῶς; . . . ἐαυτὸν, *for a man who is prosperous in his private affairs*, καλῶς φερόμενος is analogous to καλῶς πράσσων. — οὐδὲν ἥσσον than if his own affairs were in a bad condition. — ξυν (in ξυν-απόλλυται) = *together with the state*. — εὐτυχούσῃ, sc. πατρίδι. — μᾶλλον than a prosperous citizen in a state brought to ruin. The political wisdom of these remarks is worthy of being engraved on the mind of every statesman. No individual can hope to enjoy permanent prosperity, independent of the sound and healthful condition of the state in which he dwells; and he legislates badly who overlooks the public good in his desire to benefit private interests, whether in reference to individuals or to particular sections of the country.

4. τὰς ἰδίας ξυμφοράς, i. e. τὰς καθ' ἑκάστον ἀνθρώπων. — οἷα τε φέρειν, *able to support*. — καὶ μὴ ὃ νῦν ὑμεῖς δρᾶτε for καὶ μὴ δρᾶν ὃ νῦν ὑμεῖς δρᾶτε. — ταῖς κατ' οἶκον κακοπραγμίαις, *at domestic calamities*. — ἀφίεσθε is accommodated to ὑμεῖς, and is expegetical of δρᾶτε. The regular construction would have been ἀφίεσθαι (to desert) in connection with ὁμύνειν. Cf. Mt. § 631. 4. For the construction of this verb with the genitive, cf. S. § 197. 2. — ἐμέ—δι' αἰτίας ἔχετε, *you blame me*. — οἱ ξυνέγνωτε, *who jointly (with me) decreed it*.

5. καίτοι, *and yet*. — ὅς refers to ἐμοί, and therefore takes οἶμαι in the first person. — γνῶναι and ἐμνηνεῦσαι belong to ἥσσων as accusatives of specification: *inferior in respect to knowing*, etc. — χρημάτων κρείσσων = *superior to the influence of wealth, incapable of being bribed*.

6. ὁ τε . . . ἐνεθυμήθη, *for he who has knowledge and does not express it clearly is* (sc. ἐστὶν) *in the same condition (ἐν ἴσῳ) as if he had given no thought on the subject in hand*. — ὁμοίως as if he was φιλόπολις. — τοῦδε, sc. τοῦ εἴνου τῇ πόλει elicited from τῇ πόλει δύσρους which precedes. Krüg. Reisk. supplies τοῦ οἰκειῶς ἔχειν τῇ πόλει. — νικωμένου, sc. αὐτοῦ. — τούτου ἐνός is the genitive of price and refers to χρήματα. — πωλοῖτο is passive. The qualities of a good statesman are here briefly given, viz. knowledge, eloquence, patriotism, and integrity. Cf. Aristot. Rhet. II. 1. § 3, where a somewhat similar division of the qualifications of a statesman is made, viz. φρόνησις, ἀρετή, and εὐνοία.

7. μέσως = μετρίως. Schol. — μᾶλλον ἐτέρων. See N. on I. 85. § 1. — αὐτά, *these qualifications*, i. e. knowledge, eloquence, etc. — εἰ—ἐπέισθητε—οὐκ ἂν—φεροίμην. The actual denial of the consequent would have required the indicative, but the speaker employs the optative as a more modest form of denial. Cf. K. § 339. 3. a; Mt. § 524. 2.

## CHAPTER LXI.

When war can be declined without detriment, it is folly to undertake it, but when it is necessary for the defence of rights, he is blameworthy who refuses to meet danger with boldness (§ 1); the speaker claims the merit of not having changed his sentiments, but charges his auditors with want of firmness to persevere in their former resolves, as soon as they feel the pressure of adversity (§ 2); the mind is easily weighed down with that which is sudden and unexpected, and this was true of the Athenians in respect to the pestilence (§ 3); but as citizens of so powerful and well-regulated a state, they ought to bear afflictions with fortitude, and come to the aid of the state, for by falling short of their previous glory they would incur censure (§ 4).

1. γὰρ introduces the reason or proof of οὐκ ἄν—αἰτίαν φερούμεν at the close of the preceding chapter. — αἴρεσις, a choice between peace and war. — τἄλλα εὐτυχούσι, "in other respects fortunately circumstanced." Bloomf. τἄλλα except that for the attainment of which war was necessary. Goel. well explains this expression: *dum ceterum liberi manentes de suo jure nihil cedunt*. Nam εὐτεχεῖν, εὐδαίμονα εἶναι huic scriptori est liberum esse. Krüg. expresses some doubt whether τἄλλα εὐτυχούσι may not be connected with the words which follow. — πολεμῆσαι has for its subject ἐκείνοις the omitted antecedent of οἷς. — εὐθύς is to be taken with ὑπακούσαι and not with εἰσταντας as Reisk. supposes, for the participle denotes cause (by submission), and is opposed to κινδυνεύσαντας. Pericles refers here to the demands made by the Lacedæmonians (cf. I. 139), to which he said (I. 141. § 1) αὐτόθεν δὴ διανοήθητε ἢ ὑπακούειν πρὶν τι βλαβῆναι (i. e. ὑπακούειν εὐθύς). Poppo.

2. ὁ αὐτὸς (sc. τῇ γνώμῃ. Cf. III. 38. § 1), of the same opinion that I was formerly. οὐκ ἐξίσταμαι (sc. τῆς γνώμης) is added for the sake of explanation and emphasis. — ἐπειδὴ introduces the proof of the charge made in ὑμεῖς δὲ μεταβάλλετε. — πεισθῆναι to go to war. — ἀκαρῶσις is opposed to κακουμένοις, the general idea being, that as soon as trials and dangers came, they changed their views in respect to the war which they had decreed while in a state of security. — καὶ τὸν ἐμὸν λόγον. Repeat ἐπειδὴ ξυνέβη. — ἐν . . . γνώμης contains the reason why the counsel of Pericles now appeared wrong to them, and διότι τὸ μὲν λυποῦν (= ἡ λύπη) κ. τ. λ. shows why they had changed their views (μεταμελεῖν). — ἔχει = κατέχει. — ἄπεισιν, is remote = out of the reach of observation, it being opposed to ἔχει—τὴν αἰσθάνω in the preceding member. — ἐξ ὀλίγου. See N. on II. 11. § 4. — ταπεινὴ—ἐγκαρτερεῖν = too downcast to persevere. See N. on I. 50. § 5 (end). — ἃ (= τούτοις ἃ) ἔγνωτε, in what you have resolved = in your resolution.



3. δουλοῖ, *enslaves, renders abject*. — γὰρ introduces an apologetic sentence, intended to soften the cutting reproof just given. Compare with this the apology made by Ulysses (Il. 2. 291-298), after he had inveighed against the Greeks for wishing to return home before the object of the war had been accomplished. — φρόνημα, *high spirit, intrepidity of mind*. Cf. Il. 62. § 3. — πλείστῳ παραλόγῳ, *most especially beyond calculation*. — “ὁ interpretamur τὸ δουλοῦσθαι φρόνημα.” Poppo. — ἄλλοις in respect to the pestilence which is particularly mentioned. — οὐχ ἥμισυ belongs to the words which follow.

4. ἀντιπάλους αὐτῇ, *corresponding to it*. — χρεὼν, *it is necessary*. — K. § 73. 1. c. — συμφοραῖς depends on ὑφίστασθαι, *to endure, to sustain*. K. § 284. 3 (2). This verb more frequently takes the accusative. Cf. Mt. § 401. 4. — τὴν ἀξίωσιν. See N. on I. 69. § 1. — ἐν ἴσῳ, *equally*, belongs to αἰτιάσθαι. — τῆς τε ὑπαρχούσης δόξης, “*his proper and natural character or reputation*.” Arnpld. In support of this he cites τῆς ὑπαρχούσης φύσεως (Il. 45. § 2). But I prefer the common rendering, *glory already acquired*, as better suited to the context. The genitive depends on ἐλλείπει. S. § 197. 2. — τῆς—προσηκούσης follows ὀρεγόμενον (*who reaches after, who arrogates to himself*). S. § 192. 1. The words ἐν ἴσῳ . . . ὀρεγόμενον are enclosed in most of the editions before me in the marks of a parenthesis. — ἀπαλήσαντας δὲ τὰ ἴδια, *suppressing their grief on account of private calamities*. The construction is here resumed from ὅμως—χρεὼν—εἰδέναι ὑφίστασθαι at the commencement of the section.

## CHAPTER LXII.

One remark respecting the attainment of empire has been alluded to, nor would the speaker now give utterance to it, but for the groundless alarm of his fellow-citizens (§ 1); the Athenian dominion is not limited to their subject allies but extends over the whole sea, one of the two parts in which the world is divided (§ 2); it is not therefore to be compared with the possession of towns or villas, and the loss of these should not be lamented, but they should rather be regarded as the decorations of wealth and dominion, easily recovered if they remain free, but the enjoyment of which is hopeless if they succumb to others; wherefore, showing themselves not inferior to their ancestors who acquired this dominion, nor being insensible to the great disgrace, which would attend the loss of that in which they have been put in possession, they should go against their enemies with disdain (§ 3), such as inspires those who feel their superiority to their foe in counsel and prudence (§ 4); for this begets firmness of daring, and is a far surer ground of confidence than hope, which is only exercised in times of extremity (§ 5).

1. τὸν δὲ πόρον is the accusative of specification, *but as to the labor* (cf. C. 439. γ), or perhaps it more properly depends on ἀπέδουξα, the

pronoun αὐτόν being repeated (see N. on I. 80. § 3). Cf. Jelf's Kühn; Mt. § 472. 1. — μὴ περιγινώμεθα depends upon ὑποπτερόμενον. For the use of μὴ, see N. on II. 13. § 1. — ἀπέδειξα . . . ὑποπτερόμενον, *I have shown that this is wrongly regarded with suspicion*. Krüg. remarks that we can say in the passive ὑποπτεύεται ὁ πόνος μὴ, as well as in the active ὑποπτεύω τὸν πόνον μὴ. For the construction of ἀπέδειξα with the participle, see N. on I. 25. § 2. — δηλώσω δὲ καὶ τόδε. Render the expression, *but I will bring forward a thought*. The orator shows soon (οἰεσθε μὲν γὰρ κ. τ. λ., § 2) what this thought is, to which, as he avers, utterance is now given for the first time in order to allay their fears. In the general construction of the very difficult sentence which follows, it is evident that αὐτ' ἐγὼ ἐν τοῖς πρὶν λόγοις is to be constructed with δοκέιτε . . . ἐνθυμηθῆναι, *which you yourselves seem never to have thought of, nor have I made mention of it in my former speeches*. With οὐτ' ἐγὼ repeat ἐνθυμηθῆναι with a modified signification, or supply ἐξήσάμην from the following context. The main difficulty lies in the words ὑπάρχον . . . ἀρχήν. Goel. constructs ἐνθυμηθῆναι μεγέθους πέρι ἐς τὴν ἀρχήν (i. e. τῆς ἀρχῆς), ὑπάρχον ὑμῖν (*quamquam vobis superpeditat*). Bloomf. in his last edition adopts this order, and translates ἐς τὴν ἀρχήν, *as to empire*, and ὑπάρχον ὑμῖν, *though the means for attaining it are in your power*. I am disposed on the whole to render it thus: *which you seem never to have reflected upon although belonging to you*, i. e. so connected with your condition and policy as a maritime state, that one cannot see how you could avoid thinking of it. The words μεγέθους πέρι ἐς τὴν ἀρχήν may then be taken as explanatory of ὅ. — ἔχοντι refers to the subject about to be introduced, and to which τόδε referred. — προσποίησιν, *pretension, claim*.

2. γὰρ introduces the explanation of τόδε in the previous section, and may be rendered, *namely, to wit*. — μερῶν depends on τοῦ ἑτέρου, and is explained by γῆς καὶ θαλάσσης in apposition with it. — τῶν . . . φανεῶν = *evidently given for man's use*. — ἱμᾶς—ὄντας depends on ἀποφαίνω, *I affirm that you are*. — ἐφ' ὅσον, *as far as*. — καὶ . . . βουληθῆτε, *and more if you wish*. — καὶ οὐκ . . . κωλύσει. Construct: καὶ οὐκ ἔστιν οὔτε βασιλεὺς—ὅστις κωλύσει ἱμᾶς πλείοντας τῇ ὑπαρχούσῃ παρασκευῇ. Properly speaking βασιλεὺς (i. e. the Persian king) and ἔθνος are in apposition with τίς, the omitted antecedent of ὅστις.

3. οὐ κατὰ—φαίνεται, *is manifestly not to be compared with* = *not to be put on a level of comparison with*. The idea is that the empire of the sea is of immeasurably more value, than the objects of their regard to which reference is here made. This gives great point to ὧν μεγάλων νομίζετε ἐστερηθῆναι = *of which being deprived you think*

*yourselves deprived of great things.* *μεγάλων* is here in the predicate, and was probably uttered by the orator in a tone of irony. For the use of *κατά* to denote comparison, cf. K. § 292. II. 3. b. — *χαλεπῶς φέρειν αὐτῶν*, *to be despondent on account of these things.* Cf. Mt. § 368. 5. a. — *οὐ* follows *μᾶλλον ἢ*, which implies a negative idea. The general principle is referred to in N. on I. 10. § 1 (end). Cf. K. § 318. R. 7; Mt. § 455. d. Krüg. explains *ἢ οὐ* by *ἀντὶ τοῦ ἄλλα*. — *κήπιον καὶ ἐγκαλλώπισμα* are used in a tropical sense, as they refer literally to the pleasure-gardens surrounding Athens, or perhaps, as Poppo suggests, to the ornamental gardens which pertained to the houses of Athens. — *πρὸς ταύτην* (sc. *τὴν δύναμιν*), *in comparison with this power* (i. e. the empire of the sea). K. § 298. III. 3. d. — *αὐτῆς* depends upon *ἀντιλαμβανόμενοι*, *clinging to it, holding fast upon it.* The pronoun is to be mentally repeated after *διασώσωμεν*. — *ταῦτα* refers to *κήπιον* . . . *πλούτον*, and *ἀναληφομένην* is constructed after *γνῶναι*. See N. on *γνόντες—οὖσαν*, I. 25. § 1. — *ὑπακούσασαι* is the dat. incommodi after *ἐλασσοῦσθαι*. — *τὰ προσεκτημένα* (sc. *τῇ ἐλευθερίᾳ*), *whatever has been acquired in addition to freedom*, i. e. not only is freedom gone, but every thing else, which may have been enjoyed in addition to freedom. — *φιλεῖν*. See N. on I. 78. § 1. — *καὶ ἀμφοτέρα*, i. e. *κατὰ τὸ κατεχεῖν τε καὶ διασώσαντες παραδιδόναι*. Haack. — *φανῆναι* and *ἵεναι*, like *γρῶναι*, depend upon *εἰκός*. — *οὐ παρ' ἄλλων δεξιόμενοι*, *not by inheritance; literally, not by having received them from others.* — *προσέτι*, *in addition.* — *αἰσχίον . . . ἀτυχῆσαι*, *it is more disgraceful for those, who are in possession [of a thing], to be deprived of it, than to fail in its acquisition.* This is a parenthetic clause, and it is so marked in some editions. With the sentiment here expressed, cf. Sallust, Jug. c. 31. "Magis dedecus est paria amittere quam omnino non paravisse." — Notice the paronomasia in *φρονήματι* (see N. on II. 61. § 3) and *καταφρονήματι*.

4. *αὔχημα*, *boasting, vaunting*, is here opposed to *καταφρόνησις*, *disdain* that is dignified and well-founded. — *ἀπὸ ἀμαθίας εὐτυχούς*, *from lucky ignorance.* — *ὅς ἂν*, *whoever.* See N. on I. 70. § 6 (init.). The relative refers to *ἐκείνῳ* understood, which depends on *ἐγγίγνεται* to be repeated after *καταφρόνησις*. — *γνώμη* denotes the respect in which *προείχειν* is taken. A discrimination is here made between physical force and brute courage, and that which is guided and controlled by prudence. Allusion seems indirectly to have been made to the different character of the Spartan and Athenian valor.

5. *καὶ τὴν . . . παρέχεται*, *and prudence arising from a lofty spirit with (ἀπό. See N. on I. 91. § 7) equal fortune* (i. e. if fortune be impartial), *renders a daring courage more sure.* Mt. (§ 574) incorrectly

translates *ἐκ* in *ἐκ τοῦ ὑπερφόρου*, by means of, in consequence of. Arnold says that "*ἐκ* here is *with*, as it expresses the circumstances attending an action, or that state from or with which an action sets out." — *ἐλπιδι τε ἥσσαν πιστεύει—γνώμη δὲ ἀπὸ τῶν ὑπαρχόντων*, and trusts not in hope (literally, less to hope), but in counsel according to (cf. Mt. § 573. p. 995) existing circumstances. — *ἥς . . . ἰσχύς*. The general idea of this sentence is that hope is only exercised in times of extremity, or is, as Arnold expresses it, the comfort of the desperate. Hence those whose measures and actions result from wisdom and good counsel, will never trust to the influence of hope to excite courage, since its existence presupposes a state of difficulty and embarrassment tending to diminish rather than increase true boldness. — *πρόνοιᾳ*, forethought, forecast. What a prestige of success, resulting from confidence in the military wisdom of their commander, always inspired the armies of Napoleon Buonaparte.

### CHAPTER LXIII.

The honor of dominion they should either decline, or else sustain with all its attendant toil: nor should they forget that freedom or servitude is not the only alternative for which they are contending, but that they are threatened with danger from the odium, which they have incurred in the exercise of their power (§ 1), a power which they cannot decline, even if through fear they should affect to be very good men (§ 2); for even an unjust assumption of power cannot be laid aside with safety, nor can inactivity be indulged in by a dominant state (§ 3).

1. *τῆς τε πόλεως* depends on *τῇ τιμωμένῳ* (the honor. See N. on τὸ μᾶλλον, I. 42. § 2), which participle follows *βοηθεῖν*, to sustain, to defend. Cf. I. 123. §§ 1, 2; 140. § 1. — *ἀπό*, resulting from. — *ὑπερ* refers to *τοῦ ἄρχειν*. — *πόνους* to obtain and secure empire. — *ρομίσαι* continues the construction commenced in *εἰκός—βοηθεῖν*. — *ἐνός* is explained by the appositional clause *δουλείας ἀντὶ ἐλευθερίας*, and as referring to the thing therein contained is put in the neuter. Cf. Mt. § 439. Obs. 1; S. § 157. 2. a. — *κινδύνου ὧν* (= *ἐκείνων οἷς*) *ἐν τῇ ἀρχῇ ἀπήχθευθε* = danger resulting from the enmity of those whose odium you have incurred in the exercise of your dominion. Krüg. makes *ὧν* = *τούτων ᾧ*, from those enmities which you have incurred. Cf. Rost, § 104. N. 7. Arnold adopts this interpretation, but it gives no better sense, and is by no means the construction which is usual to the verb.

2. *ἥς* refers to *ἀρχῆς*. — *ὑμῖν ἔστιν*, it is in your power. — *εἰ τις . . . ἀνδραγαθίζῃται*, if any one of you at the present, through fear and

a desire of ease, should in this (τόδε, i. e. τὸ ἐκστῆναι τῆς ἀρχῆς) play the honest man. τόδε is to be constructed with ἀνδραγαθίζεται as an accusative synecdochical. Some refer it to κίνδυνον, and govern it by δειδιώς or ἀπύχθισθαι elicited from ἀπύχθισθε. But δειδιώς is to be taken absolutely, and ἀπύχθισθαι is too remote to have any direct governing power in this sentence. — ὥς . . . αὐτήν, for as a tyranny you now hold this (government over your allies). Less mildly was the same sentiment expressed by Cleon, III. 37. § 2. — ἦν . . . ἐπικίνδυνον. The assumption of this dominion might be deemed unjust, yet to relinquish it would be attended with peril, and hence the truth is confirmed of what was said in ἡς οὐδ' . . . ἀνδραγαθίζεται.

3. τάχιστ' ἂν . . . οἰκήσειαν, such men as these (i. e. οἱ τὰ τοιαῦτα ἀνδραγαθίζόμενοι. Krüg.), if they could persuade others, or lived any where by themselves in a state of independence ("velut in coloniam deducti." Poppo), would quickly destroy the state. This is substantially the interpretation given to this passage by Poppo, Goel., Arnold, and others. πλείοντες and οἰκήσειαν are connected by τε—καί, and contain the protasis. The variation of construction in the use of the participle and the verb, instead of two participles or two verbs, is not uncommon in Thucydides. For the use of ἐπὶ, cf. Mt. § 584. 3. Some think that Pericles refers here to the peace party headed by Nicias. — τὸ ἀπραγμον, otium. Betant. — ἀσφαλῶς δουλεύεις denotes the respect in which quietness is beneficial to a subject state, viz. that it may serve in safety.

## CHAPTER LXIV.

The speaker exhorts his fellow-citizens not to be influenced by such persons, nor be angry at him on account of the invasions of the enemy or the visitation of the pestilence (§ 1); for it has ever been their custom to regard afflictions divinely sent as unavoidable evils, and to meet courageously those brought upon them by the enemy (§ 2); this has given the state the highest reputation, both in respect to its extensive sway in the Grecian confederacy, and its great and wealthy metropolis (§ 3); although the inactive may disapprove of this, yet it will be emulated by those who aim at distinction, and envied, as is natural, by those who attain not their object (§§ 4, 5); wherefore, mindful of the future to gain renown, and of the present to shun disgrace, they should zealously pursue both objects, and send no more suppliant embassies to the Lacedæmonians, nor be impatient under their calamities (§ 6).

1. τῶν τοιῶνδε refers to those persons against whom he had directed his remarks in the preceding chapter. Cleon probably belonged to the number. — ᾧ . . . πολεμῆν. Cf. καὶ ὑμᾶς . . . ἔχτε, II. 60. § 4. — ἅπερ, sc. δρᾶν. — μὴ . . . ὑπακούειν, in consequence of your un-

*willingness to submit.* — πέρα ὧν (= ἐκείνων ᾧ) προσεδεχόμεθα, *beyond what we expected.* — πρῶγμα is in apposition with νόσος. — ἐλπίδος κρείσσον, *beyond expectation*, i. e. surpassing in malignancy any thing which could have been expected. — μέρος τι, *in some measure*, may be ranked with the explanatory accusative referred to in K. § 279. R. 10; S. § 182. — μᾶλλον quam ob terræ devastationem. Poppo. — παρὰ λόγον. See N. on I. 65. § 1. — ἐμοὶ ἀναθήσει, *you will attribute it to me.* Cf. VIII. 51. § 3.

2. τὰ τε—τά τε. In prose τε—τε is rarely found, unless whole sentences or complete portions are to be connected. Cf. Jelf's Kühn. § 751. 3; Rost, § 134. 4. a. — τὰ δαιμόνια, *things divinely sent* = *evils inflicted by the gods.* — ἀναγκαίως, "*necessario*, i. e. *velut necessaria nec evitanda.*" Poppo. — ταῦτα . . . κωλυθῇ, *these have been heretofore the habitual feelings in this city, and let them not now be hindered through you.* Krüg. says that ἐν ἔθει is like ἐν τούτῳ τῷ τρόπῳ—ὄντις, I. 8. § 4. Some render ἐν ὑμῖν, *in your case.* But cf. Mt. § 577. 7; K. § 289. 3. a. Krüg. supplies ἐν ἔθει εἶναι with κωλυθῇ.

3. γνῶτε—αὐτήν (i. e. τὴν πόλιν) ἔχουσιν. See N. on I. 25. § 1. — ἀναλωκέναι is connected by δέ to εἶκειν, and is therefore governed by διά. With σώματα it signifies *to be prodigal of their life, to shed their blood.* — μέχρι τοῦδε, *until the present time.* — κεκτημένην like ἔχουσιν, depends on γνῶτε. — ἥς follows μνήμη. — ἐς αἰδίον, *in perpetuum.* — ἦν . . . ποτέ, *even if we should now once succumb.* — καταλείψεται, *will remain*, is put in the 3 fut. to show the permanency of the thing spoken of. Cf. Mt. § 498. a; S. § 211. 4. — Ἑλλήνων . . . ἥρξαμεν. The exercise of supremacy over the Barbarians was an honor enjoyed in common by many; but to be the leading state of Greece was enough to confer everlasting renown. Bloomf. thinks that reference is had to the period about twenty-seven years previous, when the Athenians had attained to their greatest power and dominion. But I see no necessity for this conjecture, since the sway of the Athenians was never greater or more extensive than at the beginning of the Peloponnesian war. Nor is the reason which he gives for this, viz. the employment of the verb (ἥρξαμεν) in the past tense, of any weight, since the past tense is used in reference to the time expressed in καταλείψεται. — πρὸς . . . ἐκάστους is expegetical of πολέμοις μεγίστοις. The words καθ' ἐκάστους are to be taken as a noun depending upon πρὸς. Cf. Butt. Ind. ad Demosth. Mid. cited by Poppo. — τοῖς πᾶσιν, *with all things*, belongs to εὐπορωτάτην. — μεγίστην. Cf. Xen. Anab. VII. 3. § 19. According to Xen. Memorab. III. 6. § 14, Athens contained 10,000 houses, but the estimate that each house averaged twelve persons is doubtless too large.

4. καίτοι, and yet, i. e. the argument is not affected by the disapproval of the inactive, since that might be expected. For this concessive use of καίτοι, cf. Jelf's Kühn. § 772. 1. — ταῦτα refers to the glory and power of the Athenian state, to which the speaker adverted in the previous section. — μίμναι' ἄν. See N. on I. 71. § 5. — ὁρᾷν τι = to do any thing worthy of note. — κέκτηται, "possidet." Poppo.

5. τὸ μισῆσθαι . . . εἶναι is the subject of ὑπῆρξε, which verb is limited by πᾶσι the antecedent of ὅσοι. — ἕτεροι εἰπών, the one the other, is somewhat similar to Ἑλλήνων τε ὅτι Ἕλληνες, as Greeks over Greeks. ἕτεροι conforms grammatically to ὅσοι, and εἰπών depends on ἄρχειν. — ἐπὶ μεγίστοις, "ob summas res et utilissimas actiones." Haack. — μῖσος . . . ἀντίκει (cf. N. on I. 7. § 1), i. e. hatred ends with the life of the person who is the object of it. When compared with the succeeding ages, in which justice will be done to the one who was vilified and hated, it will be therefore of short duration (οὐκ ἐπὶ πολὺ).

6. ἔς τε . . . προγόνους, looking forward in your decision (literally, knowing beforehand) to your future glory. — τὸ ἀντίμα stands opposed to τὸ μῆλλον. — μὴ αἰσχροῦν. Repeat προγόνους in the modified sense of resolving, determining. — ἀμφοτέρω refers to τὸ μῆλλον καλὸν and τὸ ἀντίμα μὴ αἰσχροῦν. — μήτε . . . βαρυνόμενοι, nor be evidently burdened with your present calamities = nor let it appear that you are weighed down, etc. In respect to the use of the personal instead of the impersonal construction, see N. on I. 40. § 4. — ὥς = ἐπει. Schol. — ὅστις refers to οὗτος for its antecedent.

## CHAPTER LXV.

Thus did Pericles endeavor to allay the resentment of the Athenians towards him, and turn away their thoughts from their calamities (§ 1); but though they adopted the public measures which he recommended, yet in private they grieved not the less over their afflictions (§ 2); nor did they cease from their anger until they had imposed a fine on Pericles (§ 3); yet it was not long afterwards that they conferred the supreme command upon him, as one to whom the guidance of the state could be the most safely intrusted (§ 4); for during his administration, while there was peace, he raised the state to the highest power, and when the war began, evinced his foresight in declaring its ability to sustain the contest (§ 5); this was more fully seen after his death (§ 6); for in all things they acted contrary to his advice and pursued measures, which if successful benefited private persons only, and if unsuccessful injured the whole state (§ 7); whereas such were his talents, station, and integrity, that he was proof against corruption and popular dictation, and could even venture to contradict the Athenians (§ 8); when he saw them too confident, he played upon their fears, when too apprehensive, he aroused their courage, there being a democracy only in name as he was the chief ruler (§ 9); but his success being more on an equality, and striving each to be first, became demagogues (§ 10); this gave rise, among many other ill-judged measures, to the disastrous Sicilian expedition, which was badly planned and conducted with great ruinousness (§ 11); and yet after this great defeat, their resources were seen in their ability for three years to maintain the war against overwhelming odds (§ 12); nor did they yield until internal dissensions effected their ruin. Thus was manifested the foresight of Pericles, in reference to their ability to withstand the Peloponnesian confederacy (§ 13).

1. τοὺς Ἀθηναίους τῆς—ὀργῆς παραλύειν, *to appease the anger of the Athenians*; literally, *to remove the Athenians from anger*. Cf. Mt. § 355. 4; S. § 197. 2. — ἀπάγειν, *to turn off*.

2. ἀνέπειθοντο, “i. e. μεταπειθοντο, *ejus rationibus in aliam sententiam adducebantur*.” Gotil. cited by Poppe. — οὕτως .... ἐπεμπεύον. See II. 59. § 2. — μᾶλλον = *more ardently, with more spirit and energy*. — ἰδίᾳ stands opposed to δημοσίᾳ. It was by no means singular that, while listening to the eloquent and patriotic sentiments of Pericles, they should be ready to sacrifice every thing to the welfare of their country, but when left to the contemplation of their private calamities, they should relapse into a state of dejection, and renew their complaints against the supposed author of their sufferings. — ὁ μὲν δῆμος, *the common people*, and οἱ δὲ δυνατοὶ (sc. τῷ πλούτῳ), are in partitive apposition with οἱ δὲ at the beginning of the section. — οὕτως .... τοῦτων, *because going forth (to the war) with less resources (than the rich) they were deprived even of these*. ἀπ’ ἐλασσόνων, literally, *from less resources*, the preposition conforming to the idea of motion contained in ὁμαίμενος. — πολυτελεῖσι κατασκευαῖς, *expensive furniture*, i. e. the general establishment of the houses, comprising both the useful and ornamental. Some of this furniture was removed to Athens, but doubtless much was left behind, which with the fixtures of the



dwellings, such as colonnades, ornamental shade-trees, flower-gardens, fountains, statuary, etc., were destroyed by the enemy. Gail and Krug. construct these datives with *καλά*, but it seems better to refer them to what Kühn. (Jelf's edit. § 604. 1) calls the accessory dative, i. e. that whereby any thing is accompanied. — *τὸ δὲ μέγιστον*. See N. on I. 142. § 1.

3. *οὐ μίνοι*. I agree with Poppo that these words should have their usual signification, *non tamen*, as they respond to *δημοσίᾳ μὲν τοῖς λόγοις ἀνπειθοῦτο* (although *ἰδίᾳ . . . ἐλνποῦντο* is also opposed to this member), *they were persuaded by his words—notwithstanding they did not cease*, etc. — *οἱ ξύμπαντες*, i. e. both the classes of citizens referred to. — *ἐπαύσαντο*—*ἔχοντες*. S. § 225. 7. — *πρὶν ἐξημίωσαν*. See N. on I. 91. § 3. — *χρήμασιν* as denoting the punishment is to be referred to the dative of manner. Cf. Mt. § 400. 5; K. § 285. 1. (3.) d. Diod. says that the fine was 80 talents. Plut. says that some reckoned it as high as 50 talents, and others brought it down as low as 15. Bloomf. suggests that 80 talents was the fine imposed, and 15 the sum finally received after mitigation.

4. *ὅπερ . . . ποιεῖν* shows that the fine had been decreed by or with the consent of the populace, and that Aristides (3. 300) is not correct in ascribing it to the judges. *ὅπερ* refers to what is detailed in the next sentence. — *στρατηγὸν εἴλοντο*. He had been deprived, doubtless, of his command when he was fined, and so Plutarch relates. — *πάντα . . . ἐπέτρεψαν*. He thus became in fact dictator (*αὐτοκράτωρ*). — *ὧν* = *τούτων ὧν*, of which the antecedent depends on *ἀμβλύτερος* (S. § 195. 1). Kühn. (Jelf's edit. § 488) constructs *ἡλγει* with the genitive, in which case the equivalent would be *τούτων ὧν*. Both constructions are admissible. Cf. Mt. §§ 368. a; 414. p. 664. — *ὧν* (in *ὧν δὲ*) = *ταῦτα*. (i. e. *τὰ χρήματα*) *ὧν*, the antecedent being the synecdochical accusative with *πλείστου ἄξιον* referring to Pericles. Krüger unnecessarily supplies *κατὰ*.

5. *ἐν τῇ εἰρήνῃ*, i. e. the thirty years' truce. Cf. I. 115. § 1. — *μετρίως ἐξηγείτο*, *he ruled with moderation*. — *ασφαλῶς*, *safely, cautiously*. Cf. II. 63. § 3. — *ὁ πόλεμος* stands opposed to *ἐν τῇ εἰρήνῃ*. — *τούτῳ*, i. e. the war. — *τὴν δύναμιν*, sc. *τῆς πόλεως*.

6. *δύο ἔτη καὶ μῆνας ἕξ* from the commencement of the war. He died in the autumn of A. C. 429, after the plague had carried off his nearest connections, including his two sons Xanthippus and Paralus. The sickness of which he died was probably a mitigated form of the same disease. A brighter name has hardly ever adorned the pages of history. As a statesman, an orator, a general, and a patron of the fine arts, he shines resplendent among the most gifted of his country-

men; yet his greatest glory is comprised in his dying declaration, that no Athenian had through his means been made to put on mourning.

7. ἡσυχάζοντας and the participles which follow contain the protasis (see N. on I. 75. § 6), *if they kept still*, i. e. risked no general engagement on land. The apodosis lies in *περιέσεσθαι*. — *θιγαπιότα*, *if they gave attention to*, is here used in a tropical sense. In respect to this advice of Pericles, cf. I. 143; II. 13. — ἀρχὴν μὴ . . . πολέμου. See N. on ἀρχὴν τε μὴ ἐπικτεῖσθαι, I. 144. § 1. — οἱ δὲ (opposed to ὁ μὲν) . . . ἔπραξαν. This line of policy, so different from that pursued by Pericles, may be attributed in part at least to Cleon, who was violently opposed to his prudent measures, and took every means to annoy him in the latter part of his administration. — καὶ ἄλλα is opposed to ταῦτά τε, and depends on ἐπολιτεύσαν, *in other respects they administered the state*. — ἔξω τοῦ πολέμου, i. e. foreign to the true object and interests of the war. Reference is had to such expeditions as that against Crete (II. 85), the attempt made on Cydonia, the unjustifiable attack upon Melos, and above all the disastrous expedition into Sicily, preceded, as Arnold remarks, by petty expeditions to that island before the great invasion, in which not only were their forces wasted, but the Doric states were estranged from Athens. I have placed a comma after εἶναι and κέρδη, to break up the long sentence, which in Dindorf's edition is without these punctuation-marks. — κατὰ, *on account of, through*. K. § 292. II. 3. b. Bloomf. thinks that there is an allusion in κατὰ . . . κέρδη to Cleon, and Alcibiades, and partly to Demosthenes. — ἃ refers to the measures alluded to in ἄλλα ἔξω τοῦ πολέμου. — ἰδιώταις = πολίταις, inasmuch as it stands opposed to πόλει. — μᾶλλον than to the state. — σφαλίστα, "*if they miscarried*, as in the case of Cleon in Thrace and Nicias in Sicily." Bloomf.

8. αἵτιον δ' ἦν, sc. τοῦτον referring to the difference between the prudent measures of Pericles and the course pursued by his successors. — ἐκείνος refers to Pericles. — χρημάτων—ἀδωφότατος = *of incorruptible integrity*; more literally, *proof against bribery*. — κατεῖχε τὸ πλήθος ἐλευθέρως, i. e. he administered the government with energy, and yet not so as to encroach upon the liberty of any of its citizens. — οὐκ—μᾶλλον—ἢ, *not more—than = not so much as*. — The negative μὴ belongs both to πτώμενος and to λέγειν. See N. on I. 12. § 1. The participle πτώμενος denotes cause, *since he had not acquired*. See N. on I. 9. § 4. — ἐξ οὗ προσήκοντων, *by means not befitting*. — ἔχω ἐπ' ἀξιώσει, *being able by his high reputation*. — πρὸς ὀργὴν τε, "*somewhat warmly*." Bloomf. I prefer Arnold's interpretation, *so as to excite their anger*, inasmuch as these words are antithetic to πρὸς ἡδονήν τε, which evidently signifies, *for their pleasure, so as to please*

them. Instead of this being a jejune interpretation as Bloomf. avers, it is much more pointed and forcible, inasmuch as it embraces the more extensive idea, viz. that he spoke so vehemently and plainly as to excite their anger.

9. *παρὰ καιρὸν ὕβρι θρασυΐτας*, *puffed up with unseasonable confidence*, i. e. a boldness which was untimely and unsuitable. — *κατέπλησσαν ἐπὶ τὸ φοβεῖσθαι*; literally, *he struck them down to the state of being afraid*, i. e. he inspired them with fear. Perhaps ἐπὶ may be taken in the sense, *in order that they might be in a state of fear* (cf. K. § 296. III. 3. a), which is not essentially different from the other interpretation. — *δεδιότας αὐτὸν ἀλόγως*, *on the other hand unreasonably alarmed*. — *λόγῳ—ἔργῳ*, *in name—in reality* (see N. on II. 40. § 2). So the Latins employ *verbo et re*. — ὑπό. See N. on I. 130. § 1.

10. The historian now proceeds to contrast with these features of the administration of Pericles, the policy and conduct of his successors. — *πρὸς ἀλλήλους* follows ἴσοι. For the emphatic αὐτοὶ before the reflexive ἀλλήλους (*themselves with one another*), cf. C. § 511. 3. — *ὁρεγόμενοι . . . γίγνεσθαι*, *striving after the preëminence* (literally, *each to be first*). Cf. K. § 273. 3. b. δ; S. § 192. — *ἐτρέποντο . . . ἐνδιδόναι* has received a variety of interpretations, according as the words are connected in construction. Bloomf. adopts the order: *ἐτρέποντο τῷ δήμῳ καθ' ἡδονάς*, *they turned to the people for their gratification* = *they applied themselves to gratify the people*. At *ἐνδιδόναι* he supplies αὐτῷ from δήμῳ and understands by τὰ πράγματα the administration of affairs. Haack refers καθ' ἡδονάς to ἐνδιδόναι which depends on ἐτρέποντο. From τῷ δήμῳ he supplies αὐτοῦ, and thus is given the sense: *they turned to the people to gratify them with* (literally, *to give them for their pleasure*) *even the administration of public affairs*, i. e. not only in their speeches but in their public measures, they had principal reference to what would be agreeable to the people. This I conceive to be the sense of the passage, and so it is understood by Arnold. There is no necessity of making the sentence *bimembris*, resulting from καί, inasmuch as it often has the signification *even*, the corresponding sentence being easily supplied mentally from the context. Cf. K. § 321. R. 5.

11. *ἄλλα τε πολλὰ—ἡμαρτήθη*, *many other errors were committed*, ἄλλα in reference to the Sicilian expedition, which is particularly mentioned (ὁ ἐς Σικελίαν πλοῦς, sc. ἡμαρτήθη). ὡς relates to πολλὰ. — ὅς οὐ . . . ἐταράχθησαν. This passage is in some respects very obscure and has received various interpretations. With Haack, Goel, Poppo, and other eminent critics, I am disposed to refer οὐς to the Syracusians, supplying the ellipsis *περὶ ἐκείνων πρὸς οὐς*. As the sentence is com-

monly interpreted, οὗς is referred to the Leontines, to aid whom the Athenians were induced to engage in the expedition. But as Poppo remarks, ἐπιάναι πρὸς τινα is always taken in a hostile sense for ἐκίαναι τινα. — οὐ . . . ἐπιγινώσκοντες, *not knowing what was requisite for the armament*, i. e. through ignorance the expedition was ill-furnished with the proper requisites, and hence proved unsuccessful. This will be fully illustrated in the account of that unfortunate enterprise. Dugas and Goeller say that on account of ἀλλὰ which follows, ἐπιγινώσκοντες should have been ἐπεγινώσκον. But Poppo constructs thus: ὅσον οἱ ἐκπέμψαντες τὰ ἐν τῇ στρατοπέδῳ ἀμβλύτερα ἐποίησαν, οὐ τὰ πρόσφορα τοῖς εἰχομένοις ἐπιγινώσκοντες, ἀλλὰ (ἐπιγινώσκοντες) κατὰ —προστασίας. Properly ὅσον οἱ ἐκπέμψαντες should have been ὅσον τῶν ἐκπεψάντων (sc. ἀμάρτημα), αἱ οὐ, in order to conform to the construction which precedes. — διαβολὰς refers to such calumnious charges as were brought against Alcibiades, and which caused his removal from the command of the Sicilian expedition. — ἐποίησαν and ἐταράχθησαν are both to be referred to οἱ ἐκπέμψαντες, the connectives being τε—καί. — πρὸς τὴν πόλιν stands opposed to ἐν τῇ στρατοπέδῳ. — πρῶτον. Arnold says “for the first time after the expulsion of the Pisistratidæ;” but Bloomf. interprets, “then first during the Peloponnesian war,” which seems to be the true sense. — ἐταράχθησαν is limited by τὰ τε taken synecdochically, *were in a state of disorder in respect to the affairs*.

12. σφαλόντες δ’—ὅμως, *but although they were defeated—notwithstanding*. For the concessive use of the participle, see N. on I. 7. § 1. — τοῦ ναυτικοῦ refers to the whole Athenian navy, the greatest part of which was destroyed at Syracuse. — τρεῖς μὲν ἔτη ἀντιέχον. It is quite difficult to determine what particular period of the war is here referred to. Haack (in his second edition) and Goel. would read δέκα for τρεῖς, which would embrace the time, within a few months, which intervened between the loss of the Sicilian armament and the taking possession of Athens by Lysander. But this seems to be an unwarrantable alteration of the text. Krüg. refers it to the time between the termination of the Sicilian war, and the first coming of Cyrus into Asia Minor (A. C. 407). Arnold adopts the opinion that it was the three years, included in the time when Cyrus first came into Asia Minor, and the spring of A. C. 404, when Athens surrendered to Lysander. But the historian seems obviously to refer to the three years immediately succeeding the close of the Sicilian expedition, during which, notwithstanding the seditions at home, a vigorous resistance was made, but after which the war was protracted for several years with but few operations on either side. So Bloomfield understands the passage.—

τοῖς τε....πολεμοῖς, both (τε) *their former enemies*, i. e. the Lacedæmonians. To the same enemies αὐτῶν refers.—πρότερον in reference to their more recent enemies, the Sicilians. — καὶ τῶν....ἀφιστηκόσι, and moreover against their allies the greater part of whom had revolted. — Κύρω depends upon ἀντιᾶχον, and προσγενομένῳ = *coming to the aid of their enemies*. — καὶ οὐ πρότερον, and not (then) before. καὶ refers to μὲν in τρία μὲν ἔτη. For examples of the use of μὲν—καὶ, and μὲν—τε, cf. Poppo's Proleg. I. pp. 276, 277. Kühner (§ 322. R. 3. Andov. edit.) says that καὶ and τε in such a connection are used by a kind of anacoluthon without any reference to μὲν. Bloomf. says that καὶ introduces the six years that followed the severe struggle referred to in τρία ἔτη. — ἥ αὐτοὶ ἐν σφίσι—περιπεσόντες is to be constructed ἥ αὐτοὶ περιπεσόντες ἐν σφίσι, the dative taking ἐν because dependent upon ἐσφάλησαν.

13. τοσοῦτον....προίγνω, so abundant then (i. e. at the commencement of the war) were the means of judging to Pericles, by which he foresaw; or perhaps, such abundant grounds had Pericles for pre-judging. Bloomf. renders *such was the superabundant sagacity of Pericles respecting those measures by which*, etc. But the sagacity or penetration of Pericles into the future is not the principal thing intended to be brought to view, but the immense resources of the Athenian state thoroughly tested in the long and arduous war, and from which in the outset that great man knew well the ability of the state to prosecute to a successful termination the approaching contest. Some make περιγενίσθαι the subject of ἐπελσεναι. But what is then to be done with τοσοῦτον? Didot takes ἐπελσεναι impersonally, and makes the clause tantamount to τοσοῦτον περιττὸς ἐγένετο, or διεφάνη τότε ὁ Περικλῆς. But this sheds no light on the passage. In respect to ἀφ' ὧν, I am inclined to construct it with προίγνω, as I have done in the translation. Its equivalent would then be τοῦτων ἀφ' ὧν, of which the antecedent would depend on τοσοῦτον. If, however, with Poppo and Goel., we take these words with περιγενίσθαι, the equivalent will remain the same, but our translation must be: *such abundance of resources—by the aid of which he foresaw that they could easily get the better of the Peloponnesians* (see N. on I. 55. § 1). Two brief but spirited critiques on this passage may be found in the Class. Museum, Vol. V. pp. 350, 475. — αὐτῶν = μόνων. This whole chapter is one of the noblest specimens of composition to be found in any language, although from its excessive brevity of style it is in many places quite difficult of interpretation.

## CHAPTER LXVI.

The Peloponnesians under Cnemus a Spartan, undertake an expedition against Zacynthus, but are foiled in their endeavors to take the island (§§ 1, 2).

1. Ζάκυνθον, *Zacynthus*, now Zante. Its situation is so well known as to need no comment. — ἀντιπέρας, *over against*. — εἰσὶ, sc. Ζακύνθιοι elicited from Ζάκυνθον. — Ἀθηναίους ξυμμάχων. Cf. I. 47. § 2.

2. τὰ πολλὰ of the territory. — ξυμμάχων refers to the Zacynthians. — ἐπ' οἴκον. See N. on I. 30. § 2.

## CHAPTER LXVII.

Aristeus with certain Laedæmonians going on an embassy to the king in Asia, proceed first to Sitalceæ, in order to induce him to desert the Athenian alliance and convey them over the Hellespont to Pharnabazus (§ 1); but at the instigation of some Athenian ambassadors, they are apprehended by Sitalceæ and sent to Athens (§§ 2, 3); where by way of retaliation upon the Laedæmonians for cruelties of the same kind begun by them, they are put to death without trial or even a hearing (§ 4).

1. τοῦ . . . τελευταῖοντος, *at the end of the same summer*. — ἰδίᾳ, in a private capacity, not being sent by the state. Poppo suggests as a reason of his being associated with the embassy, that the Argives not having engaged in the war with the Persians, an Argive ambassador, who might falsely say that he was sent by his state, would have great influence at the Persian court. — εἴ πως πείσειαν. See N. on I. 58. § 1. — Σιτάλκην—τὸν Τήρωνα. Cf. II. 29. § 2. — μεταστάντα, *having deserted* (see N. on I. 107. § 7), takes the genitive according to S. § 197. 2. — ἐπὶ τὴν Ποτιδαίαν, i. e. for the relief of Potidæa. — οὗ, *where*. — καὶ responds to τε in πείσαι τε, and πορευθῆναι depends on βουλόμενοι. — ἥπερ ὥρμητο, *whither they were desirous to go*. — δι' ἐκείνου, *by his aid*. — ἐμμελλεν—ἀναπέμψαι, *would send them up*, i. e. into upper Asia, or the parts more remote from the sea-board. — ὥς. See N. on I. 31. § 2.

2. παρατυχόντες—παρὰ τῷ Σιτάλκῃ, *happening to be with Sitalceæ*. — τὸν γεγενημένον Ἀθηναῖον. Cf. II. 29. § 5. — τὴν ἐκείνου πόλιν, i. e. Athens, of which he had been made a citizen, and which was therefore his city. — τὸ μέρος, *as far as they were able*, belongs to βλάβῃσιν which refers to the Peloponnesian ambassadors. Some take τὸ μέρος with πόλιν and render it, *what was in a measure his city*. But

as he was an adopted citizen, such a qualification would have been improper and offensive.

3. ἔμελλον—περαιώσιν, *were to cross over*. — ἄλλους ἐνυμπέμψας *x. t. l.* shows how they were arrested. According to Dahlman this event occurred A. C. 430. Cf. *Class. Mus.* I. p. 189. — ἐκείνους refers to the Athenian ambassadors.

4. ἀφικομένων to Athens. — ἔτι πλεον, *still more than before*. — διαφυγών, *if he should escape*. See N. on I. 71. § 6. — πρὸ τούτων = *before this time*. — τῶν ἐπὶ Θράκης (*sc. χωρίων*) depends on τὰ the same as τῆς Ποτιδαίας. — ἐφαίνετο πράξας. See N. on I. 2. § 1. — ἔστιν ὅ, *something*. See N. on I. 65. § 3. — αὐθιμῆρόν, *on the very day*, lest, as Bloomf. remarks, the public commiseration, as in the case of the Mitylenians (III. 36. § 4), should be interested in their favor." — ἐς φάραγγας, *into pits*, i. e. into some place where there were pits, the plural form being used to give indefiniteness to the expression. This disposition of the bodies was even more contumelious than to cast them out unburied into the fields. — δικαιούντες . . . ὑπῆρξαν, *thinking it just to inflict the same punishment* (upon them), *which the Lacedæmonians had first employed*. τοῖς αὐτοῖς (dative of means) ἀμύνεσθαι = τὴν ἑστὴν τιμωρίαν λαβεῖν. With ὑπῆρξαν supply ἀμυνόμενοι to which οἷσπερ is to be referred, as τοῖς αὐτοῖς is taken with ἀμύνεσθαι. — τοὺς ἐμποροὺς οὓς ἔλαβον—ἀποκτείναντες, *by putting to death the merchants whom they took*. This belongs to ὑπῆρξαν as denoting the way or manner (see Ns. on I. 33. § 1; II. 34. § 4) in which the Lacedæmonians set the example of cruelty. — ὅσους λάβοιεν, *whomsoever they might take* (see N. on I. 50. § 1). The optative denotes indefinite frequency (see N. on I. 49. § 3), and hence the verb of the principal clause is in the imperfect (διέφθειρον). K. § 333. 4. — καὶ τοὺς—καὶ τοὺς are in apposition with ὅσους. — μηδὲ μεθ' ἑτέρων (repeat ἐμπόλεμοινας), *allied with neither*, i. e. remaining neutral.

## CHAPTER LXVIII.

The Ambraciots undertake an expedition against Argos in Amphilochia (§ 1); their hostility to the Argives arose from this: many generations after the country was settled by Amphilocheus, they called in as joint colonists the Ambraciots, from whom they learned the Greek language, and by whom they were afterwards driven out (§§ 2-6); they then in conjunction with the Acarnanians, under whose protection they had put themselves, call in to their aid the Athenians, who take Argos, and make slaves of the Ambraciots (§§ 7, 8); the enmity thence conceived was the cause of the present expedition of the Ambraciots (§ 9).

1. τοῦ θίρους τελευτῶντος. See N. on II. 67. § 1. — Ἀμπρακιοῦται. The country of the Ambraciots lay north of the Ambracicus Sinus and

north-west of Amphilochia. Its capitol of the same name was situated on the river Aractus, a few stadia from its mouth. — πολλοῖς ἀναστήσαντες = *with many whom they had raised*. — Ἄργος was situated on the eastern extremity of the Ambracian gulf, at the mouth of the Inachus, so called from a river in Argolis. Col. Leake (North. Greece, IV. p. 238) identifies it with the ruins of an ancient city at Neokhori, on the Ariadka. — τὸ Ἀμφιλοχικόν is added to distinguish this place from that of the same name in Argolis. Amphilochia lay along the eastern shore of the Ambracian gulf.

3. μετὰ τὰ Τρωικά, *after the Trojan war*. — ἀναχωρήσας . . . καταστάσει, *having returned home and being dissatisfied with the condition of things in Argos*. The Schol. gives as the reason of his dissatisfaction, that he found his mother Eriphyle slain by his brother Alcmæon. The accounts of the doings of Amphilochus after his return from the Trojan war are quite conflicting, on which see Smith's Dict. Gr. and Rom. Mythol. I. p. 149. For the construction of ἀρσεσκόμους — καταστάσει, cf. Mt. § 411. 5. Obs. 2.

5. πολλὰς γενεαῖς ὕστερον, *many generations after*. S. § 204. — ὁμόφους . . . Ἀμφιλοχικῇ, *bordering (literally, being borderers) upon Amphilochia*. — ξυνοίκους is the second accusative after ἐπηγείγοντα, *called in as joint colonists*. S. § 185. — ἐλληνίσθησαν τὴν νῦν γλῶσσαν, *were taught the use of the Greek language which they now speak*; literally, *were made the Greeks they now are in respect to language*. The original colonists from Argos were so few in number, that their language in process of time became lost, and they now learned it again from the Ambracians. Perhaps the conjecture of Arnold is correct, that the Hellenian language took the place of the language spoken by the chiefs in the Trojan expedition and their followers, which as being Pelasgian bore a greater resemblance to the Latin. In respect to the construction, γλῶσσαν may be regarded as the accusative synecdochical, or as the equivalent accusative defining more fully the notion contained in the verb. Cf. Jelf's Kühn. §§ 548. c; 579. 1. — βάρβαροι in respect to their language.

6. Ἀγγέλους, i. e. the Amphilochians who had invited them to reside in Argos. — χρόνῳ, "*progressu temporis*." Port.

7. διδόσαν ἑαυτοὺς, *gave themselves up* = *put themselves under the protection*. — καὶ προσπαρκαλίσαντες κ. τ. λ. The common reading is προσεκαλίσαντο, but the MS. authority vastly preponderates in favor of the participial form. Critics are not agreed, however, as to the construction. Poppo and Goeller's method of punctuation and construction seems on the whole to be preferable to any other. They place a comma instead of a period after τριάκοντα, and make αἰροῦσι



the verb to which *προσπαρεκαλίσαντες* belongs, the intermediate words *οἱ αὐτοῖς . . . ἔπεμψαν* = *πεμπάντων τε τούτων αὐτοῖς Φορμίωνα*. — *ἔκησαν*. See N. on I. 8. § 1. — *Ἀμφιλόχοι* who had been driven out by the Ambraciots. — *Ἀκαρῶνες* whose protection had been invoked by the Amphilocheians.

8. *ἡ ξυμμαχία*. Cf. II. 9. § 4.

9. *ἐς τοὺς* = *κατὰ τῶν*. Schol. — *ἐν τῷ πελόποννησῳ*, i. e. the Peloponnesians. — *Χαόνων*. The Chaonians bordered on the Thesprotians to the north-west, both countries lying on the sea-coast. — *χαίρας* depends on *ἐκράτουν*. — *προσβαλόντες*, *by storm*.

## CHAPTER LXIX.

An Athenian fleet under Thormio sails around Peloponnesus, and takes its station at Naupactus in order to guard the entrance of the Crætan gulf; another fleet is sent to Lycia and Caria, the forces of which disembarking are defeated and their commander slain (§§ 1, 2).

1. *Φορμίωνα*. Cf. II. 58. § 2. When this commander left Chalcidia he probably returned direct to Athens. — *μήτ' ἐκπλεῖν—μηδὲνα μήτ' εἰσπλεῖν*, *that no one might sail in or out*. These infinitives denote the object or purpose of *φυλακὴν εἶχε*. — *ὅπως . . . ἀργυρολογῶσι*, *in order to lay these places under contribution*. For the same construction of this verb with the accusative of the thing, cf. III. 19. § 2; VIII. 3. § 1.

## CHAPTER LXX.

The Potidæans, finding that they derived no benefit from the irruptions of the Peloponnesians into Attica, and being sorely pressed with famine, make proposals of surrender to the Athenian generals (§ 1); which being accepted, they are suffered to depart with their families to Chalcidia and other places which they may choose (§§ 2, 3); the Athenians blame their generals for concluding this treaty, and send out colonists of their own to people Potidæa (§ 4); thus ends the events of the second year (§ 5).

1. *πολιορκούμενοι ἀντίχουσιν*, *to hold out being besieged* = *to sustain the siege*. — *οὐδὲν . . . Ἀθηναίους*, *did not the more cause* (S. § 207. 2) *the Athenians to raise the siege*. — *βρώσεις πύρι ἀναγκαίας*, *in respect to obtaining their necessary food*; perhaps, *in respect to the things which they were forced to eat*. — *ἀλλήλων ἐγγύς*. S. § 192.

1. — οὕτω δὲ, so then, i. e. in these circumstances. — περὶ συμβάσεως, concerning a treaty. — ἐπὶ, against, in a hostile sense.

2. οἱ δέ, i. e. the Athenian generals. — προσεδέξαντο, sc. τοὺς λόγους from the preceding section. — χεῖμαρῶν, wintry, bleak. — ἀναλωκυίας . . . πόλιν, and because (see N. on I. 9. § 4) the city (Athens) had already expended. — τὲ responds to μὲν after ὁρῶντες, two reasons being given why terms were granted to the Potidæans. — διαχίλια τάλαντα. Isocrates reckons the expense at 2400 talents, a part of which Pericles took from the public treasure. Boeckh (Pub. Econ. Athens, p. 290) pronounces the reading χίλια found in two MSS. to be false. — εἰς τὴν πολιορκίαν. In many editions the article is omitted.

3. τοὺς ἐπικούρους, i. e. the Corinthian auxiliaries. Cf. I. 60. — ξὺν ἐνὶ ἱματίῳ. "Sic stæpe in pactis." Poppo. As the women always wore two garments (cf. Herodot. II. 36), they were permitted to take two on this occasion, and yet it was but one suit. — καὶ ἔχοντας = and with, the construction being varied from ξὺν with the dative. — ἐπόδιον, for the journey-expenses, is in apposition with ἀγρίεσθαι to denote its purpose.

4. ἕκαστος ἢ εἰδύνατο, each wherever he was able (to go), i. e. each went to whatever place chance or inclination led him. — ἄνευ. See N. on I. 128. § 3. — ἢ ἐβούλοντο, in whatever way they pleased. — καὶ ὕστερον x. τ. λ. Diod. says that the Athenians sent out 1000 of their citizens as colonists, among whom the country was divided.

## CHAPTERS LXXI—CIII.

These chapters comprise the events which took place in the third year of the war. The operations of the summer are narrated in chaps. 71–92, which Poppe subdivides into four divisions, in the first of which, comprised in chaps. 71–78, negotiations are entered upon between Archidamus and the Platæans (chaps. 71–74), which being fruitless the city is besieged (chap. 75–78). The second division is comprised in chap. 79; the third in chaps. 80–82; the fourth in chaps. 83–92. The history of the events of the winter is contained in chaps. 93–103, the minor divisions of which are (1), chaps. 93, 94; (2), 95–101; (3), 102, 103. This portion of the history is highly interesting, especially the brilliant achievements of Phormio (chaps. 83–92), which are narrated in a singularly clear and graphic style.

## CHAPTER LXXI.

The Peloponnesians under Archidamus make an expedition against Plataea and ravage its territory (§ 1); upon this the Plataeans send ambassadors to them, who set forth the injustice of this war upon Plataea, since for their services in the Persian war, Pausanias and the confederated Greeks had solemnly guaranteed to them their independence (§ 2); this pledge the Peloponnesians at the instigation of the Thebans are now violating (§ 3); from which injustice they are adjured by the gods to cease, and neither to injure the territory of the Plataeans nor to infringe upon their liberties (§ 4).

1. *καθίσας τὸν στρατόν*, *having caused his army to encamp*. From this general encampment detachments could sally forth to ravage the surrounding country. — *ἔμελλε*. He had not yet fairly commenced ravaging, when the Plataeans were sent to him.

2. *ἱμῶν*, i. e. of your honor and dignity. — *ὃν ἐστὶ*, *from whom you are sprung*. — *στρατεύοντες*, *in making an expedition*, explains *οὐ δίκαια*. See N. on I. 37. § 5. — *ἐντάσσειν τὸν κίνδυνον*, *to share in the danger*. The genitive is the more common construction with this verb. — *παρ' ἡμῶν*, i. e. in our territory. — *θύσας ἐν τῇ Πλαταιῶν κ. τ. λ.* Aristides in an assembly of all the Greeks procured the enactment of a decree, that this festival of liberty should be annually celebrated, at Plataea, by delegates from the whole of Greece. The town was also declared inviolable and sacred as long as its inhabitants offered these sacrifices on behalf of Greece. Cf. Smith's Dict. Antiq. p. 375. The Plataeans refer to Pausanias by name, either because he was the leader of the confederated Greeks, or to add force to the argument by attributing the thing spoken of to a Lacedæmonian. — *ἀπεδίδου* is rendered by some, *gave back*, referring to its temporary occupation by the Persians. But the main idea of the grant is evidently lodged in *αὐτονόμους*, and hence I prefer the sense, *granting, conferring as a favor*. The clause *ἔχοντας αὐτονόμους οἰκίῃν* is expegetical, denoting the result or effect of the verb *ἀπεδίδου*. Oftentimes *ὥστε* is added to make the statement more definite. Cf. K. § 306. R. 7. See N. on I. 34. § 3. — *στρατεῦσαι τε μηδὲνα*. Supply *ἐκέλευσε* elicited from *ἀπεδίδου*. — *ἐπὶ δουλείᾳ*, i. e. in order to reduce them to servitude.

3. *ἐπὶ δουλείᾳ τῇ ἐμετέρᾳ* directly contrary to the grant of Pausanias. See N. on *ἐπὶ δουλείᾳ*, § 2.

4. *μάρτυρας . . . ποιούμενοι*, *calling the gods to witness who were invoked as witnesses of the oaths then made*. With this may also be combined the idea referred to in N. on I. 71. § 5. These gods

would be particularly offended at a violation of the oaths which they had been called upon to witness. The tutelary deities also of Lacedæmon and Platæa would be offended, the former at the injustice of their worshippers in making war upon a country which they were sworn to defend; the latter, in seeing the country, where their worship was established, overrun and devastated by an army of enemies.

## CHAPTER LXXII.

Archidamus in reply admits the truth of what the Platæans had said, but avers that it was to rescue them and others from bondage to the Athenians, that such an expedition as the present was undertaken, and exhorts them to remain free and assist in liberating others from servitude, or if unwilling to do this, to pursue a strict neutrality (§ 1); the Platæans reply that they can do nothing without the concurrence of the Athenians, and express their fears that either that people will compel them to engage in war, or that the Thebans taking advantage of their neutrality will seize upon their city (§ 2); to which Archidamus responds by pledging to preserve their territory, in case they will retire somewhere else, and to deliver it to them at the expiration of the war (§ 3).

1. ὑπολαβών. Bloomf. supplies τὸν λόγον. — γάρ, *namely, that is*, explains the idea contained in the imperative αὐτονομῆσθαι. K. § 324. 2. — τῶν τότε (in the Persian war) κινδύνων. Cf. κίνδυνον τῆς μάχης, I. 71. § 2. — ὑπ' Ἀθηναίοις, *in subjection to the Athenians*. — παρασκευῇ τε . . . ἐλευθερώσεως. This passage is made clear by referring αὐτῶν to the persons included in ὅσοι . . . ξυνώμοσαν, and τῶν ἄλλων to other states who had not united in these oaths, but were in like manner subject to the Athenians. — πόλεμος, i. e. the Peloponnesian war. — ἧς . . . ὅρκους, *in which especially partaking, do you also abide by your oaths*. I concur with Krüg. in referring ἧς to παρασκευῇ as containing the leading idea. μάλιστα μὲν — εἰ δὲ μή. See N. on I. 82. § 1. — ἅπερ refers forward to ἡσυχίαν. — τὸ πρότερον. We are not informed by Thucydides when this proposal was previously made. — νιμόμενοι τὰ ὑμέτερα αὐτῶν, *enjoying your own possessions*.

2. ἀντι. See N. on I. 128. § 2. — παρ' ἐκείνους, i. e. the Athenians. — εἴησαν is put in the optative as though ὅτι or ὡς had preceded. Cf. Mt. § 529. 3. In respect to the thing spoken of, cf. II. 6. § 4. — ἐκείνων refers to the Lacedæmonians. — σπλιν οὐκ ἐπιτρέψουσιν, *would not permit them* (sc. to receive both as friends). The ellipsis is supplied very naturally from δέχισθε δὲ ἀμφοτέρους φίλους, at the close of the preceding section. — ὥς . . . δέχεσθαι, *since the*

men were bound by the agreement (i. e. embraced in the oath) to admit both parties. The idea is that if the Platæans were to admit both parties as friends, they would be obliged to admit their enemies the Thebans, since they were members of the Peloponnesian confederacy, and thus their liberties might be endangered.

3. ὁ δέ, i. e. Archidamus. — πρὸς ταῦτα, i. e. in respect to the grounds of fear entertained by the Platæans. — δένδρα refers to fruit-trees, and such other trees as might be valuable for timber or ornament. — ἀριθμῶ, by number. — ἄλλο . . . εἰσεῖν, whatever else can be numbered; literally, can come into number. Reference is probably had to houses, barns, sheds, and other immovable property. — ἕως ἄν ὁ πόλεμος ᾖ, as long as the war may continue. ἄν imparts indefiniteness to the time spoken of = as long as (however long it may be). Cf. Jelf's Kühn. § 847. 3. — μέχρι δὲ τοῦδε, i. e. until the termination. — ἐργαζόμενοι, sc. τὴν γῆν. Schol. — ἱκανή for subsistence.

## CHAPTER LXXIII.

The Platæans express their willingness to accede to these proposals, if the Athenians will consent, and ask and obtain a truce to enable them to send to Athens (§ 1); ambassadors being sent report, on their return, that the Athenians promise them assistance and conjure them not to change their alliance (§§ 2, 3).

1. ἃ = ἐπεὶ ἃ, of which the antecedent depends on κοινῶσαι, and the relative on προκαλεῖται. — αὐτούς, i. e. the Athenians. The subject of ποιεῖν is the Platæans, and ταῦτα refers to the proposals of the Lacedæmonians. — ἡμέρας—ἐν αἷς, days in which = as many days as. — πομισθῆναι (to return) refers to the Platæan ambassadors.

3. οὔτ' ἐν τῷ πρὸ τοῦ χρόνῳ—ἐν οὐδενί, at no time whatever before this. Some take ἐν οὐδενί in the sense of in no respect. — ἀπ' οὗ = since. — ἡμᾶς, προσδοῖαι ἀδικουμένους, have they permitted us to be injured. Goel. edits ἡμᾶς, which Krüg. says is inadmissible, inasmuch as the Platæans as well as the Athenians are referred to in ἐγενόμεθα. — περιόψασθαι (sc. ἀδικουμένους). See N. on περιορᾶν, I. 24. § 6.

## CHAPTER LXXIV.

The Platæans resolve to remain true to the Athenians, and announce this determination to the Laodæmonians (§ 1); Archidamus invokes the gods to be witnesses of the justice of the invasion, and implores their aid in bringing the Platæans to punishment (§§ 2, 3).

1. ἀνίχασθαι . . . ὀρώντας, *would bear even to see their country ravaged, if it must needs be.* — γῆν depends upon ὀρώντας, which properly should have been ὀρώντες, but is put in the accusative to conform to the construction which αἱ δὲ would have demanded. — ἄλλο in respect to γῆν τετραμμένην.

2. ἐνταῦθ' ἐν, *then.* — ἐς ἐπιμαρτυρίαν—θεῶν—κατίστη, *called the gods to witness; literally, proceeded to an attestation of the gods.* Poppo explains the words by ἐπιμαρτύρητο (*contestatus est*) θεοῦς. Cf. Xen. Cyr. III. 3. § 22; Livy, I. 22.


3. τῶνδε refers to the Platæans. — αὐτὴν is put for ἡν. — εὐμενῇ ἐναγωνίσασθαι, *favorable to fight in* (see N. on ἐνστρατοπεδεῖσαι, II. 20. § 4.). The words ἐν ᾗ . . . Ἕλλησιν are parenthetic. — ἡν τι ποιῶμεν is euphemistically said for, *if we shall take and destroy the city.* — προκαλεσόμενοι. See N. on ὄντες, I. 7. § 1. — οὐ τυγχάνομεν, *we cannot gain our purpose, i. e. we cannot bring them to accede to our equitable proposals.* — διγγνώμονες . . . προτέροις, *grant (literally, be consenting) that those who first began to act unjustly may be punished for their iniquity.* τῆς ἀδικίας belongs both to ὑπάρχουσι and κολάζεσθαι (= κολάσεως τυγχάνειν), according to the formula κολάζειν τινά τινος. In respect to τοῖς ὑπάρχουσι with the infinitive, if the leading verb by itself governs another case than the accusative, either that case or the accusative may accompany it, when the infinitive follows. Cf. Mt. § 537; K. § 307. 1; S. § 224. — τῆς δὲ . . . νομίμως = τοῖς δὲ ἐπιφέρουσι νομίμως τὴν τιμωρίαν τυγχάνειν αὐτῆς.

## CHAPTER LXXV.

Archidamus commences the siege of Platæa by palisading it so as to prevent all egress (§ 1); he then constructs a mound protected from falling away by timber brought from Cithæron, the army working in relief-parties incessantly upon it for 70 days (§§ 2, 3); the Platæans by counter works raise their wall to a height corresponding to that of the mound (§§ 4, 5); they also devise a method to draw away the earth from the opposing mound (§ 6).

1. τοσαῦτα ἐπιθειάσας, *when he had thus invoked the gods, or called the gods to witness.* — τοῖς δένδρεσιν. There were trees in the

vicinity of the city, such as fruit-trees, and those left for ornament or shade. It was for the construction of the mound that timber was supplied from the heavy trees of Cithæron. — τοῦ μηδένα εἶς ἐξέρχαι, in order that no one might afterwards go forth = that all further egress might be cut off. — χώμα ἔχουν. The object of raising a mound, was to enable the besiegers, by filling up the interval between the mound and the wall, or connecting them by a bridge, to ascend the wall and thus get possession of the city. — αὐτῶν refers to τῶν Πλαταιῶν implied in πόλιν which precedes. Kistern. refers it to δένδρων, and translates αἴρουν, carrying or conveying them from the place where they were felled to the city. But this is flat and trifling.

2. οὖν, therefore, i. e. in order to build the mound just spoken of. — ἐκ τοῦ Κιθαιρώνος. Mount Cithæron, which was 3500 feet high, lay to the south of Platæa, a distance of only three or four miles. Indeed the southern angle of an enclosure, which Leake thinks to be as old as the Persian war, is only separated by a level of a few yards from the great rocky slope of Cithæron. Cf. Leake's North. Greece, II. p. 325. — ἑκατέρωθεν, on both sides of the mound. The reason is given in ὅπως . . . χώμα. — φορμηδόν, crosswise like mat-work, i. e. at right angles, thus, . This timber framework was only on the right and left side of the mound, the front being left sloping so that an army could be marched up, when things were in a state of readiness to scale the walls of the enemy. On the opposite side, the earth and other materials were suffered to slide down unobstructed, except by the wall against which the mound was raised. — εἴ τι—μέλλοι. The oratio obliqua is used, because reference is had to the notion of the verb as it passed in the mind, not of the writer, but of the actors in the affair. Cf. Jelf's Kühn. § 885. Obs.

3. διηρημένοι καὶ ἀναπαύλας, being divided into relief-parties. — οἱ ξαναγοί, i. e. Spartan officers placed over the quotas furnished by the auxiliary states, and to whom the generals of the allies were subordinate. Cf. Smith's Dict. Antiq. p. 1065. — ἐννεφεστῶτες, "una præpositi, i. e. una cum propriis ducibus præpositi." Kistern.

4. ἢ προσικοῦτο, where the mound was raised against (the wall). The object of this wooden framework was to secure for the wall a higher elevation than the mound raised by the enemy. — ἐσοικοδόμουν ἐς αὐτὸ πλίνθους, "they built up into it (in the interstices of the wood-work) bricks." Bloomf. — ἐκ . . . οἰκῶν is to be constructed with πλίνθους. — καθαιρούντες = having pulled them down for this purpose.

5. τοῦ . . . οἰκοδόμημα, in order that the structure, being high, might not be weak. — εἶχε. Supply οἰκοδόμημα or τείχος. — δέξ-

ῥοις καὶ δερδίας, *hides and leather*. — πυρφόροις οἰστοῖς. Sometimes arrows were so constructed as to carry fire (lighted tow and other combustibles being attached to them), and became very formidable when thrown into a town or into ships. — ἐν ἀσφαλείᾳ τε εἶναι is referred by many critics to the workmen, and μήτε—βάλλεσθαι to the wood-work. But I see no good reason for such an artificial arrangement of the members of the sentence.

6. ἀντιῆκει αὐτῷ, *went up against it*, i. e. the mound rose equally with the wall, and thus the counter operations of the parties left them in the same relative situation as when they commenced. — διελόντες τοῦ τείχους, *opening the part of the wall*. The genitive is partitive. Cf. Mt. § 321. 5; Jelf's Kühn. § 533. 3.

## CHAPTER LXXVI..

The Peloponnesians by a counter device render the last mentioned contrivance of the Platæans ineffectual (§ 1); the besieged then dig a trench to the bottom of the mound, and then draw away the earth from the bottom of it (§ 2); they also raise an inner wall as an additional defence in case the main wall is taken (§ 3); the Peloponnesians bring up their battering rams against the wall, but these are rendered useless by a device of the Platæans (§ 4).

1. ἐν . . . ἐνέλλοντες, *inclosing clay in wicker baskets, "thrusting in clay into large wattled cases made of reed."* Arnold. Buttmann (Lexil. No. 44) by a long and labored criticism endeavors to prove, that ἐλλεῖν does not signify *to turn round*, as some suppose, but always has essentially the same sense, *to press, to shut*, etc., and that here it is used with ἐν, because the action described is that of pressing in firmly and tying up. — ἐς τὸ διηρημένον, i. e. into the opening made in the wall by the besieged. — διαχεόμενον is put in the neuter as being referable not only to πηλόν but also to ταρσοῖς.

2. οἱ δέ, i. e. the Platæans. — τοῦτο—ἐπίσχον, *desisted from this*. This verb is followed by the accusative also in V. 46. § 1; 63. § 4. — ὑπόρομον, *a passage underground, a mine*. — ξυντεκμηράμενοι ὑπὸ τὸ χῶμα. Bloomf. remarks that this is a condensed form of expression for, *making their way by conjecture to the part under the mound*. But may we not with Krüg. consider ὑπὸ τὸ χῶμα as belonging rather to ὀρύξαντες than to ξυντεκμηράμενοι? — ὑφ' ἑλκον . . . χούν, *they secretly (ὑπο-) drew the (earth of the) mound to themselves*, i. e. within the wall. — ὑπαγομένου . . . χώματος, *in consequence of their (αὐτοῖς for the adnominal genitive) mound being drawn away from below*. The geni-



tive absolute here denotes cause. S. § 226. — *ἐναντίας* is used intransitively.

3. οὕτω, i. e. by this contrivance. The disparity of their numbers convinced them, that they could not remove the earth from beneath as fast as it was heaped up above. Hence they invented an additional contrivance (*προσπεξεῦρον τόδε*). — *ἐνθεν δὲ καὶ ἐνθεν*. Cf. Xen. Anab. IV. 3. § 28. — *αὐτοῦ* depends on *ἐνθεν*, and refers to *οἰκοδόμημα*. — *ἀπὸ τοῦ βραχίος τειχους*, from the lower part of the wall, i. e. at the point on each side, where the wall which had been elevated against the mound returned to its original elevation. A construction of the inner wall beyond these extremities would have been unnecessary, since the breach or entrance would be made if any where from the mound, and against this point only it would be necessary to build counter works of defence. *ἀπὸ τοῦ βραχίος τειχους* serves therefore to designate at what points on either end (*ἐνθεν δὲ καὶ ἐνθεν*) the inner wall joined to the old town-wall. — *ἐκ . . . πόλιν*, on the inside in the form of a crescent towards the city. A wall thus shaped would enable the besieged to half inclose a force brought up against it. — *μῆγα τεῖχος*, i. e. the wall whose height had been increased to overtop the mound. — *διπλάσιόν τε πόνον*, a twofold trouble, resulting from having another wall to pass. — *ἐν . . . γίνεσθαι*, be more exposed to missiles on both sides. It will readily be seen that in approaching a wall bending inward and having two projecting angles, as this new wall would have, the besiegers would be exposed to missiles discharged on either side as well as in front.

4. μηχανάς. The following context shows that battering-rams are referred to in this word. — *τοῦ μεγάλου οἰκοδομήματος* depends on *ἐκ μῆγα*, a considerable part of the great wall, i. e. the wall raised against the mound. Some translate, *shook the large superstructure very considerably*. It is evident that the battering-ram was directed against that portion of the wall which had been recently built up to overtop the mound, as the engine was worked from the top of the mound. — *κατὰ τὸ χῶμα προσαχθεῖσα*, being brought up upon the mound. — *ἄλλας δὲ* responds to *μὲν μὲν*, and is in partitive apposition with *μηχανάς* at the commencement of the section. — *ἄλλη τοῦ τειχους*, in other parts of the wall. — *ἀνέκλιν*, drew upwards, i. e. diverted them from a direct blow against the wall. — *καὶ* connects *ἐνέκλιν* and *ἀφίσταν*. — *δοκοὺς . . . ἑκαρσίας*, suspending huge beams by long iron chains at each end, and drawing them up in a slanting direction by two cranes placed obliquely and stretching over the wall. *τομὴ* refers to the end of the beam where it was cut off. *ἀπὸ χειρῶν* is to be joined with *ἀνελκύσαντες*. Notice the omission of the copulative be-

tween the participles ἀγρίσαντες and ἀνελκύσαντες. — ἀγρίσαν τὴν δοκὸν—ἀνεκάλυψ. Regularity of construction would have required ἀγρίσαντες τὴν δοκὸν—ἀνεκάλυζον, since ἃς, by the force of τε, refers also to the last member beginning with καὶ δοκοῦς. On account of the intervening words, and because the writer wished to explain what sort of a machine it was, which they used to break off the head of the battering engine, the construction was changed. — χαλαροῖς . . . ἔχοντες, *with slackened chain and not holding it in their hands*, i. e. letting it go through (διὰ) their hands.

## CHAPTER LXXVII.

Being baffled in all their efforts to take the city, the Peloponnesians make preparations to completely invest it (§ 1); they determine to try, however, first to burn the city, being unwilling to undergo the expense of a blockade (§ 2); for this purpose they heap up combustibles between the mound and the wall, and from this elevation toss them into the city (§ 3); with these they make a great fire, and are only kept from effecting their purpose by the want of a sufficient breeze, and by a heavy rain which is reported to have come on (§§ 4-6).

1. τὸ ἀντιτείχισμα refers to the crescent-shaped wall. Cf. II. 76. § 2. Krüg. refers it also to the newly constructed portion of the old wall. Cf. II. 75. § 4. — ἀπὸ . . . δεινῶν, *by the present means of terror*. Reference is had to the mound and to the battering-ram. — πρὸς τὴν περιτείχισιν in order to reduce the place by famine.

2. εἰ πως—προσαχθεῖν. See N. on εἰ πως πείσειαν, I. 59. § 1. — δαπάνης καὶ πολιορκίας is put by hendiadys for δαπάνης τῆς πολιορκίας. The expense of besieging a city is seen in the investment of Potidea. See N. on II. 70. § 2.

3. ἐς . . . προσχώσας, *first into the space between the mound and the wall*. The mound on the side towards the wall sloped down, so that while the base touched the wall, there would be quite a space left open at the summit. The necessity of filling this will be obvious to all. — γινομένου, sc. τοῦ μεταξύ. — ἐπιπαρήνθησαν . . . μετώφον. The order is: ἐπιπαρήνθησαν (*heaped up side by side*) καὶ τῆς ἄλλης πόλεως ὅσον πλεῖστον ἐδύναντο ἐπισχεῖν (*to reach*) ἀπὸ τοῦ μετώφου (*from the height of the mound*). πόλεις depends on πλεῖστον, and is employed as though the wall against which the fagots (φάκαλλοι) were thrown was a part of the city. τῆς ἄλλης πόλεως refers to the space between the old wall and the lunar-shaped one newly built, for it is evident that beyond the last mentioned one, fagots could not be thrown otherwise than by machines.

4. *ἐν θείῳ καὶ πίσει* in order to make the fire take more readily and burn more surely. — *φλόξ . . . εἶδεν*, so great a fire as no one ever until that time saw kindled by men's hands. — *ἤδη*, already, heretofore. — *ὑλὴ τριφθεῖσα*—*πρὸς αὐτήν*, the branches of the forest being rubbed one against the other. — *ἀπ' αὐτοῦ*, i. e. from this attrition of the branches. This allusion to fire upon mountains is a kind of reply to an anticipated objection, in respect to the greatness of this fire in the city compared with other conflagrations. The train of thought is: the fire in Platœa was greater than any which had ever yet been kindled with hands, for the mountain-fires which have burned so fiercely and extensively, were enkindled not by human agency but by the mutual action of the forest branches agitated by high winds. The words *ἀπὸ ταῦτομάτου* are therefore highly emphatic.

5. *τᾶλλα* disasters and dangers. — *ἐλαχίστου ἰδέης διαφθεῖραι*, wanted but little of destroying (= well nigh destroyed). *ἐλαχίστου* is the genitive of separation. K. § 271. 2. *ἰδέησε*, sc. *τοῦτο*, i. e. *τὸ πῦρ*. — *ἐντός . . . πελάσαι*, for within a large space of the city it was impossible to approach on account of the flames. Some without sufficient reason make *χωρίου* to depend on *πελάσαι*, for 'it was impossible to approach a large part of the city within.' — *πνεῦμα . . . ἐναντιοί* furnishes the reason for the collection of such a mass of combustibles. The besiegers hoped that the high wind would carry the flames and burning materials such a distance as to reach the dwellings. — *αὐτῇ* i. e. *τῇ φλογί*. — *ἐπιφορὸν*, favorable.

6. *ὑδωρ—σβέσαι* is epexegetical of *τόδε ξυμβῆναι*.

## CHAPTER LXXVIII.

Being disappointed in their attempt to leave the city, the Peloponnesians proceed to draw the lines of investment (§ 1); after which, dividing the duty of watching the place between a detachment of their own forces and the Boeotians, they depart to their respective cities (§ 2); the Platœans who stand this siege number 400, besides 80 Athenian auxiliaries, and some women who are left to prepare their food, all the rest having been sent to Athens (§§ 3, 4).

1. *τὸ δὲ λοιπὸν ἀφάντες*. These words are regarded as spurious by Poppe, and are bracketed in all the best editions. — *διελομένοι . . . χωρίον*, distributing the space among the several cities, i. e. a portion of the space to be circumvallated was assigned to each state (cf. Nehem. chap. III, where the work of building the wall was divided off into por-

tions). In respect to the use of this circumvallation, see N. on II. 77. § 1. The previous wall (II. 71. § 1) was only a palisade. — ἐνὶ against the besieged, and ἔσθ'εν against an invading enemy of the besiegers.

2. παρὶ ἀρκιούρου ἐπιτολός, i. e. about the middle of September, when this star rises a little before sunrise and is visible. Bredow has written a valuable note on this passage, which I am compelled to omit for the sake of brevity.

3. πλῆθος τὸ ἀχρεῖον, *the multitude useless for war.*

4. κατεσκευάσθη. Cf. II. 85. § 1; VIII. 5. § 1.

## CHAPTER LXXIX.

About the same time with the events just narrated, the Athenians make an expedition into Chalcidia and attempt to take Spartolus (§ 1); auxiliary forces having been sent, however, from Olynthus, the citizens make a sally but are compelled to retreat before the Athenians into the city (§§ 2, 3); the horse and light-armed of the Chalcidians, however, defeat two of the Athenians, and this gives rise to a change in the battle, so that the Athenians become the retreating party and are compelled to fly for safety to Potidea, with the loss of 430 men and all their commanders (§§ 4-7).

1. τῶν Πλαταιῶν is the objective genitive. — ἐαυτῶν in distinction from their allies. — ἀκμάζοντος τοῦ σίτου. See N. on II. 19. § 1. — τρίτος αὐτὸς (see N. on I. 46. § 2). The other leaders were Pharnomachus and Calliades. Cf. II. 70. § 1. — ὑπὸ Σπάρταλι, "*sub mænia Spartoli.*" Poppo. So Bloomfield, who supposes the situation of Spartolus to have been on a chain of hills which skirt the coast. Poppo (Proleg. II. p. 359) and Kiepert fix its situation west of Olynthus; but Leake says (North. Greece, III. p. 456), that it lay at no great distance to the northward of Olynthus. — πρᾶσσόντι, *aiming or contriving* to bring about a surrender.

2. τῶν οὐ ταῦτα βουλομένων, i. e. who belonged to the opposite party. — ἦλθον from Olynthus. — φυλακὴν of Spartolus. — πρὸς αὐτῇ τῇ πόλει, *close to the city.*

4. εἶχον refers to the Chalcidians, for οὐ πολλοὺς πελταστὰς is responded to most clearly by ἄλλοι πελτασταί, and must therefore refer to forces belonging to the same party. So Poppo and Krüger understand it.

5. τοῖς τε προσγιγνομένοις, *by the reinforcement* which their friends had received. — πρότερον this accession of force. — ἀναχωροῖσι refers to the Athenians.

6. ἐνδίδουσαν, i. e. the Chalcidians and Spartolians. — ἀποχρησούσι, sc. οἱ Ἀθηναῖοι. — ἐνέκριντο and ἐσηκόντιζον refer to the Chalcidians and their party. — ἧ δόκοι (sc. καιρός), wherever opportunity offered.

7. τῷ περὶόντι τοῦ σιγατοῦ, with the army which remained after the slaughter.

## CHAPTER LXXX.

At the urgent solicitation of the Ambraciots, the Lacedæmonians fit out an expedition against Acarnania and the adjacent places, the Corinthians joining heartily in the enterprise and preparing to furnish their quota of ships (§§ 1-3); having eluded the observation of Phormio, they make preparation for the land expedition (§ 4), with the auxiliary forces of the Ambraciots, Leucadians, Anactorians, Chaonians, Theaprotians and others; the Spartan admiral without waiting for the Corinthian navy, ravages Limnea, and marches against Stratus (§§ 5-7).

1. Ἀμπρακιῶται καὶ Χαόνες. These people were united in the Amphilochian war. Cf. II. 68. § 9. — ναυσὶ . . . σφῶν. "Bene Portus, cum navibus simul et peditatu secum." Poppo. — ξυμβοηθεῖν, to assemble for defence, to render joint aid. — τῶν ἀπὸ θαλάσσης Ἀκαρνάνων, i. e. τῶν ἐπὶ θαλάσῃ Ἀκαρνάνων ἀπὸ θαλάσσης, the preposition ἀπὸ being used by way of accommodation with ξυμβοηθεῖν, as denoting whence the assistance proceeded. See N. on I. 18. § 1. — ἂν belongs to κρατήσουσι, and denotes the existence of a condition on which the verb may be supposed to depend. Cf. Jelf's Kühn. § 424. δ. Some may prefer to construct ἂν with σχόντες = ἦν σχῶσι. — κρατήσουσι—ἔσοιτο. Such an interchange of moods in dependence upon the same verb is quite frequent, as the writer wishes to express certainty or probability only. Cf. Jelf's Kühn. § 802. 3. d; Mt. § 529. 5. — ὁμοίος, the same as before. — ἐπὶ δ' εἶναι. The construction is here varied from ὅτι with the indicative, and then with the optative, to the accusative with the infinitive.

2. ἔτι ὄντα. The office of admiral was with the Spartans limited to a definite period. Thus in VIII. 20. 85, it appears that the command was limited to one year. In the beginning of the war, when Sparta was ignorant of maritime affairs, there were obvious reasons why the term of command should have been somewhat longer. — ἐπὶ ναυσὶν. "Rarius dictum pro ἐπὶ νεῶν seu ἐν ναυσὶν." Poppo. — τῷ ναυτικῷ, the fleet is here put for the sailors who manned it. — ὡς τάχιστα belongs to παρασκευάσασθαι τε ὡς τάχιστα καὶ πλεῖν.

3. ἀποίκις οἷσι, because they were their colonists (see N. on I. 9. § 4). The Ambraciot colony was one of the earliest of the Corinthian

colonies, being founded by the Heraclidæ. Cf. Müller's Dorians, I. p. 130. — *ἐν παρασκευῇ ἦν* = *παρασκευάζετο*. — *πρότερον ἀφικόμενον* because they were nearer to the place of rendezvous.

4. *ὄς . . . ἐφρούρουν*. Cf. II. 69. § 1.

5. *Χάονες*. See N. on II. 68. § 9. — *ἀβασίλευτοι*, not ruled over by kings. — *ἐκ τοῦ ἀρχικοῦ γένους*, of the family eligible to the magistracy.

6. *Μολοσσούς*—*καὶ Ἀιντιάνας*. The former of these people occupied the district north of Ambracia (see N. on I. 136. § 2), and the latter bordered on the Molossians to the north-west, embracing the upper streams of the south-eastern branch of the Aous (cf. Kiepert's Map), and, according to Leake (North. Greece, p. 118), the mountainous country between the Apsus and the Aous. — *Παραυλούς*. This people seem to have occupied a district north-east of Atintania, on the upper streams of the north-eastern branch of the Aous. — *Ὀπίσται*. The location of this tribe is involved in obscurity. Some place them in the north-west part of Epirus, and others regard them as occupying a more easterly position.

7. *κρίψα τῶν Ἀθηναίων*. Cf. II. 29. § 7, where it appears that Perdiccas formed an alliance with the Athenians. See N. on I. 56. § 2. — *ὔστερον* (= *ὑστερον*), too late, i. e. after the fight was over.

8. *Ἀργεῖας* of Amphilochia. — *Λιμναίαν*, now according to Leake (North. Gr. IV. p. 244) Kervasará. It was the nearest harbor to Stratus, on the southern shore of the Ambracian gulf. — *Στρατόν*, *Stratus* lay S. E. from Limnæa, on the right bank of the Achelous, and was a place of much importance being situated where the valleys of Lipuní and Achelous meet, and open into the great Ætolian plain. — *ὥς* gives to *προσχωρήσειν* the idea of probability. Cf. S. § 215. 5; Mt. § 599. d. See also Xen. Anab. II. 3. § 18.

## CHAPTER LXXXI.

The Acarnanians act on the defensive, and send to Phormio for assistance (§ 1); the Peloponnesians march towards Stratus in order, if necessary, to force it to submission (§ 2); the order of march (§ 3); the Greeks proceed with due caution, but the Chaonians and other Barbarians with foolhardy confidence press forward in order to take the place and bear off the honor (§ 4); the Stratiots perceiving this, and forming ambuscades, attack the Chaonians, slay many, and compel the rest to flee back to the Grecian camp (§§ 5, 7); where they still continue to annoy them with their slings (§ 8).

1. *αἰσθόμενοι*—*ταβέβληκνῦσαν*. See N. on I. 26. § 3. — *ξυμβαθόν* (see N. on II. 80. § 1). The suddenness of the invasion gave

them no time to concert measures of defence. — *Φορμίωνα*. Cf. II. 69. § 1. — *ναυτικοῦ* . . . *ἐκπλεῖν*. Cf. II. 80. § 3.

2. *τρία τέλη*. See N. on I. 48. § 2. These divisions had respect to the breadth, not the length of the army. — *λόγω*. All the editions before me except Dindorf's have *λόγοις*. The singular corresponds the best with *ἔργω*. In respect to the use of these two words, see N. on II. 40. § 2.

3. *μέσον μὲν ἔχοντες* because they were the weakest portion of the army. The article is omitted with *μέσον*, because the expression in military language is already sufficiently definite. — *οἱ μετὰ τούτων*. Haack thinks that these were the *Æniadæ*, but it appears from the following chapter, that this people joined them after the retreat from Stratus. Auxiliary forces of theirs is doubtless referred to, unless with Arnold we consider them the *Periæci* of the Leucadian peninsula, which sort of inhabitants almost every town in Greece had in greater or less numbers. — *ἔστιν ὅτι οὐδὲ ἑωρῶντο*, *sometimes were out of one another's sight*. See N. on I. 65. 3 (end).

4. *διὰ φυλακῆς ἔχοντες* (sc. *ἑαυτοὺς*), *being on their guard*. — *ἐπιτηδεῖω*. See N. on II. 20. § 4. — *ἄξιόμνητοι—μαχιμώτατοι εἶναι*, *being esteemed the most warlike*. — *οὐτ' ἐπίσχον*, sc. *ἑαυτοὺς*. — *τὸ στρατόπεδον* which they had been directed, or were expected to occupy. — *θύμῃ*, *with a rush, with headlong speed*. — *αὐτοβοῇ*, "*primo clamore atque impetu*." Betant. *At the first onset*. — *ἄν—ἔλπειν*. See N. on II. 80. § 8. — *τὸ ἔργον* = *the honor of the victory*.

5. *ἔτι προσιόντας*, *yet advancing*. So Haack: *antequam cursum absolvisent*. — *μεμονωμένων*, *while thus alone*, i. e. separated from the other forces. — *ὁμοίως*, i. e. with as much alacrity and boldness as before. — *προολιζουσι—ἐνέδραις*, *beset—with ambuscades*. There is a partial pleonasm in these words, in respect to which, cf. Mt. § 636. p. 1144. — *ἔκ τε τῆς . . . προσπίπτουσι*, *they joined battle with those from the city, and fell upon them from the ambuscades*.

6. *αὐτοὺς*, i. e. the Chaonians.

7. *τῶν . . . στρατοπέδων*, i. e. the right and left wings which were encamped at this time. — *ᾗσθετο τῆς μάχης*. S. § 192. 1. — *διὰ . . . ἐπέλγεσθαι*, *because they* (i. e. the Barbarians) *were far in advance, and they* (i. e. the Greeks) *thought that they had hurried on to occupy some encampment*. The true reason for the disorderly advance of the Chaonians was unknown to them.

8. *ἐνέκειντο φεύγοντες*, *pressed upon them* (i. e. the Greeks) *in their flight*. *ἔγκειμαι* is more usually employed of a pursuing army. — *αὐτοὺς*, i. e. the Chaonians. — *ἐς χεῖρας—ἰόντων*, *coming to an engagement*. — *μήπω*, *not yet*, implies that efforts were making to rally

the surrounding country to follow up the victory which the Stratiots had gained over the Chaonians. — ὅπλων. Some take this word in the sense of ὀπλιτῶν (cf. Jelf's Kühn. § 353. 1.). I prefer, however, with Poppo, Arnold, and Bloomfield to take it in its usual sense, *armor*, especially their shields and defensive armor. — κινηθῆναι to obtain their necessary supplies. — τοῦτο, i. e. τὸ σφενδονᾶν.

## CHAPTER LXXXII.

Cnemus retreats by night to the river Anapus, and thence to Cēniads, from whence his allies return to their respective homes (§ 1).

1. τὸν Ἀναπον ποταμόν. This was a small stream flowing from the north-west into the Achelous, some distance below Stratus. The object of Cnemus, whose retreat Bloomf. pronounces to have been very able, was to place this stream between his army and the pursuing enemy. — τῇ ὑστεραίᾳ, *the next day*. — Οἰνιαδῶν. The retreat had brought the Peloponnesians near this people, who lived at the mouth of the Achelous, and who were at enmity with the Athenians. Cf. I. 111. § 3. — τὴν ξυμβολήθειαν (of the Acarnanians). See N. on II. 80. § 1.

## CHAPTER LXXXIII.

At the same time with the battle at Stratus, the Corinthian fleet and that of their allies are compelled to come to an engagement with Phormio, who has been watching their voyage (§§ 1, 2); not supposing that the Athenians would hazard an engagement with a superior force, they are not well prepared for a sea-fight, and therefore, when they perceive the threatening demonstrations of the enemy, endeavor to cross over to the continent by night, but are compelled about midway in the passage to come to an engagement (§ 3); the Peloponnesian order of battle (§§ 4, 5).

1. The narrative is here resumed from II. 80. § 3. — ὅπως .... Ἀκαρνᾶνες by attraction (see N. on II. 80. § 1) for ὅπως μὴ οἱ παρὰ θαλάσσης Ἀκαρνᾶνες ἀπὸ θαλάσσης ἄνω ξυμβοληθῶσιν (see N. on II. 80. § 1). The word ἄνω refers to motion from the coast up into the interior. See N. on II. 67. § 1.

2. ὃ γὰρ .... ἐτήρει. There is some obscurity in this passage resulting from ἔξω τοῦ κόλπου, which, if connected with ἐτήρει, as Haack supposes, and which the natural order of the words seems to justify, would make Phormio to have left Naupactus, and to have sailed into



the open sea, while the enemy was yet within the gulf, which seems to me to be incredible. Goel. gives to παραπλέοντας—ἔσω—εἰρήρει the pregnant sense παραπλέοντας καὶ πλέοντας ἔσω τοῦ κόλπου εἰρήρει, and supposes that it was the design of Phormio to prevent the egress of the enemy's fleet from the Crisean gulf, which they were coasting along the southern shore to effect. But why then did Phormio suffer them to pass, as they did, through the straits into the open sea? Poppo would cut the Gordian-knot by substituting ἔσω for ἔξω. It seems to me that the general sense is clear, and that from this we may evolve the meaning of the parts which are obscure. The Corinthian fleet coasted along the southern shore of the gulf, sailed through the narrows, and still continued to hug (as the sailors say) the same shore until they reached Patræ. As they passed along by Naupactus, the Athenians weighed anchor and sailed along the north-western shore, opposite to them, in order to watch their motions and seize a favorable opportunity to attack them, when they reached the open sea (ἐν τῇ εὐρυχωρίᾳ ἐπιθίσθαι). Thus they passed through the narrows, and were outside of the inner gulf, coasting along opposite to each other, the Athenians keeping a close eye on their adversaries. Now instead of repeating all this, the historian has given us the relative position of the two fleets in the outer gulf, as descriptive of their movements and relative position from the time the Athenians left Naupactus. ἔξω τοῦ κόλπου belongs then in sense to both παραπλέοντας and εἰρήρει. The evidence that the Athenians were coasting along the north-western shore is contained in § 3, οἱ κ' ἔλαθον νυκτὸς ἰφορμισσάμενοι, by which it appears that the object was to conceal the place of their anchorage, and thus prevent the Athenians from knowing where to stop, so as to be opposite to them. — βονλούμενος . . . ἐπιθίσθαι. He desired sea-room on account of the numerical inferiority of his fleet. Cf. II. 89. § 8.

3. ὡς ἐπὶ ναυμαχίαν, = *with the expectation of a sea-fight.* — στρατιωτικώτερον, "*rather as troop-ships.*" Liddell and Scott. — ἄν belongs to τολμήσαι. — αὐτοὺς refers to the Athenians. — σφῶν κομιζομένων. Instead of this genitive absolute, we should have expected the nominative, inasmuch as it refers to the subject of ἰώρων (i. e. the Corinthians), but emphasis is promoted by the present construction (cf. K. § 313. 2). Render, *while they themselves were sailing along the shore.* — Πατρῶν, Patræ, was an important port of Achaia, at the south-eastern shore of the outer gulf, nearly opposite Chalcis. It appears that the Corinthian fleet had coasted along as far as this place, and were passing over (διαβαλλόντων) to Acarnania, when they descried the Athenian fleet approaching them from Chalcis and the river Evenus. A little reflection will enable any one to see how

the fleets came into this position. While the Corinthians anchored at Patræ, the Athenians, instead of proceeding further westward, and thus leaving the sea open to the enemy for a passage across to Acarnania, stopped at Chalcis, and thus were in readiness to oppose them in the manner here described. That the Corinthians expected the Athenian fleet to have sailed further, is evident from the words, οὐκ . . . ὑπομνύμενοι. — εἴρων αὐτοὺς is repeated in κατεῖδον τοὺς Ἀθηναίους on account of the intervening words. — οὕτω δὲ, so then, i. e. in consequence of the state of things just mentioned. The protasis began with ἐπειδή. See N. on I. 131. § 1.

4. παρσκευάζοντο. See N. on II. 23. § 2.

5. ὥς . . . ἦσαν, as large as they were able. — δεικπλουν. See N. on δεικπλοι, I. 49. § 3. — τὰ λεπτὰ πλοῖα, the small craft. — ποιοῦνται = brought, put. Cf. III. 3. § 4. — πέντε ναῦς. Supply ἐτάζατο from the preceding ἐτάξαντο. — διὰ βραχίος, from a short distance. It is difficult to see any sense in the translation adopted by some, at intervals. The design of these fast-sailing ships was to give aid wherever and whenever required. We can readily see how their being so stationed as to be near at hand would subserve this object.

## CHAPTER LXXXIV.

The Athenians in a single line keep sailing around the enemy, and gradually hem them into a smaller space (§ 1), being ordered by Phormio not to commence the attack until he gave the signal, for he expected that the nautical manœuvre, which they were practising, would soon throw them into disorder, especially when the usual wind sprung up from the gulf (§ 2); it happened as he expected, and the Corinthian ships being thrown into the utmost confusion, he gives the signal for the attack, which is in every way successful (§ 3); the Athenians having erected a trophy return to Naupactus (§ 4), and the Peloponnesians sail to Cyllene, where they are joined by Cnemus and his force (§ 5).

1. κατὰ . . . τεταγμένοι, drawn up in a single line, i. e. the ships sailed one after another, as appears from περιέπλεον αὐτοὺς κύκλῳ. Goel. adopts the notion of Haack, that the ships first approached the enemy in a line abreast, and then changed into a line ahead, and thus sailed around the enemy. Cf. II. 90. § 4. — ἐννήγον ἐς ὀλίγον, crowded them into a smaller space. How this was done is contained in ἐρχῶ ἀεὶ παραπλέοντες, sailing continually along by so as to graze the enemy's vessels. This bold manœuvre not only disturbed the order of the enemy, but must have greatly depressed their courage and ardor, while at the same time it inspired the Athenians.

2. ἤλπιζε, *he expected*. — τὰ πλοῖα, i. e. the small craft spoken of in II. 83. § 5. — ὅπερ ἀναμένων, *waiting for which*, denotes another reason why he kept sailing around the enemy instead of immediately attacking them. — οἷδ' ἄνα . . . αὐτοῖς, *they would remain still* (i. e. in their respective positions) *no time at all*. These words and τὰ πλοῖα—παράξιν are connected by τε in εἶν'. In respect to taking the advantage of the wind, Bloomf. remarks that a similarly adroit manœuvre was practised by Themistocles at the battle of Salamis. Cf. Plut. Themist. ch. 14. — τότε, *then*, when the wind arose. — καλλίστην for the Athenians, because their ships being more skilfully manned and better constructed, would be less affected by the waves.

3. ὡς . . . κατήει is well rendered by Arnold, *when the wind came down upon them and caught them*. — τῶν τε πλοίων refers to the transports and small craft which lay in the centre. — τοῖς κοντοῖς διωδοῦντο, *and were continually pushing each other's vessels off with poles*. — βοῇ τε χρώμενοι—οὐδὲν κατήκουον, *by the noise of their shouting—they were unable to hear*. — τῶν παραγγελλομένων refers to the orders of the officers, who had the general command of the ships, while τῶν κεινιστῶν relates to the inferior officers, whose business it was to superintend the rowers, mark the time by the beating of a pole or hammer, and cheer them on by songs and words of exhortation. Cf. Smith's Dict. Antiq. p. 778. — ὅντις *by being*, denotes the reason or cause. — ἀναφέρειν depends on ἀδύνατοι. — ἀνθρώποι ἄπειροι, *being men of inexperience*. — ἀπειθειστέρως, *less manageable*. — τότε . . . τοῦτον. See N. on I. 58. § 1. τότε δὲ begins the apodosis, the protasis having commenced with ὡς δὲ at the beginning of the section. — σημαίνει refers to Phormio. — χωρήσειαν, i. e. the Athenians. — διεφθιγον. See N. on I. 29. § 4. — κατέστησαν . . . αὐτῶν, *effected that no one of them could turn to make resistance*. — Δύμην, *Dyme*, which lay on the coast of the outer gulf, nearly west of Patræ.

4. ἐξ αὐτῶν . . . ἀνελόμενοι, *having taken on board* (their own ships) *the most of them*. Goel. remarks that the meaning *having killed* (adopted by some interpreters) would have required ἀνελόντες. — Μολύκρειον, *Molycria*, lay S. W. of Naupactus, and near Antírrhium. It belonged to Locria. Cf. Leake's North. Greece, I. p. 111; Kiepert's Map of Locria, etc. — τῷ Ποσειδῶνι. Probably there was a temple of Neptune on this promontory.

5. δὲ καί, *and also*. — Κυλλήνην, *Cyllene*, was situated on the promontory, where commences the entrance into the outer Corinthian gulf, nearly opposite to Zacynthus. — Κνήμος. Cf. II. 82. § 1. — αἱ ἐκείθεν νῆες. By a reference to II. 80. § 3, it will be seen that Leucas was the place of rendezvous for the allied fleet, and that the quota

of part of the states had arrived there, and were waiting for the Corinthian fleet. It is highly probable that Cnemus, after his retreat to Cænadae (II. 82. § 1), sailed to Leucas with the expectation of there meeting with the Corinthian fleet, but hearing of their defeat, he formed a junction with them at Cyllene.

## CHAPTER LXXXV.

The Lacedæmonians send out three persons to act as counsellors to Cnemus (§ 1); and being angry and thinking it strange that their fleet had been vanquished by the Athenians, they give orders to Cnemus to prepare for another battle (§ 2); Phormio also sends to Athens for a reinforcement (§ 3); twenty ships are sent out, but, in obedience to orders, they first stop at Cete, and ravage the territory of the Cydonians (§§ 4, 5).

1. *δι καί*. See N. on II. 84. § 5. — *συμβούλους*. This practice of sending counsellors along with the general, became quite common with the Lacedæmonians and the other Greeks, and was also practised by the Romans. It must in many cases have proved highly prejudicial to success. — *Ἐβασίδαν*. See N. on II. 25. § 2. — *παρασκευάζεσθαι*. Most of the editions have *κατασκευάζεσθαι*. — *ἐξεγείσθαι τῆς θαλάσσης*. This was virtually the case, since the Athenians had hindered them from making their intended descent upon the Acarnanian coast.

2. *ἄλλως . . . πειρασμένοις*, especially as this was their first trial in naval warfare. Reference is had to the Peloponnesian war, since in the Persian wars the Spartans had engaged in naval fights. From that time, however, their naval experience was on the decline, until they were compelled in the present contest to resume that mode of warfare, as the only means of successfully opposing the great maritime state of Athens. — *λείπεσθαι* in skill. Cf. II. 87. § 4. Their numerical superiority was not a matter of conjecture. Instead of *δι* after *τοσούτω*, we should have expected the correlative *ὅσω*, in *γεγενησθαι δέ τινα μαλακίαν*. — *οὐκ . . . μελέτης*, not opposing the skill of the Athenians, obtained from long practice, to their brief experience. *τῆς μελέτης* depends on *ἀντιτιθέντες* according to the formula *ἀντιτιθῆμι τί τις*. With *δι' ὀλίγου*, cf. *διὰ πλεόνος*, I. 124. § 2. — *οὖν*, i. e. in consequence of the erroneous views just spoken of.

3. *μετά*, i. e. conjointly with. — *ναῦς* = the sending of ships. Cf. I. 116. § 1.

4. *αὐτῶν* refers to the Peloponnesians. — *ἀγγελοῦντας*. Cf. Xen.

Anab. I. 3. § 19. — *ἣν ἐνίκησαν*, which he had gained. S. § 184. N. 1. — *ὥς . . . ναυμαχήσειν*, because he was in continual expectation every day of being brought to a battle; literally, because there was expectation, etc.

5. *τῷ δὲ κομίζοντι* refers to the Athenian commander of the reinforcements, and not to Nicias of Gortyn, as Dukas supposes. *Γορτύνιος*. Gortyn was situated in the central part of Crete, a short distance S. E. of Mount Ida. There were three principal cities of Crete, viz. Gnosus, Gortyn, and Cydonia. This was a bad step, inasmuch as the greatest haste was demanded by the perilous situation of Phormio. — *πρόξενος*. See N. on II. 29. § 1. — *Κυδωνίαν*. This place lay on the northern coast of the western division of Crete. The Cydonians had not joined the Peloponnesian confederacy, but probably were well disposed towards it, since the Cretans were allied to the Doric family (cf. Müll. Dor. I. p. 34), by the original migration from the Doric settlement at the foot of Olympus, as well as by colonies from Peloponnesus, which in subsequent times spread over all Crete. Arnold well remarks, that mutual enmity would naturally exist between the Athenians and Cydonians, as many of the latter were Æginetan colonists who had settled there, Olymp. 65. 2. — *προσποιήσειν*, would bring over to the Athenians.

6. *καὶ . . . ἀπλοίας*, from winds and calms, or perhaps ἀπλοίας may refer to the more general hinderances to navigation.

## CHAPTER LXXXVI.

While the events spoken of are taking place in Crete, the Peloponnesians coast along to Panormus, and Phormio taking his position at Antirrhium, they come to anchor at the opposite Rhium of Achaia (§§ 1-4); for several days both sides make preparations for battle, yet fear to hazard an engagement unless in a favorable sea (§ 5); the Spartan commanders wishing, however, to bring on a battle before any assistance could reach Phormio from Athens, assemble their men and arouse their courage by an address (§ 6).

1. *παρεσκευασμένοι ὥς ἐπὶ ναυμαχίαν*, prepared for battle. — *Πάνορμον*, Panormus. This port on a bay now called Tekiah (cf. Leake's Morea, III. p. 195), lay about 15 stadia beyond the promontory of Rhium as one sails into the inner gulf. It was nearly opposite to Naupactus. This movement of the Peloponnesian fleet was one of defiance, but Phormio, in no wise intimidated, coasted eastward, and took

his position at Antirrhium directly opposite to them. — οὐπαρ. See N. on I. 134. § 4.

4. ἐπὶ οὖν τῷ Πίῳ κ. τ. λ. It appears from this that the Peloponnesians stopped a little short of Panormus, at Rhium. ἐς Πάνορμον may therefore be rendered *towards or near to Panormus*. — τοὺς Ἀθηναίους, sc. ὁρμισαμένους.

5. μελετῶντες, *practising*. — γνώμην ἔχοντες, *having it in their mind, determining*. — οἱ μὲν refers to the Peloponnesians, οἱ δὲ to the Athenians. The reason why it was for the advantage of the former to fight in the gulf, and for the latter to come to an engagement in the open sea, we learn from the speech of Phormio (II. 89. § 8). — πρὸς ἐκείνων = *for their advantage*.

6. ἀπὸ τῶν Ἀθηναίων = *from Athens*. Cf. Mt. § 429.

## CHAPTER LXXXVII.

The speaker commences with remarking that the result of the late battle should excite no alarm (§ 1); for it was the result of adverse circumstances combined with the inexperience of the party defeated (§ 2); this should not daunt men of courage, for whatever may be their reverses and disappointments the brave are always the same (§ 3); the skill of the foe unaccompanied by bravery will be useless amidst the terrors and alarms of battle (§ 4); to their skill must therefore be opposed valor (§ 5); moreover the Peloponnesians are superior in the number of their ships, are near a friendly coast where are their heavy-armed, so that in no respect does there appear to be any danger of defeat (§§ 6, 7); every one should therefore do his duty with alacrity and with full confidence that the commanders will plan well the battle, and administer suitable rewards and punishments (§§ 8, 9).

1. οὐχὶ . . . ἐκφοβῆσαι, *furnishes no just ground to fear*. Matthiæ (§ 541) makes τὸ ἐκφοβῆσαι the subject of ἔχει, of which Poppo says: "recte ut videtur." Herm. (ad Soph. Aj. 114) makes it stand for ὥστε ἐκφοβῆσαι. This mode of construction is adopted by Haack, Goel, and Arnold, and is probably the true one. The infinitive is explanatory of τέκμαρσιν, showing what it is in respect to which there is no ground of fear. It properly has the relation to τέκμαρσιν of a substantive in the genitive. Cf. Jelf's Kühn. § 670.

2. οὐχὶ—μᾶλλον ἢ, *not—rather than = not—but rather, not so much—as*. — ἐς . . . ἐπλόμεν. Cf. στρατιωτικώτερον παρσκευασμέως, II. 83. § 3. — τὰ ἀπὸ τῆς τύχης and therefore not the subject of human foresight or control. Reference is had to the effect of the wind upon the close and circular order of the ships, spoken of in II. 84. § 3.

— καὶ πού τι, i. e. in some small degree. It would have been foreign to the ends of the speaker, to have admitted any great inferiority in the naval skill of the Peloponnesians.

3. οὐδὲ δίκαιον κ. τ. λ. This difficult passage has received many different interpretations. Poppo constructs τῆς γνώμης with ἀμβλύνεσθαι, and refers to II. 65. § 4. But Goel. denies that these passages are parallel, and says that the sense to be given here to ἀμβλύνεσθαι demands the construction with the dative. Bloomf. thinks that τῆς γνώμης is an error of the scribes for τῇ γνώμῃ or τὴν γνώμην. Arnold makes τῆς γνώμης τὸ μὴ—νικηθὲν answer to τῆς ἐυφορεῖς τῷ ἀποβάντι, *nor should our spirit's untanquishedness and confidence be dulled by the issue of the event.* In this interpretation τὸ—νικηθὲν is taken like τὸ δεδιὸς and τὸ θαροῦν, L 36. § 1. But I prefer on the whole to take τὸ νικηθὲν in the sense of τοὺς νικηθέντας (cf. Jelf's Kühn. § 442. b), and to render it *those unbeaten in spirit, untanquished in mind*, the genitive denoting that *in respect of which* the notion of τὸ νικηθὲν is affirmed. Cf. S. § 195. 1. — ἀντιλογίαν is taken by Arnold in the sense of *defiance*, but may it not be rendered *plea, ground of defence*, in respect to their recent defeat by the enemy? — ἀμβλύνεσθαι finds its subject in τὸ νικηθὲν, (i. e. τοὺς νικηθέντας). — νομίσαι. Repeat δίκαιον. — ἐνδέχεσθαι is here employed impersonally (cf. I. 124. § 2; 140. § 1; 142. § 9; IV. 18. § 5), and τοὺς ἀνθρώπους is the subject of σφέλλισθαι. Render, *that men are liable to be disappointed.* — τοὺς αὐτούς, *the same.* — ὀρθῶς is opposed to εἰκότως in the sense of ὥσπερ ὀρθῶς ἔχει (*as is right*). — μὴ in καὶ μὴ belongs to γενέσθαι which depends upon νομίσαι. — προβαλλομένους, *by pre-tending.*

4. ὑμῶν—ἡ ἀπειρία λείπεται is put by a varied construction for ὑμεῖς λείπεσθε ἀπειρίᾳ, *you do not fall so much (τοσοῦτον) below them in your want of skill.* — τῶνδε, i. e. the Athenians. — μνήμην, “*presence of mind.*” Bloomf. — ἐπιτελεῖν depends on μνήμην ἔξει. Krüg. compares μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι, Xen. Anab. III. 2. § 39.

5. ἀντιτάξασθε, *set off, balance against.* — τὸ—τιχεῖν (sc. ὄντες) is the object of ἀντιτάξασθε to be repeated from the preceding member.

6. ὀπλιτῶν παρόντων. Cf. II. 86. § 1. — ναυμαχεῖν (the article being omitted. Cf. Mt. § 542. p. 938) is the subject of περιγίγνεται, being connected to πλῆθος by τε—καί. — τὰ δὲ πολλά. See N. on I. 13. § 1. — τῶν—παρεσκευασμένων—ἐστίν. S. § 190; C. § 390.

7. ὥστε . . . σφάλλομενους, *so that in no one particular do we find any probability that we can fail.* For ᾧν with the participle, cf. N. on I. 73. § 4. — ὅσα is the accusative synecdochical. — αὐτὰ ταῦτα, i. e. the knowledge and correction of these faults. — προσγεγόμενα,

being added, i. e. the defect being remedied. Arnold quotes the proverb, τὰ παθήματα μαθήματα, as illustrative of the sentiment of this passage.

8. κυβερνῆται and ναῦται are in apposition with ὑμεῖς the omitted subject of ἐπισθε. — τὸ καθ' ἑαυτόν. See N. on II. 11. § 3.

9. τῶν—ἡγεμόνων depends on χεῖρον. The words οὐ χεῖρον (= *preiser*) are used *per modestiam*, or perhaps, as Dukas thinks, out of regard to the feelings of the previous commanders. — καὶ before βεβλήθη gives it emphasis, which as Arnold happily remarks, is like the emphasis which we lay upon the auxiliary verb: *if any SHOULD choose to behave so*. — τιμήσονται has the force of a passive. Cf. Soph. Gr. Verbs, p. 38.

## CHAPTER LXXXVIII.

Phormio seeing his men in danger of being dejected and losing their confidence in their superiority over the enemy, calls them together and encourages them with an address (§§ 1-3).

1. ὅτι . . . ἐφοβοῦντα. The order is: ὅτι κατὰ σφᾶς αὐτοὺς ξυστάμενοι (see N. on κατὰ ξυστάσεις τε γιγνόμενοι, II. 21. § 2) ἐφοβοῦντο τὸ πλῆθος τῶν νεῶν of the enemy. — ἐν τῷ παρόντι, *on the present occasion*, or *in the present circumstances*, in reference to πρότερον in the next section.

2. ὥς depends on ἔλεγε, the words καὶ . . . γρώμας being in a manner parenthetic. — οὐδὲν—πλῆθος—τοσοῦτον, *no number so great*. Cf. Mt. § 483. p. 805. — ὅ,τι . . . ἐστι, *which* (= *whose attack*) *could not be sustained by them*. ὅ,τι refers to πλῆθος. For the construction of the verbal, cf. S. § 178. N. — τὴν ἀξίωσιν is explained by μηδὲνα . . . ὑποχωρεῖν. The verb ὑποχωρεῖν here, takes the accusative, from its sense *to shun*, *to avoid* (see Jelf's Kühn. § 548. Obs. 2) derived from its original sense, *to retire from*, *to give place to*, which takes the genitive. Ἀθηναῖοι ὅντις, *inasmuch as they were Athenians* = *as Athenians*. This sense of naval supremacy had been fostered and strengthened ever since the time of Themistocles.

3. ὅψιν, *aspect* of things. — ὑπόμνησιν . . . θαρσεῖν, *to remind them of being courageous*, i. e. to excite their courage by reminding them of the things which promise victory.



## CHAPTER LXXXIX.

The speaker begins by saying, that the Athenians have no just grounds of alarm neither on account of the numerical superiority of the enemy, nor their reputed bravery, since in the latter they are equal, and the Lacedæmonian allies are brought into battle, after so signal a defeat, against their wills (§§ 1-4); the confidence, which the Athenians exhibit in their readiness to fight the enemy when so greatly superior in numbers, is adapted to inspire them with fear (§§ 5, 6), and many armies have been defeated by an inferior force (§ 7); the speaker gives his reasons for preferring a battle in the open sea (§ 8); and professing his determination to take the most prudent measures, exhorts his men to maintain strict discipline, to stand firm, and charge bravely, inasmuch as the combat is one on which depends momentous results (§§ 10, 11).

1. οὐκ ἄξιόν. See N. on I. 36. § 3. — ἐν ὁρῶνδιᾳ ἔχειν, to be in dread.

2. οὔτοι is here an expression of contempt. — μηδὲ—ὁμοῖοι, unequal in skill and bravery. — τὸ πλῆθος depends upon παρσπευάσαντο. — οὐκ ἀπὸ τοῦ ἔσου refers to inequality of numbers. — ᾧ = τούτῳ ᾧ, of which the antecedent is explained by ὡς . . . εἶναι, it being constructed as though preceded by θρασύτεροί ἐσμεν (cf. § 3 infra), and the relative depends on πιστεύοντες. It is unnecessary with some to suppose, that Phormio had learned what he here refers to from spies or deserters, since their superior bravery was a common boast in all the Lacedæmonian speeches. — ἄλλο τι is used synecdochically. — κατορθοῦντες is connected with οἴονται, as though 'it was written ὅτι κατορθοῦσι καὶ οἴονται, inasmuch as in these are contained the grounds of the Lacedæmonian confidence. There is, as Goel. remarks, a blending of two constructions, since two verbs or two participles would have been the more natural construction. In respect to σφίσι, I prefer with Goel. and Arnold to make it depend on ποιήσιν, the subject of which is either τοῦτο ᾧ μάλιστα πιστεύοντες προσείχονται, and that their boasted courage will do the same for them (i. e. give them the same success) by sea; or τὴν ἐν τῷ πεζῷ ἐμπειρίαν, which is Krüger's solution. — τὸ αὐτὸ is to be referred to τὸ κατορθοῦν elicited from κατορθοῦντες.

3. Krüg. after Bloomf. in his earlier edition refers τὸ δ' to τὸ κατορθοῦν in τὸ αὐτό, but Goel. with the approbation of Poppo, Arnold, and Bloomf. in his later edition, refers it to ᾧ . . . προσείχονται, on the ground that if it had referred to τὸ κατορθοῦν, it would have been followed by ἐκ τοῦ εἰκότως and not ἐκ τοῦ δικαίου. — περιίσται. See N. on I. 144. § 3. — τούτοις refers to the Lacedæmonians, and ἐν ἐκείνῳ = ἐν τῷ πεζῷ. The verb περιέσται is to be supplied in this clause

from *πικρίσται*. — *τῷ . . . ἔσμεν* = *τῷ δέ, ὅτι ἑκάτεροι τι ἐμπειρότεροι ἔσμεν, θρασύτεροι ἔσμεν*. Goel. *ἐμπειρότεροι* is in the nominative by attraction. See N. on II. 42. § 4. The argument of this whole passage may be thus stated: we have juster grounds of confidence now (i. e. on the eve of a naval battle) than they have, just as they might be expected to excel us in confidence if the approaching battle was a land-engagement, inasmuch as they do not excel us in natural bravery, and in whatever we both (i. e. Athenians and Lacedæmonians) are the more skilful, in that we are the more brave. As the Athenians were confessedly the more skilful and experienced in naval warfare, it followed from the reasoning here adopted, that they would be the bravest in sea-fights.

4. *διὰ . . . δόξαν* is to be constructed with *προσάγουσι*, and not with *ηγούμενοι*, which would be very flat and inapposite. The design is to show that the Lacedæmonian allies could not be expected to fight bravely, being dragged into battle, as they were, to uphold the glory of the leading power. — *ἐπεὶ*, since otherwise. In the idea of *ἄλλως* thus residing in *ἐπεὶ*, lies the omitted protasis, *εἰ μὴ ἄκοντας οἱ Λακεδαιμόνιοι προσῆγον*. — *παρὰ πολὺ* is to be taken with *ἴσσηθάντες*.

5. *μὴ—δείσῃτε*. S. § 218. 3. — *ἂν* belongs to *ἀντίστασθαι*. — *μὴ . . . πράξειν*, unless being about to do something very great (literally, something equivalent to what is very great). This explanation regards τοῦ παρὰ πολὺ as a substantive, which seems to me better than with Poppo to supply *πράσσειν*, or with Goel. and Bloomf. *προνηνικῆσαι*, or to read *ἄξιον του*. Cf. K. § 244. 11; S. § 169. 1.

6. *ἀντίπαλοι . . . οὔτοι*. Goel. constructs *οἱ πλείους ἀντίπαλοι (ὄντες) ὥσπερ οὔτοι*. I prefer, however, with Poppo, to construct *ὥσπερ οὔτοι* with the following words, which gives this sense, *for most men, when equally matched (even), relying as these do (who are greatly our superior in numbers) upon their physical power, rather than upon their skill and prudence (τῇ γνώμῃ), come to an engagement*. — *οἱ δ', ἢ ἐπέρχόμενοι*, but those who come. — *ἐκ πολλῷ ὑποδεστέρων*, with greatly inferior forces (as we do now), is opposed to *ἀντίπαλοι*. — *μῆγα . . . βέβαιοι*, some very great firmness of mind. — *ἂ, i. e. ὅτι οἱ ἐκ πολλῷ ὑποδεστέρων—ἀντιταλμῶσιν*. — *οὔτοι* refers to the Lacedæmonians. — *τῷ οὐκ εἰκότι* = *on account of the improbability* that we should advance against them with such a force. — *κατὰ λόγον*, were in proportion to the present exigency.

7. *ἦδη*. See N. on II. 77. § 4. — *ὣν . . . μετέχουσιν*. Poppo remarks that the argument to have been in point, should have been *utrumque autem vitium in illos (Peloponnesios) cadit*. But is not this implied in the words taken in their connection?

8. *εὐὼν εἶναι*, *willingly, if I had my choice*. Cf. S. § 223. 9. — *νευσὶν* limits *εὐμεγέθει*. — *ἂν ἐπιπλεύσεια*, *could sail up*. Opposed to this is *ἂν ἀποχωρήσειεν*. The protasis is *μὲν ἔχων*, *unless he has*. S. § 225. 6. See N. on I. 71. § 6. — *ἐκ πολλοῦ*, *from a distance*. — *ἐν δέοντι*, *at the necessary time, opportunely*. — *διέκπλοι*. See N. on I. 49. § 3. — *ἀναστροφάι*. This word expresses the backward motion of a ship, after having charged the opposing ship with its beak, in order to gain space to give impetus to another charge. — *νεῶν* depends on *ἐστίν*.

9. *τούτων* depends on *τὴν πρόνοιαν*. — *κατὰ τὸ δυνατόν*. See N. on I. 53. § 4. — *τά τε . . . δέχσεθ'*. See N. on II. 11. § 9. — *δι' . . . οὐσῆς*, "*as we are watching one another's movements at so short a distance*." Arnold. I would prefer: *as the enemy is watching us*, etc. — *ἐν τῷ ἔργῳ*, *in the action*.

10. *τὴν ἐλπίδα* is here followed by two genitives, *the hope of the Peloponnesians of a navy*, i. e. the hopes entertained by the Peloponnesians of raising a navy. The clauses *ἢ καταλῦσαι* and *ἢ καταστήσαι*, illustrate the magnitude of the contest by expressing its obvious result. — *ἐγγυτίω καταστήσαι*, *to bring nearer*.

11. *ἀναμνησκω δ' αὖ* refers to *ὁ δὲ ἀγὼν μέγας*, *the contest is great* — *but again* (cf. § 2) *I will remind you*. — *ἀνδρῶν* limits *αἱ γνῶμαι*. — *οὐκ ἐθίλουσιν*, *are not accustomed = cannot*. — *ὁμοῖαι* in respect to their former bravery and confidence.

## CHAPTER XC.

The Peloponnesians sail towards their territory within the gulf, with their right wing in advance in order to inclose Phormio (§§ 1, 2), who fearing that their design is to attack Naupactos, coasts along his own shore (§ 3); the Peloponnesians suddenly turn upon the Athenian fleet, hoping to inclose the whole (§ 4); eleven, however, make their escape, and the rest are run ashore and their crews in part slaughtered (§ 5); some of their ships the Peloponnesians succeed in drawing off (§ 6).

1. *οὐκ . . . στεγά*. In respect to the position of the Athenian fleet, cf. II. 86. § 2; and of the Peloponnesian, cf. II. 86. § 4. *τὰ στεγά* refers to the straits between Rhium and Antirrhium, by which the Crisæan gulf was connected with the sea, or rather the inner with the outer gulf. — *ἄκοντας*. See II. 89. § 8. — *ἀναγόμενοι*. See N. on ἀνήγορτο, I. 48. § 1. — *ἐπὶ τεσσάρων*, *with four ships abreast*. Matthiæ (§ 584. 9) translates *four deep*, which is evidently incorrect. — *ἐπὶ*

τὴν αὐτῶν γῆν. The Peloponnesians sailed along the Achaian shore, which as Achæa sided with the Peloponnesians and furnished with the Corinthians many of the ships, might well be called τὴν αὐτῶν γῆν. Phormio feared that when opposite Naupactus they would turn suddenly, sail across, and take the place, and hence he coasted along, to be in readiness to repel the attack. There is therefore no need of changing the reading αὐτῶν to αὐτῶν, referring it to the Athenians or to the Naupactians. I prefer with Arnold to take this preposition in the twofold sense of *towards* and *along by*, the former denoting that the general direction was towards Corinth, Sicyon, and Pallene, where the greater part of the fleet belonged, and the latter, that they kept along their own shore instead of sailing over to the opposite coast. Their direction is still further defined by ἔσω ἐπὶ τοῦ κόλπου, *to within the gulf*. — δεξιῷ κέρα ἡγουμένῳ, *the right wing leading the way*, is the circumstantial or modal dative. Had the direction been westward, the left wing would have taken the lead. — ὥσπερ καὶ ἄρμον, i. e. in the same relative position in which they lay at anchor.

2. ἐπὶ δ' αὐτῷ, i. e. upon the right wing. — ταύτῃ, i. e. in the direction towards Naupactus. — νομισας . . . πλεῖν shows that the Peloponnesians were not sailing directly towards Naupactus, as then their course and design would have been a matter of certain knowledge. See N. on § 1. — μὴ . . . κέρως, *in order that the Athenians might not escape their charge [by sailing] beyond their wing*. — πλείοντα τὸν ἐπιπλουν is not pleonastic, but an emphatic fulness of expression, *the charge made with full sail, the fierce onset*. Poppo compares it with the *belli impetus navigavit* of Cic. pro Manil. § 34.

3. ὁ δέ, i. e. Phormio. — χωρίῳ, i. e. Naupactus. — ἑρήμῳ. See N. on II. 4. § 4. — ἀναγομένους. See N. on § 1 supra. — ἄκων . . . σπουδίην, *unwillingly and with speed*, i. e. Phormio was unwilling to leave his advantageous position and sail into the gulf, but he was obliged to do it, and that too in great haste. — τῶν Μεσσηνίων of Naupactus. Cf. I. 103. § 3.

4. κατὰ . . . κέρως, *in column one by one*, i. e. one ship sailing after another in single line. See N. on II. 84. § 1. — πρὸς τῇ γῇ, *near to the land*. — μετωπηδόν, *in line*, as opposed to ἐπὶ κέρως, *in column*. — ὡς . . . ἕκαστος, *as quick as each one could*. For the construction, cf. K. § 274. 3. b; Mt. § 337.

5. τῶν δὲ refers to the Athenian ships. — ἐς τὴν εὐρυχωρίαν (i. e. into a wider part of the gulf near Naupactus) depends upon ὑπεκφεύγουσι. — ἐξέωσαν . . . γῆν, *drove them upon the shore*. — διεφθιραν. Cf. I. 29. § 4; II. 84. § 3. — ὅσοι . . . αὐτῶν, *as many of them as did not swim away from the ships to the shore*.

6. ἀναδόμενοι. See N. on I. 50. § 1. — κενὰς of men, since αὐτοῖς ἀνδράσιν is opposed to it. — τὰς δὲ τινας, *but some*. A part only of the ships captured by the enemy were at this time recovered, as appears from I. 92. § 2. — ἐλκομένας ἤδη, *when they were already being towed away* by the Lacedæmonians. This brave and daring act of the Messenians is worthy of all praise, as it was performed in circumstances where the odds were entirely in favor of the enemy. Their ancient wrongs from the hands of the Lacedæmonians were no doubt remembered, when they plunged into the water, boarded the ships, and fought with such fury from the decks.

## CHAPTER XCI.

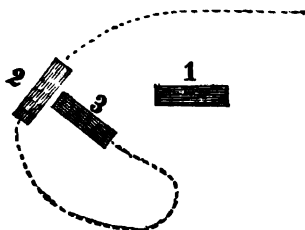
The right wing of the Peloponnesians gives chase to the Athenian ships which had escaped, but they all with one exception reach Naupactus, and form in line to resist the enemy (§ 1); these coming up too late, sing notwithstanding the psalm of victory, when the Athenian vessel which had fallen behind, by a bold and skilful manœuvre sinks the pursuing vessel (§§ 2, 3); by which unexpected occurrence the Peloponnesians are thrown into a state of consternation and consequent confusion (§ 4).

1. ταύτη, *hac parte*. — αἱ . . . αὐτῶν. Cf. II. 90. § 2. — ὑπεξέφυγον . . . εὐρυχωρίαν (see N. on II. 90. § 5). There is a prægna construction in ἐς (see N. on I. 18. § 2) = *they escaped the wheel* (of the Lacedæmonian ships) *and reached the wide part* of the gulf (see N. on II. 90. § 5). — φθάνουσιν αὐτοῖς—προκαταφυγεῖν εἰς τὴν Ναύπακτον, i. e. the Athenian ships outsailed their pursuers and reached Naupactus first. — μὴνός νεῶς referred to in § 2 infra. — ἰσχυοῦσαι . . . ἀμυνόμεναι, *lying at anchor under the temple of Apollo with their prows towards* [the enemy], *they made preparations to defend themselves*. The participle after παρασκευάζω is frequently accompanied by ὥς.

2. ὕστερον, *too late* to cut off the retreat of the Athenians to Naupactus, or to reach them before they came to anchor under the town. — ἐπαιώνιζόν τε ἅμα πλεόντες, *began to sing the psalm while they were sailing*. How prematurely this was done will appear in the sequel. — τὴν μίαν spoken of in § 1. — πολὺ πρό, *far before*. — τῶν ἄλλων of the Lacedæmonian ships.

3. μετώρος, *in the sea*, in the deep water just outside of the haven. περὶ ἣν is to be taken with ἐμβάλλει, although some may prefer to construct it with φθάσασα, *around which the Athenian ships sailing first*. In some editions we find φθάσασα καὶ περιπλεύσασα, but the reading of

Dindorf seems preferable, as more accordant with the brevity of Thucydides, and the full idea may be elicited easily from *φθάσασα* taken as a *vox pragnans*. — ἡ Ἀττικὴ ναῦς. According to Polyæn. III. 4. § 3, this ship belonged to Phormio and was the Paralus. The manœuvre was certainly executed by a master spirit. — ἐμβάλλει . . . καταδύει, *strikes in the midst* (i. e. midship) *and sinks it*. The position of the ships in relation to the merchantman is not easily understood from this passage. It seems to me, however, that the Leucadian ship was struck while in the act of doubling the merchant-vessel in pursuit of the Athenian ship. The latter, instead of continuing to sweep in a circle around the stationary vessel, turned short, and by the impetus obtained from the previous sweep, struck the Leucadian ship on the side, as it was turning in the wake of the retreating ship. The following diagram will explain the manner in which the manœuvre was executed :



1. Merchantman.      2. Peloponnesian ship.      3. Athenian ship.

4. ἀτάκτως διώκοντες. Deeming their victory secure, the Peloponnesian ships were pursuing in a somewhat disorderly manner, when this sudden reverse happened to them. — ἐπίστησαν τοῦ πλοῦ. S. § 197. 2; K. § 271. 2. — ἀξύμφορον . . . ἀντεξόρμησιν, *thus doing a very prejudicial thing, on account of* (literally, *in respect to*) *the attack being about to be made upon them from so short a distance* by the Athenians. Such seems to be the sense, which I could not well express clearly in a less periphrastic translation. δρῶντες and βουλόμενοι conform to the gender implied in αἱ μὲν, i. e. the ships. It is quite common to predicate of ships, actions which belong to the men who navigate them. See N. on I. 49. § 3. — τὰς πλείους, *the main body* of the Peloponnesian fleet. — ἀπειρὰ χωρίων. The ships were navigated probably by foreigners (cf. I. 143. § 1), and therefore had very few good pilots, or perhaps they were so panic-struck by the sudden and awful fate of the Leucadian ship, as to run upon the shoals without thought or consideration.

# CHAPTER XCII.

The Athenians now rush forth with a shout upon the Peloponnesians, and pursuing them as they attempt to escape to Panormus, take six ships and recover all their own (§§ 1, 2) ; the captain of the ship which was sunk, kills himself (§ 3) ; both the Athenians and Peloponnesians erect trophies, after which the latter sail towards Corinth, and the former are reinforced by twenty ships (§§ 4-7).

1. ἀπὸ ἐνὸς κελεύσματος, *with one shout*, i. e. all at once. — οἱ δέ, i. e. the Lacedæmonians. — ἐτρέποντο ἐς τὸν Πάνορμον, *turned to Panormus*, by prægnaus constructio (see N. on I. 18. § 2) = *turned and fled to Panormus*. It is probable that the left wing and centre of the Peloponnesian fleet took no part in the engagement, not being able to keep up with the twenty fast-sailing vessels stationed on the right wing (cf. II. 90. § 2). The rout of this right wing and the loss of the six ships, must have followed speedily upon the destruction of the Leucadian vessel.

2. ἐκεῖνοι, i. e. the Peloponnesians. — πρὸς τῇ γῇ διαφθείραντες. Cf. II. 90. § 5. — ἀπέκτειναν refers to the Athenians.

3. Τιμοκράτης. Cf. II. 85. § 1. — ἐξέπτεσεν, *was carried* by the wind and current.

4. ὄθεν (= ἐκεῖ. ὄθεν) ἀναγόμενοι ἐκράτησεν. Cf. II. 91. § 1. — ὅσα . . . ἦν. Cf. τὰ κατὰ σφᾶς αὐτούς, I. 54. § 2. — τὰ ἐκείνων refers mainly to τοὺς νεκροὺς (= τὰ σώματα).

5. τροπαῖον . . . διέφθειραν. The order is according to the Schol. τροπαῖον ὡς νεκρικότες (ἐνεκεν) τῆς τροπῆς τῶν νεῶν (see N. on I. 33. § 2) ἃς πρὸς τῇ γῇ διέφθειραν. Krüg. makes τῆς τροπῆς to depend on τροπαῖον, and so also Poppo, who puts τροπαῖον τροπῆς for μνημεῖον τροπῆς. This is the better construction as it dispenses with the necessity of supplying a preposition with τροπῆς. — ἥπερ ἔλαβον ναῦν. Cf. II. 90. § 6. — ἀνέθεσαν. See Ns. on I. 13. § 6; 132. § 2. The dedication of the ship was made to Neptune, who had a temple there. Cf. II. 84. § 4. — τὸ Ἀχαιϊκόν, i. e. on the Achæan side of the straits.

6. ἀπο τῶν Ἀθηναίων. See N. on II. 86. § 6.

7. οἱ—Ἀθηναῖοι (cf. II. 85. §§ 5-6) is the subject of ἀφικνοῦνται. — αἷς ἔδει. The accusative was employed in II. 83. § 1. Here however we may supply αὐτοὺς with παραγενίσθαι, which is the more natural construction. Cf. Mt. § 391. 2.

## CHAPTER XCIII.

The Peloponnesians plan an attack upon Piræus by proceeding from Corinth across to the Adriatic sea, and with the ships lying at Nisæa, sailing to Piræus which was unguarded, there being no apprehension of any attack (§§ 1-3); the plan is in part carried into execution, but no attack is made upon Piræus (§ 4).

1. *διαλύσαι* is to be taken actively, the subject *αὐτοὺς* referring to the commanders being supplied. — *διὰ . . . ναυτικῶ*, on account of their great naval superiority. They had no apprehension of an attack from those who could hardly keep the sea in their own parts.

2. *λαβόντα . . . κώπην*. Arnold cites this in proof that the oar was worked only by one man, and not by several, as some imagine. — *τὸ ὑπηρέσιον*, the cushion, or seat-cover, on which the rower sat, to prevent himself from sliding, as he would, on the bare seat made smooth by long use. Cf. Bloomf. — *τὸν τροπωτήρα*, the leathern loop, a thong, by which the oars were kept in their place in the sides of the ship. — *αὐτῶν* refers to the Megareans.

3. *ἂν* in *μὴ ἂν* implies a condition not expressed, as *μή, εἰ ἐπιπλεύσειαν, ἐξαπινάλως οὕτως ἐπιπλεύσειαν ἂν*. Cf. Jelf's Kühn. §§ 810. 814. c; Mt. § 520. p. 888. — *τολμῆσαι* depends on *προσδοκία* in the preceding member, from which it is easy to elicit *προσδοκῶν* or *προσδοχόντο*. Cf. Mt. § 537. p. 932; Jelf's Kühn. § 889. — *καθ' ἡσυχίαν*, deliberately. — *διενοῦντο*, sc. *πολέμιοι*. Commentators generally feel the want of *οὔτε λάθρα* in the place of *οὐδέ*, as being opposed to *οὐδ' ἀπὸ τοῦ προφανοῦς*, and Dukas does not hesitate to supply with *εἰ διενοῦντο*, the words *λάθρα καὶ ἐξαπινάλως οὕτως ἐπιπλεύσαι*. But this is too harsh an ellipsis, and one which could not well be conceived from the preceding context. It seems to me that the difficulty may be removed by conceiving the sense to be this: a sudden attack of the enemy was not to be expected, since a force adequate to take such a place could not be brought against it secretly or suddenly; and a deliberate and concerted attack could not be made, without its being known by the Athenians long enough beforehand to enable them to be ready to meet and repel it. *προαισθίσθαι* I would then take in the sense, to know beforehand, so that adequate preparations for the defence of the place might be made.

4. *ὥς . . . εὐθύς*, i. e. *ὥς καὶ ἔδοξεν αὐτοῖς ἐχώρουν εὐθύς*, as soon as they had determined on this they forthwith set out. For this transposition of *καὶ*, cf. Jelf's Kühn. § 761. 3. — *ἐπὶ δὲ τῆς Σαλαμῖνος*. Repeat



ἔπλεον. — τὸ ἀκρωτήριον . . . ὄρων, *the promontory facing Megara*. It was called Budorus. — τοῦ—ἐσπλεῖν denotes the object or purpose of the guard-ships. — κενὰς of their crews. — ἀπροσδοκίτοις refers to τοῖς Σαλαμινίοις implied in τὴν Σαλαμῖνα.

## CHAPTER XCIV.

The Athenians being warned of the enemy's approach by fire-signals, are greatly alarmed, and fit out a fleet with all haste for Salamis, leaving their land forces to defend Piræus (§§ 1, 2); but the Peloponnesians, on hearing of this, immediately set sail for Nisæa, and thence proceed to Megara and so to Corinth (§ 3); the Athenians take precautionary measures for the defence of Piræus (§ 4).

1. ἐς . . . πολέμιοι, *but fire-signals of the enemy's approach were raised towards Athens*. πολέμιοι is an adjective belonging to φρυκτοί, *war-signals, alarm-beacons*. Cf. III. 22. § 7. In like manner they had their φρυκτοὶ φίλιοι. — οὐδεμιᾶς . . . ἐλάσσων (i. e. οὐκ ἐλάσσων μιᾶς), *less than no one (= greater than any) which happened in the war*. See N. on I. 91. § 5 (end). — οἱ μὲν γὰρ κ. τ. λ. A similar fear is described in VIII. 92. — ὅσον οὐκ, *almost, all but*; literally, *as far as not*, i. e. just as much as not to do a thing. — εἰ . . . κατοκνήσαι, *if they had not been afraid*; literally, "*if they had been disposed not to have hesitated*." Bloomf. — For the repetition of ἄν before ἐγένετο, see N. on I. 76. § 4. — οὐκ ἄν ἄνεμος ἐκώλυε, *and the wind would not have hindered them* (cf. II. 93. § 4). This is added to show that the adverse wind would have proved no hinderance, if their courage had been equal to the enterprise.

3. ὡς . . . βοήθειαν, *when they perceived the approaching succor*. ἤσθοντο = *saw with their eyes*, and is therefore followed by the accusative. Cf. K. § 273. R. 18. — καταδραμόντες, *having overrun, laid waste*. — τὰς τρεῖς. Cf. II. 93. § 4. — κατὰ τάχος, *quickly*. — ἔστι—ὅ, τι, *somewhat* (literally, *there was in respect to which*. See N. on I. 65. § 3), qualifies ἐφόβουν. — καὶ before νῆες is also, and gives an additional reason why they set sail so speedily. — διὰ χρόνον, *a long time*. — πεζοί, *by land*.

4. οὐκέντι . . . Σαλαμῖνι, *finding them no longer at Salamis*. — λιμένων depends upon κλήσει.



## CHAPTER XCVI.

This chapter contains a list of the tribes, which were under the sway of Sitaceus, and followed him on this expedition. It is an interesting geographical sketch, yet replete with difficulties, inasmuch as the boundaries of these people were perpetually shifting, as conquest or defeat enlarged or diminished their respective territories. This will account in part for the apparently conflicting statements of those, who have undertaken to define the limits of these states and countries. Some of these tribes too, were so migratory and unsettled in their places of abode, that it were as easy a task to establish the exact locality and boundaries of our most uncivilized Indian tribes. The most which can be done in such cases is to give the general locality, and leave the specific boundaries to be determined, if ever, when the light of the splendid geographical researches, which are now being made, shall shine back upon the dark points of ancient geography, and enable us to discover in part at least what now lies hidden from our view.

1. ἀνίστησιν, *he summoned to the expedition.* — ἐντὸς . . . Ῥοδόης, between Mount Hæmus and Mount Rhodope. This valley was drained by the Hebrus, now called Marissa. — ὅσων ἦρχε, *as many as were subject to him.* — μέχρι θαλάσσης is explained by ἐς . . . Ἑλλησποντον. — τοὺς . . . πόντου. The country here spoken of is what is now called Bulgaria, lying between the Balkan (i. e. Mount Hæmus) and the Danube (i. e. the Ister). ὑπερβάντι, *to one going over* = *over*. The use of μᾶλλον will appear in the translation, *and as many other parts as are inhabited within the Ister (and Mount Hæmus) and more (μᾶλλον) towards the Euxine sea* (than those parts in the interior). It seems from this that the Getæ did not touch upon the Euxine. They occupied the country north and south of the Ister, the northern division being by far the more uncivilized. Although they are particularized by another name, from their having acquired a character different from the rest of the nation, yet they belonged to the Thracian race. Cf. Müll. Dor. I. p. 473. — τὴν τοῦ Εὐξείνου πόντου is annexed to θάλασσαν, because πόντος with Εὐξείνος is often taken for the region bordering on the sea, and the expression is here = *the sea* [viz.] *that of the Pontus Euxinus country* = *the Euxine sea*. Bloomf. however, takes θάλασσαν in the sense of *sea-coast*, which is a use of the expression quite common, even in our language. Still I prefer the other explanation. — κατώκητο. See N. on I. 120. § 2. — οἱ ταύτη ὁμοιοί refers also to ὅσα ἄλλα μίση. — τοῖς Σκύθαις. The Scythians here referred to are those beyond the Ister, although I formerly thought that reference was had to a tribe of that people, living in the region made by the great bend of that river, as it flows northward and then eastward into the sea.

2. τῶν ὀρεινῶν . . . αὐτονόμων. Poppo (Proleg. II. p. 406) gives as

the names of some of these independent mountaineers, the Dii, Bessæ, Satræ, Odemanti, and Dersæi. — *μαχαίροφόρων* (cf. VII. 27. § 1). Bloomf. remarks that the *long sword* (= Highland *lochmore*) was the usual weapon of the Asiatic mountaineers. — *τοῖς μὲν μισθῶ ἔκδιδεν*. Like the Swiss of Europe, these mountaineers seem to have been ready to enter any one's service for pay. In VII. 27. § 1, we find that 1300 of these mercenaries accompanied the army of Demosthenes into Sicily.

3. *Ἀγριῶνας καὶ Λαίανους*. The Agrianes were the most northerly of all the Pæonian tribes, and dwelt in the country about Mount Rhodope and the sources of the Strymon. The Lææans lived farther down the Strymon, by which river their territory was divided. Those on the east bank were subject to the Odrysian power, while those on the west bank were independent. Thus the Strymon here formed the western boundary of Odrysia. There is a difficulty, however, if by *διὰ Γραίων* is meant *through the territories of the Graæans*, for as these people are declared to be independent (cf. *ἑξαιτοὶ . . . Παιόνων*), the Strymon could not have been the western boundary of Odrysia, as Thucydides asserts in *οὐ ἀρχή*. But *διὰ . . . ἑῶν* may signify *flows between the territory of the Graæans and the Lææans*, and then all is clear, the eastern bank being inhabited by the subjected Lææans, and the western bank by the Lææans (not subject), and by the Graæans. If, however, *διὰ* is to be taken, as Poppo contends, in the sense of *through the territories of the Graæans and the Lææans*, then the only way to reconcile the conflicting statements, is to regard the Strymon as forming the western boundary of Odrysia as far as pertains to the country of the former. Arnold on the authority of certain MSS. reads *μὴν γὰρ Γραίων καὶ Λαίων Παιόνων*, but not to say that the reading is quite conjectural, I cannot see that the difficulty is removed thereby. — *οὗ* is referred by some to *ποταμοῦ*, but Poppo refers it in the sense of *ubi*, to the Graæans and Lææans. If *διὰ* is to be rendered *between* it is better to refer *οὗ* to *ποταμοῦ*, but if the preposition signifies *through*, then Poppo's reference is the correct one. — *τὰ πρὸς*, *on the side towards*. — ἥδη. See N. on III. 96. § 1.

4. *Τριβαλλοὺς*. According to Gatterer (who is cited largely by Poppo in his Proleg., and to whom I am indebted for many of the views here given), the Tribelli formed a part of the western boundary of the Odrysians, beginning from the river Oscius, and extending as far west as Illyria, along the right bank of the Ister. This great territory was probably inhabited, in part, by other nations subject to them or else independent. — *Τρήρες—Τίλαταιοι*. These people formed the north-western portion of the Odrysian empire, as appears from what

follows. It may here be remarked, that the Mount Scomus or Scom-bros (as some read *Σκόμβρον* instead of *Σκοπιον*) of Thucydides belongs to the great range of Hæmus as one of its summits, and which as Col. Leake says (North. Greece, III. p. 474) sends tributaries to all the great rivers of the northern part of European Turkey, being the most central part of the continent, and nearly equidistant from the Euxine, the Ægean, the Adriatic, and the Danube. It may be remarked also that here the four great mountain-ranges meet in a centre, forming, as Arnold remarks, nearly a St. George's cross. The Oscius, now called Morava, flows from the south into the Danube a little below Belgrade. — *Νίστος*. This river, now called Karasou, is east of the Strymon, and rising in the Rhodope mountains, flows into the sea nearly opposite Thasos. — *ὁ Ἑβρος, the Hebrus*. See N. on § 1 supra. — *ἐκ τοῦ ὄρους, i. e. Scomius*.

## CHAPTER XCVII.

In this chapter the historian proceeds to give an idea of the power of Sitalkes, from the extent of his dominions, and the revenue and military resources at his command.

1. *ἐπὶ . . . κατ'ήκονσα, extending along the sea-coast.* — *Ἀβδήρων*. Abdera was on the western boundary of Thrace at the mouth of the Nestus (cf. II. 96. § 4). It was noted for the stupidity of its inhabitants, although it was the birth-place of some distinguished men. — *τὸν . . . ποταμοῦ*. The article gives the sense, *as far along the sea as the river Ister = to where the Ister flows into the sea.* — *περίπλους* (adjective) *ἔστιν, can be sailed around.* — *ἡ γῆ* refers to the coast from Abdera to the Ister. — *τὰ ξυνομιώτατα, by the nearest way.* — *ἦν . . . πνεῦμα, if the wind blows continually upon the stern = if the wind is constantly fair.* — *πρὸς στρογγύλην, by a ship of burthen.* These ships had flat bottoms and were propelled mainly by sails. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 877. According to Herodot. IV. 86, a day's voyage of one of these vessels was 700 stadia, and a night's voyage was 600 stadia. This would make the distance here spoken of 5200 stadia, or about 566 English miles. The distance from the mouth of the Ister to that of the Bosphorus is full three degrees or 221 miles. The length of the Bosphorus is 16 miles, of the Propontis 120 miles, and of the Hellespont 60 miles, to which if 90 miles be added, the distance from the mouth of the Hellespont to Abdera, it makes 286 miles, and this

added to 210 gives the whole distance 496 miles. As no vessel could sail along in a direction entirely straight, this estimated distance may be safely increased by 50 miles, and as much allowance must be made for the inaccuracy of a calculation based on so uncertain a thing as the sailing of a ship, the estimate is as near to that made by Thucydides as could be expected. For the substance of this note, I am indebted to Arnold. For the construction of τεσσάρων . . . νυκτῶν, cf. S. § 19. — ὁδῷ, *by land*, is opposed to περιπλους, and is the dative of *manera*. — ἐνδεκαταίος τελεῖ. The distance travelled in a day by a person on foot, is set down by Herodot. IV. 101, at 200 stadia, or 21.75 miles. This would make the distance from Abdera, across the country to the mouth of the Ister, 239.25 miles. The actual distance, however, is upwards of 280. Some allowance, as Arnold remarks, is to be made for the epithet εὐζωνος, which shows that something more than ordinary speed was intended.

2. τὰ μὲν πρὸς θάλασσαν. See N. on ἐπὶ . . . καθήκουσα, § 1. — ἀπὸ . . . Στρυμόνα, i. e. from the eastern to the western extremity of the country. — ταύτην, i. e. in the direction just mentioned. — ὡς. See N. on II. 83. § 1. — διὰ πλείστον. See N. on II. 29. § 2. — ἡμερῶν—τριῶν καὶ δέκα. Why the number of days' journey should be larger when the distance was far less between the places here mentioned, than between Abdera and the mouth of the Ister, is not easily seen, unless they were shorter in consequence of the difficulties of the way.

3. ὅσον προσῆξαν ἐπὶ Σεύθου (cf. II. 29. § 2), *as much as accrued* (literally, *as they brought in*) *in the reign of Seuthes*. The form προσῆξα is rare. Cf. Soph. Gr. Verbs, p. 76. — δύναμις, *worth, value*, is the predicate of ἐστὶ to be supplied with φόρος. — ἃ . . . εἴη, *as much of it as might be gold or silver*. The optative is employed because the annual revenue is spoken of, and not that of any particular year. Cf. Mt. § 527; R. § 333. 4. — δῶρα . . . προσεφέρετο. In the oriental nations much of the revenue was made up of gifts. Diodorus says that the revenue of Sitalces (he should have said Seuthes) was 1000 talents. This harmonizes with the statement of Thucydides, that the revenue of Seuthes in gold and silver was 400 talents, his gifts in gold and silver as much more, and the remaining 200 talents may be included in the ὑφαντά τε καὶ λίθα. — τοῖς παραδυναστεύουσι, *those who ruled with* (= held power under) *the king, those who were in authority*. I like this better than the usual translation, *those who had influence with the king*.

4. τοῦναντίον τῆς Περσῶν βασιλείας, *the contrary to that of the Persian kingdom*. The contrariety consisted in the habit of giving rather than receiving presents, the former being the custom of the Persian

the latter of the Thracian kings. — ὅμως . . . ἐχρήσαντο, *but notwithstanding* [that all the Thracians practise this] *they* (i. e. the Odrysians) *practise it more on account of their power* (διὰ τὴν δύναμιν. Schol. "Recte." Poppo). ὅμως δὲ responds to ὅτι μὲν. — οὐ . . . δύναντο, *for unless one gave presents it was impossible to effect any thing.* Cf. Xen. Anab. VII. 3. § 18.

5. ὥστε, *so that* (ecbatic. See N. on I. 65. § 1), denotes the result of their extent of country and great revenue, and must not be limited to what was said about the Thracian custom of receiving gifts, since that could not have raised the kingdom to great power. — ἐπὶ μίᾳ — ἰσχύος. See N. on I. 118. § 2. — ἰσχύι δὲ μάχης, *in military strength*; literally, *in strength of battle* (i. e. pertaining to battle). — πολὺ . . . Σκυθῶν, "*easily or decidedly second to the Scythians*, i. e. although inferior to the Scythians, yet far superior to all others." Arnold; "*longe inferior Scythia, quamquam secunda ab iis.*" Poppo. The latter I think to be the true interpretation.

6. ταύτη, i. e. in military strength and number of forces. — οὐχ ὅτι—ἀλλ' οὐδ', *not only—but not.* The ellipsis may be thus supplied, *not to say that the nations in Europe cannot be compared—but not a nation in Asia*, etc. Cf. K. § 321. 3. d; Butt. § 150. p. 433. — ἑν πρὸς ἑν, *taken singly*, i. e. stripped of all their dependencies, for although the Persian empire, which the historian may have had in his eye, taken as a whole, was far greater than that of the Scythians, yet Persia by itself was far inferior to it. "Sic Austria et Russia majores sunt, quam Francia, et non si spectes ἑθνος ἑν πρὸς ἑν. Hoc sensu Franciæ populus in Europa maximus est." Goel. — οὐ μὴν οὐδ'. Bloomf. in his later edition adopts the interpretation of this passage given by Poppo, Goeller, and Arnold: *but yet it cannot be said, either that in other respects in prudent management and understanding—they are equal*, etc. This I regard as the true sense, although at first I was disposed to join οὐδ' with ὁμοιοῦνται, and then to take οὐ μὴν οὐδ'—ὁμοιοῦνται in the sense of *nor inleed are they inferior*, and refer εὐβουλίας . . . βίον to the sagacity, which savages and barbarians manifest in providing themselves with the necessities of life, by hunting, fishing, predatory excursions, and the like, or to the skill with which they form beautiful fabrics from rude materials, as is seen in the ingenious works of our North American Indians.

## CHAPTER XCVIII.

Sitalces sets out on his expedition, and passing over Mount Cercine marches between the territories of the Pæonians and the Sinti and Mædi to Doberus (§§ 1, 2); during the march his army is greatly augmented, both by infantry and cavalry furnished by the surrounding tribes (§§ 3, 4).

1. οὗν is here resumptive, the thread of the history being taken up from II. 96. § 1, at which place commenced the digression respecting the extent and resources of the Odrysian kingdom. — *ἰστοῖμα*. See N. on II. 3. § 4. — *δια τῆς αὐτοῦ ἀρχῆς*, through his own dominion. Poppo (Proleg. II. p. 396) understands by this the country of the Leans and the subjected Pæonians (see N. on II. 99. § 4) on the Strymon (see N. on II. 96. § 3), and that the mountain Cercine lies between the Sinti and the Pæonians (i. e. the free Graecians and the free Pæonians. See N. l. c.) In passing over the mountain from the east (i. e. from Odrysia) the Pæonians (i. e. the independent Leans and Graecians) would be upon the right, and the Sinti and Mædi upon the left as is here stated. Doberus, to which place the army of Sitalces came after crossing the mountain, was situated on a tributary stream of the Axios a little above its entrance into Macedonia (cf. Kiepert's Map). Arnold says that Cercine divided the streams which fed the Strymon from those which ran into the Axios. The same critic agrees with Gatterer that the country of the Mædi was on the western side of the Strymon above Bisaltia. We should be greatly assisted in the geography of these places, if we knew the place where Sitalces set out on his march — *ἐποίησατο*, had made. See N. on I. 62. § 1. — *τεμὼν τὴν ὕλην*, by cutting down the wood in order to clear a road through the forest.

2. δεξιᾷ. As the march was westerly, the position of the Pæonians would be north of the mountain.

3. προσεγίνετο δέ, but it was increased. By the force of the antithesis ἀπεγίνετο must be rendered, was lost, suffered loss, i. e. the army suffered no diminution. — πολλοὶ . . . Θρηκῶν, i. e. the Sinti, Mædi, the independent Pæonians, and some of the Dii (cf. II. 96. § 2).

4. τριτημόριον . . . ἱππικόν, but about one-third were cavalry. This kind of troops has always formed a principal part of the Tartar armies — *μαχηροφόροι*. See N. on II. 96. § 2. — οἱ . . . καταβάντες, i. e. the independent mountaineers who descended from Rhodope.



## CHAPTER XCIX.

The historian proceeds to give a brief but highly valuable sketch of the kingdom of Macedonia, showing its origin, and how by conquest and otherwise it had reached its present extent and power. The geographical difficulties noticed in the remarks on chap. 96, are to some extent experienced here. The general divisions here given are Upper and Lower Macedonia, the former comprising the Lyncestæ and the Elimiots (called usually the Macedonians in Lyncestæ, or the Macedonian Lyncestæ (cf. IV. 83), to which some add the Orestæ. These tribes were governed by their own princes (cf. II. 80. § 6; IV. 79. § 2; 83. § 1). Besides these there were other tribes (ἄλλα ἔθνη) whose names have not reached us. In Lower Macedonia, may be included the part called Maritime Macedonia, comprising the territory between the Strymon and Axios, and also that lying between the Axios and the Cambanian mountains, besides part of Pæonia, Eordæa, and Almopia (cf. Bloomf.). Perdikkas reigned over this part, having seized upon the portion which belonged to Philip and after him to Amyntas.

1. The Thracian hosts having crossed the Circene mountain, now proceed downward (κατὰ κορυφήν) into Macedonia.

3. τὴν . . . Μακεδονίαν, i. e. Lower or Maritime Macedonia. — Ἀλέξανδρος. This was Alexander I. the son of Amyntas I. and the seventh king of Macedonia. He figured in the time of the Persian invasion, being ostensibly on the side of the Persians, but secretly inclined to the Greeks, whom he informed, on the night before the battle of Platæa, of the intention of Mardonius to fight on the following day. — Πιερὰς. Pieria comprised the western coast of the Thermaicus Sinus, the chief town of which was Pydna. It extended on the south nearly to Tempe and the mouth of the Peneus (cf. Kiepert's Map), although some place its southern boundary near Diu. — Φάγητα, Phagrea, which Col. Leake (North. Greece, III. p. 177) thinks occupied the site of some ruins which he found on the height overhanging to the eastward the village of Orfaná. In Kiepert's Map, it is placed a little S. E. of Amphipolis. — Πιερικὸς κόλπος, Pieric gulf. This was an extensive hollow or vale N. E. of Phagrea, which Col. Leake (l. c.) says reached from Orfaná to Právista, and is included between Mount Pangæum and a lower maritime ridge, which at Právista form a junction with each other, and separate the head of this valley from the plain of Philippi. Along this valley the army of Xerxes passed, leaving Mount Pangæum on the right. Cf. Herodot. 7. 112. — Βοττίαις. Bottiæa lay north of Pieria and west of the Axios. Its chief cities were Ichnæ and Pella. — οἱ . . . οἰκοῦσι. Reference is had in this place to the more recent settlements of the Bottiæi, near Olynthus in Chalcidice. Cf. I. 65. § 3; II. 79. § 7; 101. § 5.

4. *Παιονίας, Pæonia*, which was the name originally given to all Macedonia, except that portion included in Thrace (cf. Leake's *North Greece*, III. p. 462). As the Macedonian empire increased, Pæonia was curtailed of its dimensions. A portion of it, however, remained nominally independent of Macedonia until some fifty years after the death of Alexander the Great. The banks of the Axios were the chief centre of their power, although they extended eastward to the Strymon (see N. on II. 98. § 1). — *στενὴν τινά* (limited by τῆς Παιονίας), *a narrow strip or tongue*. This strip of land was on the western bank of the Axios, as Pella was on that side. Perhaps, however, it lay on both sides of the river. Grote (*Hist. Greece* IV. p. 17) discredits this geographical position of the Pæonians, inasmuch as, if it were true, so inconsiderable is the space between the rivers Axios and Haliakmon, that hardly any room would be left for the Bottiæans, who, it appears, occupied some portion of the coast. But this hardly furnishes ground to impugn the accuracy of such a writer as Thucydides. I know of no place where it is said that the Bottiæans dwelt on the coast, but on the contrary it appears from Herodot. VII. 127, that they dwelt between the Lydias and the Haliakmon, which rivers unite just before their communication with the sea. And if they did occupy the coast, we know not how narrow may have been their maritime district. — *πίπτον . . . Στρυμόνος*. See the remarks on this chapter. — *Μυγδονίαν, Mygdonia*. Thucydides seems to have made the Strymon the eastern boundary of this country, but Herodotus, whom Müller pronounces to have possessed a very accurate knowledge of this region, calls the maritime district west of the Strymon and the land further in the interior, *Bisaltia*. The boundaries of these countries were perpetually changing, and it is no wonder that there should be a slight confliction apparently in the statements of two such independent writers (see the remarks on chap. 95). Perhaps all that Thucydides means is, that Mygdonia lay between the Axios and the Strymon. — *Ἠδωνίας, Edonians*, a Thracian tribe on the left bank of the Strymon, who seem from this passage to have had a previous footing on the right bank, whence they were expelled by the Macedonians. Cf. Poppo's *Proleg.* II. p. 340.

5. *Ἐορδίας*. This name was given to the tract of country lying between Lyncus and Edessæ, in the upper valley of the Lydias, as appears from the Egratian Roman road from Dyrrachium to Edessa and Pella, which passed through the country of the Lyncestæ and the Eordians. Cf. Müll. *Dor.* I. p. 459. — *βραχὺ δὲ τι*, *a small portion*. — *Φυσκάν, Physca*. This place is conjectured by Kiepert, to have been on the Echedorus in the northern part of Mygdonia. — *Ἄλπε*

*πίας, Almopia*, now called *Móglena* (cf. Leake's *North. Greece*, III. p. 445), lay north of Berrhœa and Edessa, on the sources of the Rhoidias, a tributary of the Lydias. It was one of the earliest acquisitions of the Temenidæ.

6. *τὸν τε . . . Βισαλτίαν*. These places were all situated in the more southern part of the region between the Axios and the Strymon, Bisaltia being the most eastward, and Crestonia lying north of Anthemus (cf. Kiepert's map). — *Μακεδόνων αὐτῶν πολλήν*, a large part of the Macedonians themselves.

## CHAPTER C.

At the approach of the Odrysian forces, the Macedonians betake themselves to their fortresses and strongholds, of which they had at that time but very few (§§ 1, 2); the territory belonging to Philip is first invaded, and several places are taken by storm or otherwise (§ 3); after which Mygdonia and other places are ravaged (§ 4); the Macedonians make no resistance with their infantry, but are very successful in their cavalry charges, although they fight at great odds with such immense numbers (§§ 5, 6).

2. *πολλὰ* strongholds and fortified places. By this it appears (as Grote remarks, *Hist. Greece*, IV. p. 11) that the Macedonians were chiefly village residents. Cf. IV. 124. — *Ἀρχίλαος*. This prince, whose reign was so beneficial to Macedonia, was an illegitimate son of Perdiccas II., and obtained the kingdom by the murder of his uncle, cousin, and half-brother. He reigned from A.C. 413 to 399. — *ὁδοὺς εὐθείας ἔτεμε*, he cut straight roads (cf. II. 98. § 1; Herodot. IV. 136). This verb is usually employed to denote the construction of roads through a rough and woody country. — *διεκόσμησε*, sc. *τὴν χώραν*. Cf. II. 15. § 2, where it is fully written. — *τε* in *τά τε* connects *ἵπποις καὶ ὅπλοις* to *τὰλλα*, the construction being varied, *he furnished the country in other things and in what pertains to war, with horses, etc.* Poppo and Haack bracket *τε*. — *ὀπίω* refers to *οἱ πρὸ αὐτοῦ*, the sight before him. The words *οἱ πρὸ αὐτοῦ γινόμενοι* are expegetical of *οἱ ἄλλοι βασιλεῖς*.

3. *ἐς . . . ἀρχήν*, i. e. the northern part of Macedonia on the Axios, which in the division (see N. on I. 57. § 3) fell to Philip. — *Ἰδομένην*, *Idomene*, was situated on the right bank of the Axios, and further down were Gortynia, Atalanta, and Europus. It will be seen that Sitalces was descending the valley of the Axios.

4. *ἐς τὴν ἄλλην Μακεδονίαν*, i. e. into the part belonging to Perdiccas. — *ἐν ἀριστερῇ Πέλλης*, i. e. eastward of it, since the march was

southward. — *ἐς τὴν Βορτιαλὸν*. See N. on II. 99. § 3. No reference is here had to their more recent place of settlement.

5. ἀπὸ τῶν ἄνω ξυμμάχων (i. e. ἄλλα ἔθνη . . . ὑπήκοα. Cf. II. 99. § 2). Müller (Dorians, I. p. 485. N. y) includes among these highland allies, the Lyncestæ and Elimiotæ. — *ὅπῃ δοκοῖ*, *wherever they seemed to be a favorable opportunity*. The expression is equivalent to the *ubi videretur* of the Latins. — *ὀλλγοὶ πρὸς πολλοὺς*, *few against many*, is an appositional clause with οἱ δὲ Μαντιδόνες.

6. ὑπὸ . . . καθίστασαν = *but being shut in by superior numbers they exposed themselves to danger by encountering a multitude so many times more numerous than themselves*.

## CHAPTER CI.

The Athenians being tardy in furnishing their promised aid, Sitalces opens a correspondence with Perdiccas (§ 1); the countries south of Macedonia as far as Thermopylæ, are under apprehension that he will invade them, and prepare to make resistance (§ 2); the Thracians beyond the Strymon and the Greeks who are enemies of the Athenians, have the same apprehension (§§ 3, 4); but disappointed in the object of his expedition, and being in want of provisions, Sitalces is induced by Sonthes to depart home, after which Perdiccas fulfils his promise made to Sitalces (§§ 5, 6).

1. λόγους ἐποιεῖτο, *entered into negotiation* = *began to treat with* — οὐ . . . ναυσὶν according to their engagement (cf. II. 95. § 3 end). — ἀπιστοῦντες (causal. See N. on I. 37. § 2). — μὴ ᾔξουν. See N. on I. 15. § 1; 29. § 3. — τς in ἔς τς looks forward to καὶ before ταῖς τοῖς ποιήσας (*having shut them up in the strongholds*).

2. Μάγνητες, *Magnesians*. Their country was a narrow strip of land lying between Mount Ossa and the sea. They formed at one time a part of the Amphictyonic body (cf. Cramer's *Anc. Greece*, I. p. 420). They appear at this time to have been subject to the Thracians. — ἐφοβήθησαν—χωρήσῃ. For the subjunctive after an historical tense, see N. on I. 26. § 2. — ὁ στρατός of Sitalces.

3. Παναῖες καὶ Ὀδομαντοὶ κ. τ. λ. Little is known about these people, except that they lived east of the Strymon, in the more northern parts of the champaign country, and that they were independent.

4. ἐπὶ τοὺς—Ἕλληνας. The more usual construction after παρὶς λόγον would have been τοῖς Ἕλλησιν. — ὑπ' αὐτῶν, i. e. by the Athenians. — ἀγόμενοι refers to the Thracians, as οἱ Θράκες is naturally suggested by παρὶς referring to their king Sitalces. — κατὰ τὴν

*ἐνμαχικόν* is to be constructed with *χωρήσασιν*, and *καὶ* signifies *even, also*.

5. *ἄμα ἐπύχων*, while staying there, or perhaps while having possession of it. — *αὐτῷ* is the dative of the agent. — *στρατιά*—*αὐτῷ*, his army. S. § 201. 5. — *μεθ' αὐτόν*, next to himself. — *ἀπελθεῖν*. See N. on I. 119. § 1. — *ἐπ' αὐτῇ*, with her, i. e. as a dowry with her.

6. *ὁ μὲν*, i. e. Sitalcea. — *τριάκοντα . . . ἡμέρας*, thirty days in all. "When πάντες stands between the article and the substantive, or after both, the notion of the *whole* is expressed." Jelf's Kühn. § 454. 1. β. — *τούτων*, i. e. of the thirty days. — *τὴν ἑαυτοῦ ἀδελφὴν*, his sister. The pronoun here loses its exclusive power. Cf. K. § 302. R. 4. b.

## CHAPTER CII.

The Athenians under Phormio make an expedition into the interior of Acarnania (§ 1), but are hindered by the season from proceeding against *Ενιάδæ* (§ 2); the historian describes the situation of that place and the formation of the *Echinades* from the deposit made by the *Achelous* (§§ 3, 4), and relates the story of *Alcmæon*, who first inhabited these islands (§§ 5, 6).

1. οἱ δὲ . . . Ἀθηναῖοι. Cf. II. 92. § 7. — *ἐπειδὴ . . . διελύθη*, i. e. after the expedition against *Salamis*. Cf. II. 93. — Ἀστακοῦ Cf. II. 30. § 1. — *ἐς τὴν μυσίγειαν* I have constructed with *ἐστράτευσαν* by adopting Arnold's punctuation, thus making *παραπλεύσαντες . . . ἀποβάντες* a sort of parenthesis. This is the pointing also of Krüger, Goeller, and Bloomf. Dindorf puts a period after Ἀστακοῦ, in which case *ἀποβάντες* must be taken in the pregnant sense *disembarking and proceeding*. — *ἐκ τῆς*. In some editions we find *καὶ ἐκ τῆς*, which would be inadmissible if Dindorf's punctuation is retained. — *Λόφοντα*. Poppo (Proleg. II. p. 150) cites Poqueville, who identifies with this place some ruins, shown to him in the way from *Vustri* to *Catuna*. — *βεβαλούς* to the Athenian interest.

2. *ἐς γὰρ Οἰνιάδας* (see N. on I. 111. § 3) is to be constructed after *στρατεύειν*. — *ἀεὶ ποτε* = *always in all times*. This is more emphatic than *ἀεὶ* alone. — *οὐκ ἐδόκει δυνατόν*. The reason is given in the next sentence. — *χειμῶνες ὄντος*, while it was winter. See N. on I. 51. § 4.

3. ὁ—Ἀχιλῆος ποταμός. So we say, the *Hudson river*, the *Merrimack river*, as well as the *river Hudson*, etc. Cf. K. § 244. R. 6. — Πίνδου ὄρους. *Pindus* is the range which separates *Thessaly* from *Epirus*. — *ἄνωθεν*—*ἄνω*, high up the river." Arnold. — *δ' ἱεμεῖς*

is commonly edited *διεξίς*. — *τὴν* . . . *περικυρύνει*. Col. Leake (North. Greece, III. p. 570) says, that on the northern side of CEniade there is a great expanse of lake or marsh, which has no connection with the Achelous, but is formed by subterranean springs, and by superficial torrents from the hills, and has an outlet distinct from the Achelous. There has not been that filling up of the mouth, which Thucydides anticipated, the increase of soil being slower than at the mouths of many other rivers of Greece. — *τῶν ἐκβολῶν—ἀπάρχουσαι*. S. § 197. 2.

4. *αἱ τε* . . . *γύγνονται*, and these islands are thickly set and connect the depositions (of the river), so that they are not dispersed into the sea. *προσχώσεως* depends on *σύνδεσμοι*, bindings together of the deposits. *τῷ μὴ σκεδάννυσθαι*. I prefer with Poppo the reading *τοῦ μὴ σκεδάννυσθαι*, and have translated it accordingly. With this too Arnold substantially agrees. Bloomf. however, constructs and explains: *καὶ γύγνονται* *σύνδεσμοι ἀλλήλαις* (*διὰ*) *τῆς προσχώσεως τῷ μὴ σκεδάννυσθαι*, sc. *τὴν πρόσχωσην*, the rubbish. He also takes *τῷ μὴ* for *διὰ τῷ μὴ*. — *παρὰλλὰξ*, in quincuncial rows, thus . . . and not *κατὰ στοιχόν*, in rows, thus ::::: It will readily be seen that in the alternate order, the channels to the sea would suffer obstruction far more than in the other order.

5. *Ἀλκμαίωνι—τὸν Ἀπόλλω* . . . *οἰκεῖν*. The order is, *τὸν Ἀπόλλω χρησάμεν Ἀλκμαίωνι ταύτην τὴν γῆν οἰκεῖν*, that Apollo provided this land to Alcmaeon to inhabit. — *ὅτε δὴ ἀλάσθαι*. The accusative with the infinitive is used after particles which begin a protasis. Cf. Mt. § 538; Jelf's Kühn. § 889. — *μπατὰ* . . . *μητρὸς*. He did this in obedience to the command of his father, who had been drawn into the Theban war by Eriphyle, she having been bribed to this by Polynices, though she knew from her husband (being possessed of the gift of divination), that he would there lose his life. Cf. Smith's Dict. Mythol. I. p. 104. See also Odys. 15. 247. — *πρὶν ἂν* . . . *κατοικίσσεται*, before he should find such a place to live in. *ἂν* belongs to the participle. See N. on I. 73. § 4. The student will readily perceive the literal rendering of the participle and the verb. — *αὐτῷ μεμισασμένης*, "was defiled with respect to him." Bloomf.

6. *ἰδοὺ* . . . *σώματι*, there seemed to him to be a place of residence (*διαίτα*). See N. on I. 135. § 3) *heaped up sufficient to furnish him sustenance*; or the force of *ἂν* may be seen perhaps better in the translation, *it seemed to him that there might be heaped up a place sufficient*, etc. — *ἀφ' οὗ* *οὕτω*, from the time when. — *παιδὸς ἑαυτοῦ*. See N. on II. 101. § 5.

## CHAPTER CIII.

Phormio and his forces return to Naupactus, and thence in the spring to Athens, bringing with them their prisoners and the ships taken from the enemy (§§ 1, 2).

1. ἦρα. They wintered in Naupactus. — τοὺς τε ἐλευθέρους. The other prisoners they had either sold, or put to death, or brought to Athens to retain in servitude. — ἀνὴρ ἀντ' ἀνδρός, *man for man*. The first instance perhaps on record of the custom of a mutual exchange of prisoners between belligerent powers. — ἴστων ἕως. The article is omitted with ordinals.

## BOOK III.

## CHAPTER I.

The Peloponnesians on the return of summer again make an expedition into Attica, and devastate the country, but are restrained by the Athenian horse from extending their ravages into the vicinity of the city (§§ 1, 2).

1. ἄμα τῷ σίτῳ ἀκμάζοντι. See N. on II. 13. § 1. This invasion took place A. C. 428. Olymp. 87. 4. — ἐς, *against*. K. § 290. l. a. — ὅπῃ παρείκοι, *wherever opportunity offered*. See N. on ὅπῃ δέμοι, II. 100. § 5. — εἰργόν τὸ μὴ—κακουργεῖν, *prevented them from ravaging*. For τὸ—κακουργεῖν, where we should have expected τοῦ with the infinitive, see N. on II. 53. § 3. In respect to μὴ after εἰργόν, see N. on I. 10. § 1. — τῶν ὅπλων, *the encampment*. So Poppo, Haack, Krüger, and Arnold translate. Cf. I. 111. § 1.

2. οὗ depends on τὰ σιτία, in the same manner as ἡμερῶν in I. 48. § 1.

## CHAPTER II.

All Lesbos except Methymna revolts from the Athenians, a thing which they had been desirous of doing before the war, but were deferring until their means of defence should be completed (§§ 1, 2); the intelligence of their design being communicated, however, to the Athenians, they are compelled to hasten their revolt (§ 3).

1. Μηθύμνης, *Methymna*, was situated on the northern part of the island, and in importance was next to Mytilene. Between these places there was always a rivalry, and this accounts in part for the different sides which they took in the politics of Greece. — βουλευθέντες belongs to Λέσβος by constructio κατὰ σύνεσιν. See N. on I. 135. § 1. In βουλευθέντες μὲν—ἀναγκασθέντες δὲ it is stated, (1) that the Lesbians had contemplated a revolt but were obliged to defer it; (2) that they were compelled by circumstances to make it sooner than they had intended. The γάρ in § 2, introduces the reason of the delay, and the



γὰρ in § 3, the cause of the suddenness of the revolt which now took place. By attending to this the construction will be clear. — εὖ προσεδίξαντο on account of the thirty years' truce between them and the Athenians, which was then in force.

2. ὅσα.... ἀφικέσθαι = ἀφικέσθαι, ὅσα ἐκ τοῦ (i. e. the countries of the Euxine) ἔδει ἀφικέσθαι. The mental repetition of a verb from the context is in such a construction quite frequent. — μεταπειμπόμενοι ἦσαν = μεταπίμποντο.

3. Τενέδιοι.... Μηθυμναῖοι. Cf. Arist. Pol. V. 4; Diod. XII. 314, cited by Wasse. The island of Tenedos lay N. of Lesbos, and a short distance to the S. W. of the ancient city of Troy. — Μυτιληναίων depends on ἄνδρες, and κατὰ στάσιν (*propter factionem*) is to be taken with μνηστὰς γίγνονται. — πρόξενοι. See N. on II. 29. § 1. — ὅτι.... βία, that they were compelling the Lesbians (literally, Lesbos. See N. on βουλευθίεντες, § 1) to resort to Mytilene as the metropolis (see N. on II. 15. § 2). βί gives to the verb a pregnant signification. See N. on I. 18. § 2. — ξυγγενῶν belongs only to Βοιωτῶν. — ἐπιγύονται is used transitively, the object being τὴν παρασκευὴν ἅπασαν (*every kind of*). Cf. IV. 5. § 2; VI. 100. § 1; VIII. 9. § 1. — στερεήσεσθαι = στερεθῆσθαι. Notice the transition from ὅτι with the indicative to the infinitive. — αὐτοὺς refers to the Athenians.

## CHAPTER III.

The Athenians are unwilling at first to give credit to the reported defection of Lesbos, but when they are made certain of the fact by their ambassadors, they despatch a fleet in great haste, hoping to fall upon the Mytilenians, while solemnizing the approaching feast of Apollo out of the city (§§ 1-3); meantime they seize upon the Mytilenian triremes at Athens, and put their crews in custody (§ 4); the Mytilenians being apprised of the expedition preparing against them, omit the celebration of the festival and prepare to defend themselves (§§ 5, 6).

1. ὅρτι καθισταμένου, being now on foot. — Διάβον προσπολεμῶσασθαι, to bring on a war with Lesbos in addition to the war already upon their hands. This infinitive is the subject and ἔργον the predicate of εἶναι. — μείζον.... εἶναι, giving too much weight to the wish that they might not be true. Unpleasant truths are not easily believed. At ἀληθῆ supply τὰ κατηγορημένα from κατηγορίας. — τὴν τι ξυνοίκησιν. See N. on ὅτι ξυνοικίζουσι, III. 2. § 3. — προκαταλαβῆν, to be beforehand with them, is taken in an absolute sense.

3. γὰρ introduces the reason why the expedition was put on foot so suddenly, and is therefore explanatory of ἐκπιναίως. The pronoun αὐτοῖς refers to the Athenians and not to the commanders of the fleet — ὡς εἶη—ἐλπίδα εἶναι. The construction is changed from the substantial clause to the infinitive, their being but little if any difference between the constructions. Cf. Jelf's Kühn. § 804. 4. — Μαλόωντες. This epithet was given to the god because he was worshipped at Malea. — ἐπεσθέντας, *by making haste*, refers to the Athenians. — παῖ... πείρα. Supply καλῶς ἔχειν ἔφασαν as the apodosis. — Μυτιληναίοις εἰπεῖν (sc. ἐκέλευσαν) *they command them* (i. e. the leaders of the expedition) *to order the Mytilenians*. — μὴ πειθομένους, *if they disobeyed*. See N. on I. 71. § 6.

4. τὰς—τριήρεις. The article refers forward to the relative αἱ, and is therefore=*those*. See N. on III. 22. § 7). — ἐς φυλακὴν ἐπέστσαντο, *put under guard*. See N. on II. 83. § 5.

5. ὀλκάδος ἀναγομένης. Cf. I. 137. § 2. — πλεῖ. See N. on πλεῖς, I. 137. § 2. Arnold I think erroneously translates *by sea*, as opposed to πεζῇ, for this is sufficiently manifest in ὀλκάδος ἀναγομένης.

6. τὰ τε ἄλλα, *in other things*, i. e. not only did they keep within the town, but took precautionary measures in other respects. Reference is had to the warlike preparations and works of defence spoken of in III. 2. § 2. — περὶ—ἐφύλασσον, *they stationed guards around*. — φραζάμενοι. Bloomf. supplies αὐτὰ referring to μίση understood with τὰ ἡμιτέλεστα.

## CHAPTER IV.

The Athenian commanders, receiving no satisfactory reply to the demands which they were ordered to make upon the Mytilenians, commence hostilities; whereupon the Mytilenians ask and obtain a suspension of arms, until they can send ambassadors to Athens (§§ 1-4); meanwhile, they secretly send to Lacedæmon for aid (§§ 5, 6).

1. οἱ Ἀθηναῖοι—ὡς δῶραν, i. e. ὡς οἱ Ἀθηναῖοι δῶραν. The apodosis is ἀπήγγειλαν (sc. τοῖς Μυτιληναίοις) μὲν οἱ στρατηγοὶ κ. τ. λ.

2. ἔκπλουν μὲν τινα ἐποίησαντο—ὀλίγου, *sailed some little distance*. — ὡς ἐπὶ ναυμαχίᾳ, *for the purpose* (see N. on I. 95. § 2) *of a naval engagement*. — ἔπειτα = ἔπειτα δέ. See N. on I. 98. § 2. — βουλόμενοι.... ἀποπέμψασθαι, *wishing, if possible, to rid themselves of the fleet for the present* (i. e. until they were in a better state of readiness to carry on war) *on some moderate conditions*.

3. αὐτοὶ φοβούμενοι, *being themselves afraid*.

4. τῶν τε διαβαλλόντων ἓνα, *one of the informers*. Cf. III. 2. § 3.—  
ὃ μετέμελεν ἤδη, *who had now repented* that he gave information to the Athenians of the intentions of the Mytilenians. — εἰ πως . . . ἀπελ-  
θεῖν = σκοπεῖν (see N. on I. 58. § 1) εἰ πως πείσειαν τοὺς Ἀθηναίους  
ἀπαγαγεῖν τὰς ναῦς. Cf. Poppo's Proleg. I. p. 259, where are cited  
numerous examples of this metonymy. — ὥς . . . νεωτεριοῦντων, *how  
that they were not going to engage in* (i. e. had given up) *revolutionary  
movements*. I agree with Bloomfield, that this individual did not mean  
to retract his former statement, but only to say that the Mytilenians  
had now abandoned their revolutionary designs.

5. ἐν τούτῳ, *at this sametime*. — λαθόντες . . . ναυτικόν, *escaping the  
notice of the Athenian fleet*. — οἱ ὤκμον . . . πόλει, *who lay at anchor  
off Malea to the north of the city*. Strabo describes the promontory of  
Malea (now Cape Zeiloun), as lying in the south-eastern part of the  
island, seventy stadia from Mytilene. But the expression ἔξω τῆς πό-  
λεως (§ 3) could hardly be used of a place seventy stadia distant, nor  
can we well suppose that the Athenians would have had their market  
in Malea (as we find they did, III. 6. § 2), while laying siege to the  
city, if it was so far off. I prefer, therefore, with all the best modern  
commentators, to suppose the Malea of Thucydides a different place  
from that of Strabo, lying much nearer to it on the north side of it. οἱ  
refers ad sensum to ναυτικόν. See N. on the constructio κατὰ σύνεσιν,  
I. 138. § 1. — οὐ γὰρ . . . προχωρήσειν, "*non enim confidebant, lega-  
tis Athenas missis ab Atheniensibus aliquid processurum*." Poppo. This  
translation is founded on the use of ἀπό, as denoting, by a sort of præg-  
nans constructio, previous motion to Athens. Cf. Poppo's Proleg. I.  
p. 176. This explanation seems to me to be far-fetched, and I concur,  
therefore, in the one proposed by Goel., and adopted by Bloomf., and  
in substance by Arnold, *non enim fidebant iis, (τοῖς neuter), quæ ab  
Atheniensibus expectabant, fore ut bene cedant*. The subject of προχω-  
ρήσειν (see N. on I. 109. § 3) is αὐτὰ referring to τοῖς (= τοῖς πράγ-  
μασι). — αὐτοῖς, *for themselves* (dat. commodi).

## CHAPTER V.

The embassy to Athens being unsuccessful the Mytilenians prepare for war (§ 1); after having  
made a vigorous but indecisive attack upon the Athenian camp, they shut themselves again  
within their walls, and wait for succor from Lacedæmon (§§ 2-4).

1. οἱ δ' . . . πράξαντες = ὥς δ' οἱ πρόσβεις ἤλθον ἐκ τῶν Ἀθηναίων  
οὐδὲν πράξαντες. — οὗτοι, i. e. the Methymnians. The constructio

κατὰ σύνεσιν (see N. on I. 136. § 1) is again employed here. — Ἰμβριοι καὶ Λήμνιοι. The islands Imbros and Lemnos lay north of Lesbos, and were both subject to the Athenians.

2. οὐκ ἔλασσαν ἔχοντες, *though not worsted*, i. e. the engagement was indecisive. — οὔτε ἐπηύλισαντο, *they did not pass the night on the battle field*, which they should have done to have claimed the victory. The next clause οὔτε . . . αὐτοῖς is exegetical of this.

3. ἐκ . . . κινδυνεύειν. The order is: ἐκ Πελοποννήσου εἰ προσγίνοιτό τι, καὶ μετ' ἄλλης παρασκευῆς (εἰ προσγίνοιτο), βουλόμενοι κινδυνεύειν, *intending to venture an engagement (again), if any aid should come from Peloponnesus, and with any other (auxiliary) force which might arrive*; i. e. with any aid which might come from Peloponnesus or any where else. There are other modes of constructing and translating this passage, which for brevity's sake I must omit. On εἰ προσγίνοιτο, cf. Jelf's Kühn. § 855.

4. οἱ προαπεστίασαν by the Lacedæmonians and Thebans. — φθάσαι . . . ἐπίπλουν, i. e. they were not able to reach the place before the Athenian fleet. — μετὰ τὴν μάχην. Cf. § 2. — τριήρη ἄλλη. Cf. III. 4. § 5.

## CHAPTER VI.

The Athenians summon to their aid their allies, and proceed to blockade the city by sea, but are unable to cut off its communication by land (§§ 1, 2).

1. Θάσσαν than if the Mytilenians had been more powerful. — ὄρῳντες, *when they saw* (see N. on I. 13. § 6). — περιορμισάμενοι . . . πόλεως, *bringing round their ships to anchorage on the south side of the city*. The fleet had hitherto had its station on the north of the place (cf. III. 4. § 5). — στρατόπεδα, i. e. naval camps. One of these was on the north side where the fleet was first moored; and the other, on the south side, to which place the fleet had removed its anchorage.

2. τῆς . . . Μυτιληναίου, *they kept the Mytilenians from the use of the sea*. Θαλάσσης properly depends on χρῆσθαι, but is attracted into the principal sentence as the object of εἶργον (S. § 197. 2), μὴ χρῆσθαι, being added exegetically. Cf. K. § 347. 3; Mt. § 532. d. The use of μὴ is explained in N. on I. 10. § 1. — ἄλλης in reference to τὸ διὰ περὶ τὰ στρατόπεδα οὐ πολὺ which the Athenians had possession of. — ναύσταθμον . . . Μαλία, *for (δὲ causal) Malea was rather a road-*

stead for their (S. § 201. 5) ships and a receptacle for their supplies. It is evident as Poppo observes (Proleg. I. pp. 210, 282) that a word of more extensive signification is to be repeated from *ναυστάθμον* before *ἀγορᾶς*.

## CHAPTER VII.

The Athenians fit out an expedition under Asopius, who ravages the Laconian coast and proceeds to Naupactus, having previously sent all his ships home except twelve (§§ 1-3); he makes an unsuccessful attempt upon CEniads and Leucas, in the retreat from the latter of which place he is slain (§§ 4-6).

1. The scene now changes to Western Greece, from whence Phormio had sailed home (II. 103). — *Φορμιωνος . . . ἄρχοντα*. Phormio had either died soon after his return with the captives in the spring (cf. II. 103. § 1), or had become so enfeebled by age or disease, as to be unable to endure the fatigue and hardship of another expedition. The request here made by the Acarnanians shows the high estimation in which he was held in Western Greece.

4. *ἀναστήσας*, having raised, or summoned. See N. on II. 96. § 1. — *ἐν' Οἰνιάδας*. The repeated efforts to take this place show that it occupied an important position in relation to the war. — *κατὰ τὸν Ἀχελῶν*, "on the side of the Achelous, opposed to *κατὰ γῆν*, on the land side." Arnold.

5. *Νήρινον*, Nericus, afterwards called *Leucas*. Strabo says that the name was changed by the Corinthian colony, and that Leucas was built on a different site from that of Nericus. But cf. Leake's North. Greece, III. p. 16. N. 2. — *αὐτός* is repeated, the first being opposed to *περὶόν*, the latter to *μείος*. — *ὑπὸ τῶν αὐτόθεν*, by the inhabitants of the country, distinguished from *φρουρῶν*, the regular guards, stationed to repel any sudden attack.

## CHAPTER VIII.

The Mytilenian ambassadors repair to Olympia and there address the assembly of Peloponnesians.

1. *ἐπὶ τῆς πρώτης νεῆς*. Cf. III. 2. § 5. — *ὡς*, when. — *ὅπως*, in order that. See N. on I. 65. § 1. Mitsford argues the little disposi-

tion manifested by the Lacedæmonians to engage in their cause, that instead of calling a congress of the confederacy, they directed the Mytilenians to repair to Olympia, and there consult such prominent persons as might happen to attend the festival which was at hand. I see no reason, however, for such a surmise, as the course here recommended was more convenient and equally expeditious, and besides there would be a larger and more general gathering at Olympia, than would take place at the call of a special congress. Whether it was not, however, abusing this venerable institution, thus to use it for party purposes, is justly questioned by Smith. — ἦν δὲ Ὀλυμπιάς κ. τ. λ. Another instance in which Thucydides adopts the practice of recording events by Olympiads is found in V. 49.

## CHAPS. IX—XIV.

These chapters contain the speech of the Mytilenians, which in respect to its general style is like all the speeches in Thucydides, concise, pointed, serious, adapted to convince rather than to persuade, and full of pure and lofty sentiment. A great portion of the oration, as Thirlwall observes, turns on a question of political morality, whether the Mytilenians were guilty of a breach of faith, in their defection from the Athenian alliance. To their vindication from this charge, most of the oration is specially devoted, and this its manifest design, if borne in mind, will assist greatly in evolving the meaning of many obscure and difficult passages. The Schol. divides the oration into three heads; τὸ δίκαιον, τὸ δυνατόν, τὸ συμφέρον. But Poppo says, that the τὸ δυνατόν and τὸ συμφέρον are joined in chap. 13, the former being urged in §§ 3, 4, and the latter in §§ 5–7, and that the Schol. has overlooked the τὸ δεικνύμενον in chap. 12. The peroration is found in chap. 14.

## CHAPTER IX.

The orator begins by remarking upon the odium which attends the desertion of former friends and allies (§ 1); which odium is well deserved, if the seceders and those from whom they separate are equally balanced in power and resources, and if there is no sufficient reason for the secession, which was not the case in respect to them and the Athenians (§ 2).

1. καὶ ὅσον, *as long as*. — ἐν ἡδονῇ ἔχουσι, *regard them with favor; literally, have them in pleasure*. — νομίζοντες δέ, *but when*

(see N. on I. 13. § 6) *they take into view*. — *χείρους ἡγοῦνται*, *they regard them with less favor* — hold them in low estimation for their treachery. Bloomf. aptly illustrates this by the adage, "they love the treason, but they hate the traitor." *χείρους* than formerly.

2. *ἔστιν, εἰ τύχοιεν*. The apodosis is rendered doubtful and uncertain by the optative with *εἰ, if perchance*, etc. Cf. Mt. § 524. 3. — *ἀφ' ὧν* = *οὗτοι ἀφ' ὧν*. — *ὅντις* is to be constructed with *τύχοιεν*, *should happen to be*. In the sentiment of this passage we easily recognize the original of the 'idem velle atque idem nolle, ea demum firma amicitia' of Sallust. — *πρόφασις*. See N. on I. 23. § 6. — *τι* connects *ὑπάρχοι* to *τύχοιεν*. — *ἀποστάσις* depends on *πρόφασις*. — *ὃ* refers to the things just mentioned as necessary to an equitable and satisfactory alliance, viz. unanimity of sentiment, mutual friendship, and an equal balance of power. — *τῷ, on this account*, refers forward to *εἰ . . . ἀπιστούμεθα*.

## CHAPTER X.

The orator now enters upon a defence of the rectitude of the Mytilenians in abjuring all alliance with the Athenians (§ 1); the alliance was formed in order to rid Greece of the Persians, and therefore for the liberation and not the subjugation of the states (§§ 2, 3); but its having been the means or occasion of the enslavement of the smaller and weaker members of the confederacy, furnishes the Lesbians just grounds of apprehension that they in due time will suffer the same evil (§§ 4-6).

1. *περὶ—τοῦ δικαίου—τοὺς λόγους ποιησόμεθα*, *we will speak concerning the justice of our course*. — *γὰρ (now)* is expegetical, i. e. it serves to explain more fully what was hinted at in the apology (chap. 9. § 1). — *ἄλλως . . . δεόμενοι*, *especially as we are seeking your alliance*. — *ιδιώταις*. See N. on II. 65. § 7. — *βίβαιον* is an adjective of two as well as three terminations. Cf. Butt. § 59. 3. — *μετ' ἀρετῆς δοκούσης* = *μετὰ δοκίσεως (τινός) τῆς ἀρετῆς*, "*cum opinione virtutis quadam*." Gottl. — *γίγνεται*, sc. *φίλοι* elicited from *φιλίαν*, unless as Poppo suggests *φιλία καὶ κοινωνία* be supplied. — *τῷ διαλλάσσοντι* = *διαλλαγῇ* (K. § 263. γ). See N. on I. 42. § 2.

2. *ἀπολιπόντων . . . πολέμου*, *when you abandoned the Median war* (cf. I. 89. § 2). *ἀπολιπόντων* is used intransitively, *remaining behind, withdrawing*. Cf. K. § 249. 1. — *παραμεινάντων . . . ἔργων*. Cf. I. 75. § 2.

3. *Ἑλλήνων* depends on *καταδουλώσει*, and *Ἀθηναίους* limits *ἐνύμμαχοι* (S. § 202. 1). — *τοῖς Ἑλλήσι* depends on *ἐνύμμαχοι* to be men-

tally repeated from the preceding proposition. Krüg. constructs τοῖς Ἑλλήσι with ἐλευθερώσει, and makes the preceding Ἀθηναίους to depend on καταδουλώσει.

4. ἐωρῶμεν . . . ἐπαγομένους. Cf. I. 98, et seq. — τοῦ Μήδου ἔχθραν, *enmity to the Mede*. — ἐπαγομένους, *bringing in*. Roes and Bekker read ἐπειγομένους, which Arnold and Bloomf. prefer.

5. καθ' ἑν γινόμενοι, *by uniting together*, is to be constructed with ἀμύνεσθαι. Cf. III. 11. § 3, where the Athenian policy of keeping the states from union, and of gradually breaking down their power, is adverted to. — διὰ πολυηφλίαν belongs to ἀδύνατοι δὲ ὄντες. — πλὴν . . . Χίων. Cf. I. 19. § 1.

6. δῆ, *forsooth*, is here used ironically, as is evident from the corresponding use of τῷ ὀνόματι. — πιστοῖς, *trustworthy*. — παραδείγμασι is the predicate, *as examples, lessons of warning*. — τοὺς δὲ ἰπολοίπους refers to the Lesbians and Chians. — δρᾶσαι τοῦτο, i. e. to reduce to slavery.

## CHAPTER XI.

The fate of the other states rendered it almost a matter of certainty that the Lesbians would be dealt with in like manner, especially as the Athenians were becoming stronger and they now destitute of help (§ 1); thus far they had been spared, because it was for the interest of the Athenians to be able to hold them up as an example of their moderation and justice, and because their policy was to subjugate the weaker states first (§§ 2, 3); the Lesbian navy gave them also some apprehension, and to all this might be added the respectful bearing of the Lesbians towards the Athenians (§§ 4, 5).

1. βεβαιότεροι . . . νεωτεριῖν = βεβαιότερον ἂν ἦν (*it would have been more certain*) αὐτοὺς μηδὲν νεωτεριῖν. Bauer. Supply οἱ Ἀθηναῖοι with ἦσαν. — πρὸς . . . ἀντισουμένου, *and we alone in comparison with* (πρὸς, K. § 298. III. 3. d) *the greater part who have been subdued, standing on equal terms with them*. Arnold says that καὶ πρὸς . . . ἀντισουμένου is a varied repetition of ὑποχείριλους . . . ὁμιλοῦντας, and should naturally have preceded ἐμὴλλον οἷσιν. — δυνατώτερον αὐτοὶ αὐτῶν, *more powerful*; literally, *more powerful than themselves*, the comparison being between the same people at different periods. Cf. K. § 323. 5. — τὸ δὲ ἀντίπαλον δέος, *the fear which is equally balanced*, i. e. which both parties equally feel in respect to each other. — τῷ . . . ἀποτρέπεται, *is deterred* (from aggression) *by his inability to attempt it with a superior force*. προίχων is in the nominative by attraction, its proper case being the accusative with αὐτὸν the omitted



subject of ἐπιλαθεῖν. Cf. K. § 307. 4; S. § 224. See Notes on I. 34. § 1; II. 74. § 3.

2. οὐ . . . ὅσον, *for no other reason than because*. — αὐτοῖς limits ἐφαίνετο, and ἐς τὴν ἀρχὴν is epexegetical of πράγματα, *plans for dominion*. — γνώμης depends on ἐπόδω (by the means).

3. ἅμα . . . ξυστρατεύειν. Poppo's interpretation of this difficult passage, approved by Arnold, is: *nobis enim documento utebantur, dicentes (etiamsi alii coacti se adjuvare perhiberentur) eos certe, qui idem jus suffragii ferendi haberent (plena libertate fruerentur) invitos sibi auxilium laturos non esse (neque omnino id facturos), nisi, quos aggredierentur, aliquid deliquissent (i. e. nisi ipsa causæ æquitate permoverentur, ut participes bellorum fierent)*. ἅμα μὲν corresponds to ἐν τῷ αὐτῷ δέ, infra. This passage may be regarded as explanatory of εὐπρεπεία τοῦ λόγου, and the next sentence (ἐν τῷ αὐτῷ κ. τ. λ.) of γνώμης ἐπόδω. — τὰ κράτιστα is put for a substantive in the abstract with a concrete signification, having of course the sense of the masculine (τοὺς κράτιστους) as have the neuters which follow. — τοῦ ἄλλου περιηρημένου refers to τοὺς ὑποδεστέρους. The passage may then be rendered, *and by this same policy they first led the stronger against the weaker powers, and thus reserving them to the last, they could not but find them the weaker, the other (i. e. the inferior) states having been taken away (literally, stripped as the foliage from the tree) from them*. — ἔχοντων . . . στήναι, *while we yet had the strength of all these (weaker states), and something upon which we might lean for support*. Bloomf. says that the metaphor is taken from persons, who, when attacked fly to some wall, or other place at which they may place their backs and stand on their defence.

4. καθ' ἐν γινόμενον. See N. on III. 10. § 5.

5. τὰ δέ, partly. The Schol. says that the fourth reason is here given why the Athenians suffered the Mytilenians to remain unmo-  
lested. These reasons in order are; 1, the color of justice which the Athenian policy in respect to the other states received from the co-operation of the Lesbians; 2, the ease with which the greater states might be brought under the yoke, after the smaller ones had been subjugated; 3, the fear of a union between the Lesbian and Peloponnesian navy; 4, the unblamable deportment of the Lesbians towards the Athenian state, which took away every pretext for their invasion. — ἀπὸ . . . αὐτῶν, *by attendance upon (= by paying court to) their commonwealth*. — αἰέ, *for the time being*. — περιεγυγμένθα, *we remained free*. — οὐ μέντοι ἐπὶ πολὺ γ' κ. τ. λ. The order is, οὐ μέντοι—χρῶμενοι παραδελύμασι—ἂν ἔδοκούμεν δυνηθῆναι (sc. περιεγυγμένθα).

## CHAPTER XII.

Thus they lived in a state of mutual fear, a rupture being evident, as soon as either party attained to sufficient confidence in respect to its issue (§ 1); no one should therefore blame the Læbians for anticipating the Athenians and revolting before they were in a situation to be reduced to servitude (§§ 2-3).

1. *παρὰ γνώμην* = *other than was in our heart*. — ὁ τε τοῖς ἄλλοις κ. τ. λ. This sentence, which Arnold says has no grammar, bears a striking resemblance in its construction to ὁ τοῖς ἄλλοις . . . φέρεται, II. 40. § 3, and by referring to that passage we may obtain a key to the solution of this. After repeated examination of the passage, and carefully weighing the criticisms which have been made upon it, I have adopted the following, as that which appears to me the most satisfactory explanation. ὁ is evidently placed over against τοῦτο and must therefore be in the accusative after βεβαιοῖ. Inasmuch as εὐνοία is opposed to φόβος, and βεβαιοῖ to ἐχυρὸν παρῆχε, we may take πίστιν βεβαιοῖ as a circumlocution for a simple verb of the same signification (cf. Mt. § 421. Obs. 4), and followed by ὁ in the accusative. Or we may take πίστιν in apposition with ὁ, and render it thus, *and what good-will most especially makes firm to others* (viz.) *fidelity, this* (i. e. fidelity) *fear secures to us*. I prefer this construction as being more simple and natural, and without grammatical. In Jelf's Kühn. § 823. Obs. ὁ is treated as a nominative, with which εὐνοία (attracted to the adjectival sentence) is put in epexegetical apposition thus: ὁ τοῖς ἄλλοις μάλιστα, εὐνοία, πίστιν βεβαιοῖ, ἡμῖν τοῦτο (τὴν πίστιν) ὁ φόβος ἐχυρὸν παρῆχε. Those who prefer this solution are referred to S. § 172. 1. c.

2. *τῷ, on this account*, refers to διὰ . . . δεινῶν. — προαποστάντες, *in revolting before* (see N. on I. 37. § 35) aggression had been made upon us. — ἐκείνων is the subjective and δεινῶν is the objective genitive in dependence on μίλλησιν. The words τὴν ἐκείνων μίλλησιν form a sort of compound notion, and therefore take the attributive genitive δεινῶν, *their deferring these evils*.

3. *εἰ γὰρ . . . εἴναι, for if we were able equally* (as they) *to form counterplots and wait our time* (for carrying these plots into effect), *why would it be necessary for us to be in subjection to them as we now are* (ἐκ τοῦ ὁμοίου)? Poppo dispenses with the interrogation point after εἴναι, and thus renders the passage: *si enim æque potentes essemus et ad insidias vicissim struendas et ad vicissim cunctandum in re quapiam, oportebat nos similes in agendo illis esse*. But the argument

seems to stand thus: some may be disposed to blame us for premature action, on the ground that we ought to have waited until our rights had been openly violated; but if our strength so nearly equalled theirs, that we could afford to wait until open aggression had been made upon our liberties, we should be free from the necessity of being subject to them. Our being subject to them therefore in itself furnishes a reason, why we could not safely wait until they attacked us. — ἐπ' . . . ἐπιχειρεῖν, the power to attack us being always with them.

## CHAPTER XIII.

This defection, which has thus been shown to be both justifiable and necessary, would have taken place before, had the Peloponnesians been willing to have received them (§ 1); the precipitancy of the measure to which they have now been driven has rendered it ill-prepared, but this is an additional reason why they should be admitted into the alliance and receive speedy assistance (§ 2); this reception of them will also be highly prejudicial to the Athenians, whose resources, so far as revenue is concerned, are derived mainly from their allies (§§ 3-7).

1. συμφῆς . . . ἐδράσαμεν, sufficiently manifest for our hearers to know that we have acted rightly. — πρὸς ἀσφάλειάν τινα = to find some security. — ἔτι belongs to ἐν τῇ εἰρήρῃ. — ὥς ἡμᾶς. See N. on I. 31. § 2. — ἐπειδὴ Βοιωτοὶ προὔκαλίσαντο, when the Boeotians summoned us. Bloomf. refers this to the mission of Hermæondas (III. 5. § 4), but he reached Mytilene after the revolt. — ἀποστήσεσθαι (i. e. δεῖν ἀποστήσεσθαι) is followed by its cognate accusative ἀπόστασιν. S. § 181. 2. — ἀπό τε τῶν Ἑλλήνων—ἀπό τε Ἀθηναίων. The usual mode of interpreting this, is to take ἀποστήσεσθαι διπλὴν ἀπόστασιν in a twofold sense, viz. a secession or abstaining from the Greeks so as to no longer injure them, and a revolt from the Athenians for the purpose of self-protection. This is essentially the interpretation which, after Reiske, has been adopted by Bauer, Haack, Goel., Arnold, and Bloomf. But Poppo refers τῶν Ἑλλήνων to the Greeks who were confederated on terms of equality with the Athenians, such as the Platæans, Acarnanians, Chians, etc. The revolt from these states was not to do them injury, but to free the Mytilenians from the necessity, which their alliance with the Athenian confederacy would impose upon them, of doing injury to the states above mentioned, and to assist in effecting their deliverance from Athenian rule. I am disposed to adopt this interpretation, as it frees ἀπόστασιν from a double sense which Gottl. calls with some reason *puerilem et frigidum lusum*. — ξὺν—ποιεῖν.

This tmesis is very rare in Attic prose, and seems to have been employed here to increase the force of the antithesis between this and the following clause. Cf. K. § 300. R. 4. — *ἐν ὑστέρῳ* = *ὑστέρων*, *in future, hereafter*. — *προποιῆσαι*, sc. *τὸ διαφθεῖραι*.

2. *Θᾶσσον γυγίηται*. Cf. III. 2. § 2. — *ἥ, on this account*. See X. on I. 11. § 1. This sentence is a reply to an anticipated objection, that the Mytilenians revolted too precipitately. — *δεξιμένους* agrees with *ὑμᾶς* the omitted subject of *ἀποστήλλειν*.

3. The justice and wisdom of their revolt from the Athenians having been vindicated, the Mytilenians now proceed to show how advantageous their reception would be to the Peloponnesians. — *ἐφθάρηται* and *τετάχαται* are Ionic and Doric forms for *ἐφθαρμένοι εἰσι* and *τεταγμένοι εἰσι*. Cf. Mt. § 204. 6. Obs. 1. — *αἱ μὲν* and *αἱ δὲ* are in partitive apposition with *νήες*. See N. on I. 89. § 3. — *ἐφ'*, *against*, in a hostile sense.

4. *περιουσίαν, a surplus, superabundance*. — *τὸ δεύτερον*. The Peloponnesians had already made one incursion into Attica during the summer. — *ἀπ' ἀμφοτέρων*, *from both* (you and us). Reference is had to the two fleets spoken of in § 3, as employed, the one in cruising around Peloponnesus, the other in the blockade of Mytilene.

5. *ἀλλοτρίας γῆς, for the sake of a foreign land*, i. e. a land with which, on account of its distance, they had nothing to do. — *μεμψίς* is opposed to *ἐγγύθεν*. — *αὐτῷ* is the *dat. commodi*. — *οὐ γὰρ . . . πόλεμος*, i. e. the war is not to be decided by an invasion of Attica. The truth of this remark was made manifest in the progress of the war. — *δι' ἣν* = *ἐν ταύτῃ δι' ἣν*.

6. *ἔστι . . . πρόσδοτος*. So Pericles also said, II. 13. § 2. — *ἀπεστήσεται—προσγενίσεται—πύθοιμὲν ἢ ἄν*. The optative is employed in the last clause to show the likelihood of the event, as opposed to absolute certainty = *and we shall probably suffer*. Cf. K. § 260. 4. a. — *τά τε ἡμέτερα* refers to all the possessions of the Mytilenians, including of course their shipping. — *οἱ πρὶν δουλεύοντας, who were slaves* (see N. on I. 93. § 4) *before* (they revolted from the Athenians). In such a case there would have been some excuse for the revolt. We find that Cleon urged this as a reason why exemplary punishment should be inflicted on the Mytilenians (cf. III. 39. § 1).

7. *βοηθησάντων δὲ ὑμῶν—προσλήψισθε*. See N. on II. 83. § 3. — *καθαίρησθε, you will humble, literally, you will pull down*. The metaphor is derived from the taking or pulling down of an edifice. The same reference to the demolition of a building is continued in the use of *ὑφαιρούντες, by taking away from under, by undermining*, a very common way, in ancient times especially, of pulling down edifices.—

*μη βοηθεῖν* depends on *αἰτίαν*. — *τοῖς ἀπισταμένοις* as the Samians, Thasians, Eubœans, etc. Cf. I. 40. § 5 (end). It appears, however, that the Lacedæmonians were on the point of making a diversion in favor of the Thasians (I. 101. § 1), but were prevented by the earthquake and the subsequent rebellion of the Helots. They did this in the time of the Eubœan revolt, but without ultimate success (I. 114. § 2). There was probably such coldness and sluggishness in their movements, as to beget the impression, that they were quite indifferent to the abject condition of the states and islands subject to the Athenians.

## CHAPTER XIV.

The orator closes by conjuring the Peloponnesians to grant aid to the Mytilenians, and thus secure to Greece the benefits resulting from their deliverance from Athenian oppression (§§ 1, 2).

1. *αἰσχυρόντες* . . . *ἐλπίδας*, *reviving the hopes which the Greeks repose in you*. *ἐλπίδας* may be referred to Jelf's Kühn. § 550. b, as the accusative of that wherein the feeling expressed in *αἰσχυρόντες* consists, i. e. the accusative of equivalent notion. — *ἐς ὑμᾶς* follows *ἐλπίδας* after the analogy of *ἐλπίζειν ἐς τινα*. — *ἴσα καὶ ἔκείται*, *equally as suppliants = as suppliants*. — *μη πρόησθε ὑμᾶς*, *do not cast us off*. — *ἴδιον* . . . *παραβαλλομένους*, *having our own lives at stake*; literally, *exposing ourselves* (middle voice) *to the personal risk of life*. — *κοινὴν* . . . *δώσοιτας* is a repetition of the sentiment of III. 13. §§ 3, 4. *ἐκ τοῦ κατορθῶσαι*, *by our success*. — *ἔτι* . . . *σφαλησόμεθα*. Cf. III. 13. §§ 5, 6.

2. *οἶονσπερ* . . . *ἄξιουσιν* (sc. *γλυνεσθαι*), *such as the Greeks esteem you to be*.

## CHAPTER XV.

The Peloponnesians receive the Mytilenians as allies, and prepare to invade Attica by sea and by land. The Lacedæmonians are ardent and active in the enterprise, but are seconded quite tardily by their allies (§§ 1, 2).

1. *ἐσβολὴν* depends upon *ὡς ποιησόμενοι*, although it might perhaps with equal correctness be rendered by the formula *quod attinet ad*.

The collocation of εἰς πομπήσαντες is rather in favor of the latter mode of construction, yet such transpositions are by no means unusual in Thucydides. — ταῖς δύο μέρεσιν. Cf. II. 10. § 2; 47. § 1. — αὐτοὶ i. e. the Lacedæmonians. — τῶν νεῶν ἐν τῷ ἰσθμῷ. Cf. II. 92. § 6; 93. § 1. — εἰς ὑπεροίσοντες, in order to convey over. The vessels of the ancients were so small that this was an undertaking of no great difficulty, the isthmus being about 3.5 English miles in breadth. Cf. Leake's *Morea*, III. p. 297. Cf. also III. 81. § 1; IV. 8. § 2; VIII. 7. § 2. — πρὸς Ἀθήνας, over against Athens, washing the coast of Athens. — ἐπιόντες is future in signification.

2. οἱ δὲ ἄλλοι κ. τ. λ. Cf. Müll. Dor. I. p. 199, where in addition to the labors of the harvest spoken of here, festivals, and the natural slowness of the Doric race are represented as retarding the assembling of the army. — ἀφφωστία = ἀπροθυμία. Suidas.

## CHAPTER XVI.

The Athenians, by no means dismayed at the threatened invasion, fit out a hundred ships and sail to the Isthmus, where they display their force and make descents upon Peloponnesus (§ 1); upon which the Lacedæmonians return home (§ 2), but afterwards send out a fleet under Alcidas to Lesbos (§ 3).

1. διὰ . . . σφῶν, from imputing weakness to them. This is Arnold's interpretation, and is approved by Poppo and Bloomf. σφῶν depends on κατάγνωσιν as the object of the imputation. Cf. VIII. 8. § 4. The more usual interpretation, through contempt of their weakness, would have required the article. — αὐτοὶ refers to the ζευγῖται and the θῆτες, the other classes being excepted. — ἰππῖων, the knights, belong to the second of the four classes established by Solon. Their income was fixed at 300 measures, out of which they kept a war-horse (ἵππος πολεμιστήριος), and a horse for a servant. They of course served as cavalry. Cf. Boeckh's *Pub. Econ. Ath.* p. 495. — πενταταχοσιομέδων. The *pentacosiomedimni* belonged to the first class of citizens, and, as their name imports, were such as had an income from their lands of 500 measures. They seldom went out to war except as commanders. The ζευγῖται were the third class, and their valuation was 200 measures. Their name was derived from their keeping a yoke (ζεύγος) of oxen or working animals. The fourth class was the thetes (θῆτες) whose valuation was less than that of Zeugitæ. See Boeckh l. c. and also p. 500. — παρὰ τὸν ἰσθμὸν ἀναγαγόντες, having weigh-

ed anchor and sailed to the isthmus. *παρὰ* being a preposition of motion gives to *ἀναγόντες* a pregnant construction. See N. on I. 18. § 2. Krüger, however, constructs *παρὰ τὸν ἰσθμὸν* with *ἐπιδεικνύοντες*. — *τῆς Πελοποννήσου* depends on *ἤ*.

2. *τὸν παράλογον*. See N. on I. 78. § 1. — *ἄπορα νομίζοντες* = *ἄπορον εἶναι νομίζοντες*. Cf. II. 77. § 1. — *ὥς* (*inasmuch as*) . . . *πορθοῦσαι* contains the reason why the Lacedæmonians thought their plans impracticable. — *ἡγγέλλοντο—πορθοῦσαι*, were announced as ravaging. See N. on I. 131. § 1. — *ῥῆες*. Cf. III. 7. § 1. — *τὴν περιουσίαν*. Several cities of the Pericæci lay on the coast, which accounts for the name *περιοικίς* (sc. *γῆ* or *χώρα*) being given to the whole coast. — *ἀνταίρῳσαν* is the apodosis, the protasis lying in *νομίζοντες*.

4. *ἐκείνους εἶδον* = *ἐκείνους ἀναχρησάσας εἶδον*. Arnold.

## CHAPTER XVII.

The Athenian navy was now in a state of the greatest perfection and power, but its maintenance tended greatly to exhaust the treasury (§ 1); an illustration of the magnitude of the sum necessary to carry on the war is furnished from the siege of Potidea (§§ 2, 3).

1. *ὅν* depends here and in III. 18. § 1 upon *κατὰ* repeated from the previous context. See N. on *παρὰ πόλιν αἵς*, I. 28. § 2. — *ἐν τοῖς* gives emphasis to *πλείους* by calling attention to it, and is to be taken as a neuter demonstrative. See N. on I. 6. § 3. Bloomf. doubts its intensive force (as the superlative has *δὴ* intensive after it), and regards it as qualifying the superlative = *some of the most numerous*. The clause *ἐν . . . ἔγνωντο* is very difficult of translation. I am disposed on the whole to construct *καλλεῖ* in dependence on *ἐννεοί*, and to take *ἡμα* as denoting time, making *αὐτοῖς* depend on *ἔγνωντο*. The sense would then be, *at this time the Athenians had the greatest number of ships in an effective state from their beautiful* (= good) *condition*. There are other modes of construction, which I forbear to bring forward, being continually admonished of the necessity of brevity.

2. *τὴν τε γὰρ Ἀττικὴν κ. τ. λ.* There seems to be an incongruity between this statement and the one made in II. 18. § 8; 24. § 2, where the number of ships is put down at 300, one third of which were to remain as a defence at home. This would leave 200 sail to cruise about. Now it is said that 250 ships were in active service. Perhaps as Arnold suggests, in the process of the war, more than two thirds were in the service abroad, it being found unnecessary to reserve so large a force

for the home defence. If, however, the one hundred ships, spoken of as being on guard around Attica, Eubœa, and Salamis, are the same as the one hundred which were to be put aside for an emergency (II. 24 § 2), then the whole number would be only 250. But this apparent contradiction of numbers might be removed by bearing in mind that the ships here spoken of were *εργοί*, in a condition for active service — *ὥστε—εὐλγροτε*. See N. on I. 34. § 3.

3. τὰ χρήματα. Cf. II. 13. § 3. — *ἐκπανάσας, gradually exhausted*. — *διδραχμοὶ ὀπλῖται, hoplites whose pay was two drachmas*. The old Attic δραχμή = 17 cents 5-83 mills; the later δραχμή = 16 cents 5-22 mills. Hussey (Ancient Weights, etc. pp. 47, 48) makes the drachma = 9.72 pence or about 18 cents 0-55 mills. — *ἐλάμβαν, κ. ὁ ὀπλίτης*. — *τρισχίλιοι*. Cf. I. 61. § 4. — *ῥῆς τε αἱ πᾶσαι = all the sailors*. — *τὸν αὐτὸν μισθόν*, i. e. one drachma, for as they were not attended by servants, the drachma allowed for these in the land-service, was here omitted.

## CHAPTER XVIII.

The Mytilœnians make an ineffectual effort to get possession of Methymna, after which they proceed to put several smaller cities in a posture of defence (§ 1); one of these the Methymnians endeavor afterwards to take, but are defeated (§ 2); the Athenians send out 1000 hoplites under Paches, who arrive at Mytilene, and draw a line of circumvallation around the place and thus closely invest it by sea and by land (§§ 3-5).

1. *ὡς προδιδομένην, thinking* (see N. on I. 73. § 5) *that it would be surrendered up to them*. The participle has here the signification of the future. K: § 255. R. 3. — *οἱ ἐπικούριοι*, i. e. the archers summoned from Pontus. Cf. III. 2. § 2. — *προϊχόμεν*. See N. on I. 108 § 3. — *ἐκ' Ἀντισσας, for Antissa*. See N. on I. 30. § 2; III. 28. § 1.

2. *αὐτῶν*, i. e. the Mytilœnians. — *ἐκβοηθείας, a sally*. — *νικηγέτας, being beaten*.

3. *πυρραυόμενοι—απαρτοῦντας*. See N. on I. 64. § 2. — *ταῖς πτερυγῶν* forward to τοῖς τε . . . *εἰργάζεσθαι*, for which propositions it serves to prepare the way. Cf. Mt. § 472. c. — *περὶ τὸ φθινόνειπον*. See N. on II. 31. § 1.

4. *τῶν πτερυγῶν* depends on *ἀντιτάται*. See N. on I. 10. § 4. The examples cited by Poppo (Proleg. II. p. 61.) show, that the troops frequently assisted in rowing the ships. — *ἀπὸ τοῦ τείχεος, with a single wall*. Their forces were not adequate to the drawing of a line of contraval-



lation. Nor was it in this instance very necessary, as the *φρούρια* (*forts*), which they erected in commanding positions (*ἐπὶ τῶν καρτερῶν*), answered every purpose. — *ἐγκαταποδύμνηται* has the signification of the present with the general idea of completeness.

## CHAPTER XIX.

The Athenians being in want of funds raise a contribution among themselves, and send an expedition to levy money from their allies (§§ 1, 2).

1. αὐτοὶ is opposed to ἐπὶ τοὺς *ἐνυμμάχους* which follows. — *ἐστενγρόντες*—*ἐσφορῶν*, *paying a tax, making a contribution* in order to defray the expenses of the war. — *τότε πρῶτον*. As mention is made at an earlier period (see authorities cited in Smith's Dict. Gr. and Rom. Antiq. p. 370) of this property-tax, it may be that the present passage means, that never before this was so large an amount as 200 talents raised as *ἐσφορά*; or perhaps the word *πρῶτον* is used in reference to the present war. The practice of raising funds in this way, was afterwards frequently adopted. — *ἐσφορὰν*—*τάλαντα*. See N. on I. 96. § 2. — *ἀργιπολόγους ναῖς*, *money-collecting ships* (see N. on II. 69. § 1). The Schol. on Aristoph. Equit. 1068 says, *ἐλίγοντο δὲ Πάραλοι καὶ Σαλαμίνιοι*.

2. *τῆς Καρίας ἐκ Μυούρτιος*, *from Myus in Caria*. Here they landed and proceeded up the country. — *ἄλλης* in reference to αὐτός.

## CHAPTER XX.

The scene now changes to Platæa, where the little garrison, obtaining no relief from Athens, and in want of provisions, form the desperate resolution of breaking through the enemy's lines of circumvallation (§ 1); a part of the number shrink back from the dangerous enterprise (§ 2), but the rest set about the preparation of ladders of the right length to scale the surrounding walls of the enemy (§ 3).

1. *τιμωρίας*. See N. on I. 25. § 1. — *Ἀθηναίων οἱ ἐνυμπολοσθεύμενοι*. Cf. II. 6. § 4. — *ἐσηγησαμίνοι τὴν πείραν αὐτοῖς*, *having proposed to them the attempt*. — *ὃς καὶ ἐστρατήγεα*, *who was also the commander of the place*.

2. *ἀπέκνησαν* . . . *ἠγησάμενοι*, *shrank back from the danger think-*

ing it too great. Bloomf. supplies τὴν παῖσαν with ἀπώσμενος, but d. III. 30. § 3. The noun κινδύνας belongs equally to the verb and the participle. — ἐς, to the number of.

3. ταῖς ἐπιβολαῖς by the layers. — ἢ . . . αὐτῶν, where the tal opposite to them happened to be not thoroughly whitewashed. — ἐν belongs to πολλοί. — ἔμελλον . . . ἁμαρτῆσθαι, some would be likely to err in the computation. Cf. Mt. § 498. d (end). — ἐς ὃ ἐβόληται, to which they wished (to go). The infinitive of the verb of motion is frequently omitted, when there is connected with the main verb a preposition of motion. Cf. Mt. § 535. Obs. 2. — τοῦ ταίχους depends upon ἐς ὃ.

## CHAPTER XXI.

This chapter contains a description of the lines drawn around the city by the Peloponnesians. It will be seen that they were skillfully constructed, very strong, and well-guarded, which was to increase our admiration of the valor of the little band, who were about to undertake the perilous enterprise of scaling these entrenchments.

1. τῇ οἰκοδομῇ denotes the sense in which τοσούτοις is to be taken — πρὸς, in front of, on the side towards. K. § 298. I. 1. — ἔξω ἀπ' Ἀθηνῶν, from without (viz.) from Athens. ἀπ' Ἀθηνῶν is explanatory of ἔξωθεν. No external attack was to be feared by the besiegers, except from the Athenians.

2. τὸ οὖν μεταξὺ τοῦτο (with which οἱ ἐκκαίδεκα πόδες is in apposition. Cf. Jelf's Kühn. § 466. Obs. 2) is the subject of ἐποδοῦν. The dative τοῖς φύλαξιν depends on διανενημμένα, and οἰκίσματα is the predicate, for huts, quarters. Haack makes οἰκίσματα and the words in connection with it, an appositional clause = ὃ ἦν οἰκίσματα τοῖς φύλαξιν διανενημμένα, to which explanation Poppo seems to incline.

3. διὰ δέκα δι' ἐπάλξεων, at every tenth battlement. διὰ is here used of intervals of space. Cf. Mt. § 580. e: Jelf's Kühn. § 627. I. 2. So N. on IL 29. § 3. — διήκοντες, reaching through. — αὐτοῦ, i. e. the wall. — οἱ αὐτοὶ refers to πύργοι. — παρά, along by. — δι' αὐτῶν μέσσω, through the midst of them (i. e. the πύργοι). — διήκοντες. οἱ φύλακες.

4. χειρῶν—νοτιφός, rain-storm. — ἀπὸ μίλων, i. e. οἱ φύλακες which subject may be easily supplied from τῶν φυλακῶν ἐκείνων. — δι' ὀλίγου, a short distance from one another.

## CHAPTERS XXII—XXIV.

Taking advantage of a dark and tempestuous night, the Platæans proceed to put their design into execution, and make their way undiscovered to the enemy's lines, which they begin to ascend, and although in the passage over they alarm the besiegers, yet in the confusion created by the darkness and the tempest, and by the false alarms of the Platæans who remain behind, the little band escape with the loss of only one man, and make their way to Athens.

1. *παρασκίαστο*. See N. on I. 46. § 1. — *ἴδαντι*. It appears from III. 23. § 5, that it was a rain-storm accompanied with snow. — *τὴν τάφρον* employed as a defence of the city. — *προσέμизαν*, they approached to. Compounds of *μίσγειν* and *μυγνύναι* have besides a transitive signification an intransitive or reflexive sense. K. § 249. 1. — *λαθόντες τοῖς φύλακας*, unperceived by the guards. — *ἀνὰ . . . αὐτῶν*, they (i. e. the guards) not being able to see before them (*πρὸ*) by reason of the darkness. The genitive absolute is employed, as being more lively and emphatic than the accusative in agreement with *τοῖς φύλακας*. — *ψόφῳ* depends on *ἀντιπαταγούντος*, making a rattling noise against = *drowning with its rattling noise*. *πάταγος* denotes the rattling noise of a tempest of wind and rain. The word *patter*, which Bloomf. thinks comes the nearest to it in sound, is rather used of a gentle rain-storm, in which the drops may be heard falling upon the leaves of the forest, the roofs of buildings, etc. — *τοῦ ἀνέμου*, the storm.

2. *ἅμα . . . ἦσαν*, at the same time they went also far apart. Cf. Sal. Jug. chap. 94. — *μή* belongs to *προνόμμενα* as well as to *παρέχοι*. See N. on I. 12. § 1. — *αἰσθῆσιν παρέχοι*. Cf. Xen. Anab. IV. 6. § 13. — *πόδα* is a synecdochical accusative. — *μόνον* has a strong emphasis inasmuch as the right foot was left bare. The left foot was shod in preference to the right, for the same reason, perhaps, that in our times, the left foot is employed to mark the time in marching, simply because custom has so established it. In time of action missiles are discharged to better advantage with the left foot somewhat advanced before the other. Indeed the left foot may be considered as the main support of the body, in almost every encounter in which the right hand is used. Arnold aptly cites (what occurred to my own mind in reading this passage) Sir Walter Scott's description of the German mercenaries in the Lay of the Last Minstrel, Canto IV :

Each better knee was bared to aid  
The warriors in the escalade.

3. *εἰδότες* by means of scouts sent out in the time of previous tempests, who had thus learnt the custom of the enemy. — *ἐρημοί*. See

N. on II. 4. § 4. — *ἔπειτα* responds to *πρῶτον μὲν*. — *ἔν*, i. e. the twelve light-armed. — *αὐτόν*, i. e. Ammeas. — *οἱ ἐπόμενοι ἕξ*, his followers (viz.) six. — *ἀνέβαινον*, began to mount. Notice the change from the aorist to the imperfect, *ἀνέβη* referring merely to the fact that Ammeas mounted first, and *ἀνέβαινον* describing the party as in the act of following him. — *ἔπειτα*, then. — *μετὰ τούτους*, after them, i. e. the twelve light-armed commanded by Ammeas. — *οἷς* refers to *τούτοις*, and is the *dat. commodi* after *τὰς ἀσπίδας ἔφερον*. — *ἐκείλους δώσωσι*, which they were to deliver to those who owned them.

4. *ἐκ* (in *ἐκ τῶν πύργων*) is used for *ἐν*, it being employed to denote the direction whence. See N. on I. 18. § 1. — *ἀντιλαμβάνομεν*, laying hold of.

5. *ἐπὶ τὸ τεῖχος*, i. e. to their respective stations upon the wall. — *οὐ . . . δεινόν*, for they did not know what was the cause of the alarm = what the matter was. — *ἄμα* refers to time. — *οἱ ἐν τῇ πόλει* refers to those who remained in the place, their courage not being equal to so desperate an adventure (cf. III. 20. § 2). These now created a diversion in favor of their friends who were trying to escape. — *τῶν Πλαταιῶν* depends on *οἱ—ὑπολειμμένοι*. Cf. I. 126. § 11; III. 65. § 3. — *ἐκ τοῦμπαλιν . . . ὑπερέβαινον*, on the side opposite to that where their men were attempting (see N. on I. 57. § 4) to pass over (the walls). — *τὸν νοῦν ἔχοιεν*, might turn their attention. Without the article *νοῦν ἔχειν* signifies, to have intelligence, to be knowing or clever.

6. *ἰδορυβοῦντο . . . μένοντες*, therefore they were in confusion remaining in the same place = they were so confused that they knew not which way to turn themselves. — *φυλακῆς*, i. e. the place where the watch was kept. — *ἐν . . . γιγνόμενον*, they were at a loss to conjecture what had happened. See N. on I. 25. § 1.

7. *οἱ τριακόσιοι*. The article has reference to the relative *οἷς* which follows, and therefore retains its demonstrative force (S. § 166. 2 b), those three hundred who had been appointed, etc. Cf. III. 3. § 4. — *ἐξώρουν . . . βοήν*, went outside of the wall (i. e. along the outside and not upon the wall) towards the noise, i. e. towards the place whence the noise proceeded. — *φρυκτοὶ—πολέμιοι*. See N. on II. 94. § 1. — *ἐς*, towards, in the direction of. — *ἐκ τῆς πόλεως*. See N. on *ἐκ τῶν πύργων*, § 4, supra. — *φρυκτούς*, i. e. *φίλους*, for the object was to render the war-lights of the Peloponnesians useless by this multiplication and diverse position of the signals. — *ἐς αὐτὸ τοῦτο*, for the same purpose. — *ὅπως—ἢ καὶ μὴ βοηθοῖεν*. The subjunctive is here employed to express high probability, the optative, to express a mere possibility, and also to show that the clause in which it stands is the

consequence of the subjunctive clause. Cf. Jelf's Kühn. § 809; Mt. § 518. 4 (end). — ἄλλο τι—ἢ τὸ ὄν, *something else than it really was*. — πρὶν—διαφύγοις. The optative here follows πρὶν, inasmuch as it is a continuation of the idea of the optative clause (καὶ μὴ βοηθοῖς) on which it depends. Cf. Jelf's Kühn. § 848. 5. β.

## CHAPTER XXIII.

1. οἱ δ' ὑπερβαίνοντες κ. τ. λ. The order is, οἱ δ' ὑπερβαίνοντες—καὶ κλιμακὰς προσθέντες—καὶ ἐπαταβιβάζαντες ἄνδρας πλείους, οἱ μὲν—οἱ δ' (i. e. τῶν ὑπερβαινόντων—οἱ μὲν—οἱ δέ. See N. on L. 89. § 3). The words ὡς οἱ πρῶτοι.... ἐπιβοηθεῖν are parenthetic, inasmuch as ἐρύλασσαν must be referred to οἱ πρῶτοι and not to οἱ δ' ὑπερβαίνοντες, since that would make all who were passing over to be keeping guard, which was not true. — τοῦ πύργου ἐκατέρου (cf. III. 22. § 3) depends on ἐκκρατίρισαν. — τὰς τε διόδους τῶν πύργων = τὰς τῶν πύργων πυλίδας. ΔΟΤΚΑΣ. Cf. ἀλλὰ.... διήρσαν, III. 21. § 3. — αὐτοὶ refers to οἱ πρῶτοι, as distinguished from those who followed on behind, and who are referred to here by οἱ μὲν—οἱ δ'. — μηδὲνα.... ἐπιβοηθεῖν, *that no one* (of the enemy) *should come through them* (i. e. through the passages of the towers) *to furnish aid* (against the Plateans). — οἱ μὲν is referred by Haack to οἱ πρῶτοι, and to those who had afterwards mounted the towers, so that the missiles might be said to be sent from below and above (καὶ κάτωθεν καὶ ἄνωθεν). But we have seen that the οἱ πρῶτοι were placed as guards in the doorways of the turrets, and must not therefore be confounded with the persons referred to in οἱ μὲν. It is better to refer κάτωθεν καὶ ἄνωθεν τοὺς ἐπιβοηθοῦντας, *those* (of the enemy) *bringing aid from below* (i. e. approaching on the ground below. Cf. III. 22. § 7 init.) *and from above* (i. e. along upon the walls). — ἀπὸ τῶν πύργων depends upon εἰργον. — οἱ δ'.... πλείους, *but in the meanwhile others, the greater part*. — ἄμα belongs to both the participles between which it stands. — διὰ τοῦ μεταπυργίου, *through the space between the towers*.

2. ὁ δὲ.... ἵστατο, *and ever as each one crossed over he halted*. — ἐπὶ τοῦ χαίλους, *upon the bank*. — τῆς τάφρου here refers to the outer ditch (cf. III. 24. § 2). — παρὰ τὸ τεῖχος is to be taken with παραβοηθῶν, and refers to the part of the wall adjacent to the towers, between which (διὰ τοῦ μεταπυργίου) the Plateans were passing along over. — κελυτὴς γίγνοιτο = κελύοι. Cf. I. 35. § 4.

3. With Arnold and Bloomf. I have pointed off the words *χαλεπαὶ οἱ τελευταῖοι*, because the sense seems to refer the difficulty spoken of to those who descended last. The reason is obvious, as those in the rear had to contend alone with the enemy, whose numbers were continually increasing at this point, their view of the cause of the alarm having now become more clear. *οἱ τελευταῖοι* is in partitive apposition with *οἱ ἀπὸ τῶν πύργων*. — *οἱ τριακόσιοι*. Cf. III. 22. § 7.

4. *μᾶλλον* in reference to *ἤσσαν καθιερῶντο* infra. — *ἐκ τοῦ ἐνότους* belongs to *ἐάσαν*, the preposition denoting the direction whence the action of the verb proceeded. — *ἐς τὰ γυνά*, i. e. upon the right side which was unprotected by the shield. — *αὐτοί*, i. e. the Peloponnesians.

5. *ὥστε . . . τάφρον*, so that even the last of the Plataeans anticipated (the enemy) in crossing the ditch, i. e. succeeded in crossing the ditch before the enemy could hinder them. That this, however, was effected with extreme difficulty is seen in *χαλεπαῖς δὲ καὶ βιαιαῖς* (cf. II. 33. § 3). It will be seen that the heroic persons (cf. III. 22. § 3) who led the way in ascending the wall were the last to leave it, thus showing a noble devotion to the safety of their comrades. The plan and execution of this daring and difficult enterprise, shows that there were master spirits among them equal to any emergency. — *ὥστε ἐπελθεῖν*, so as to be crossable; literally, so that one could cross over it. — *οἷος . . . βορρῆος*, "such as is usually found when the wind is east instead of north." Arnold. — *ὑπονεφομένη*, snowy, or somewhat (ὑπο-) snowy, as Bloomf. prefers. — *ἐν αὐτῇ*, i. e. the ditch. — *ὑπερέχοντες*, sc. αὐτοῦ referring to the water.

## CHAPTER XXIV.

1. *ἐχέουσι—ὁδόν*. S. § 181. 2. — *φέρονσαν*, leading. — *τὸ . . . ἥρωον*, the temple of the hero Androcrates. He was an ancient Plataean general of great fame. — *σφᾶς* refers to the Plataeans, and *αὐτοῖς* to the Peloponnesians. The same may be said of the subjects of *ἐρετοπήσαι* and *τραπῖσθαι*. — *ταύτην*, sc. *ὁδόν*. — *πρὸς Κιθαιρῶνα*, towards Cithæron. This mountain lay south of Plataea, and the Peloponnesians supposed that as a matter of course, the fugitives would flee thither in order to reach by the nearest way the Eleusinian plain, on their route to Athens, whereas they were pursuing for the time being their course to the north towards Thebes.

2. τὴν πρὸς . . . 'Τοιὰς, the road leading to the mountain towards Erythræ and Hysia. From Erythræ a road passes between the Theban Cithæron and Mount Cithæron down into the Eleusinian plain, and also into the plain of Megara. Whether the Platæans took this road, or passed along the more unfrequented mountain-paths, is of course a matter of mere conjecture. If Thucydides named the places Erythræ and Hysia, in the order of their position to one going from Platæa, it is thought that their location on our maps should be reversed. Their place on Kiepert's map seems to be more consistent with the account here given of the flight of the Platæans, than that which is assigned them on the other maps which I have seen. For it must be remembered that their course was first, north, after which they turned off and took a south-easterly direction, which would bring them to these places in the order here mentioned. — λαβόμενοι, having reached. — ἀπὸ πλείονων. Cf. III. 20. § 2. — εἰς . . . ἐλήφθη. It is truly wonderful that only one man was lost in this enterprise. Every thing appears to have been well planned, and executed also with great courage and self-possession.

3. κατὰ χεῖραν ἔγινοντο, came back to their station and there remained. See N. on I. 18. § 2 (*constructio prægna*). — τῶν δὲ ἀπετραπομένων. Cf. τινὲς αὐτῶν οὐκ ἀπετράποντο, § 2 *supra*. — ὥς οὐδὲς περισσεύει, how that no one survived. — τοῖς νεκροῖς is the *dat. commodi* after ἀναίρεσιν. — ἐπαύσαντο shows that ἐπαύσαντο is used of an action begun but not completed — they took measures to obtain a truce, 'paciisci in animo habebant.' Gottl.

## CHAPTER XXV.

Salustius a Lacedæmonian contrives to effect an entrance into Mytilene, and by the promise of aid from the Peloponnesians, arouses the drooping spirits of the Mytilenians, and renders them less inclined to listen to any proposals from the Athenians (§§ 1, 2).

1. κατὰ χαράδραν τινα, at a certain dry bed of a torrent, at a ravine. — διαλαθῶν, eluding observation. — τοῖς προέδοις, the magistracy, undoubtedly chosen from the aristocracy. So the Schol. τοῖς ἀρχαῖς τῶν Μυτιληναίων. — ὅτι — ἴσται — παρίσονται — προαποπειμαθῆναι. See N. on ὥς εἰη — ἐλπὶδα εἶναι, III. 3. § 3. — αἱ τεσσαράκοντα. Cf. III. 16. § 3. — αἱ . . . αὐτοῖς, which were to help them.

2. πρὸς τοὺς . . . γνώμην, were less inclined to the Athenians; literally, had their minds less to the Athenians. On the use of the article in τὴν γνώμην, see N. on III. 22. § 5.

## CHAPTER XXVI.

The Peloponnesians despatch Alcidas with a fleet to the aid of the Mytileneans, and also under the command of Cleomenes make an irruption into Attica (§§ 1, 2); the Athenian territory is laid waste with unusual severity, until the failure of their provisions compels the invading army to return home (§§ 3, 4).

1. τοῦ . . . θέρου. The events of this fifth year of the war are detailed in chaps. 26-39, and the transactions of the summer are comprised in chaps. 26-36. — τὰς . . . ναῖς. In III. 16. § 3; 25. § 1; 29. § 1; 69. § 1, the number of these ships is stated to be forty. Probably in those places the round number is given; or forty was the designated number, to which two more were added, and these last are overlooked by the historian, who still continues to speak of the number originally assigned to this enterprise. — ναῖς . . . Ἀλκιδαν. The construction is, ἀπέστειλαν Ἀλκίδα ἔχοντα τὰς ναῖς. The existence of the two principles ἔχοντα and προστάξαντες, is somewhat troublesome to critics, as one of them appears to be redundant. Poppo compares Xen. Anab. I. 2. § 21, ὅτι τριήρεις . . . Κύρον, as an instance of a similar confusion of construction. Bloomf. however makes προστάξαντες (sc. αὐτὸν αὐταῖς) explanatory of ἔχοντα = *having in charge forty-two ships as commander*. — ἥσσαν . . . ἐπιβοηθήσουσιν, *might the less send assistance against the fleet which had sailed to Mytilene*.

2. Κλεομένης, Cleomenes, was the second son of Pausanias, his elder brother being Pleistoanax the father of the young king, who had been exiled from Sparta (II. 21. § 1). — νεώτερον ἔτι, *being yet too young to govern*. See N. on I. 107. § 2.

3. εἴ τι ἐβιβλαστήκει, *whatever had sprouted out or sprung up again*. Reference is had to sprouts from the stumps of trees, blades of grain from seed accidentally scattered, and whatever else sprouted out, or grew up spontaneously from the soil. — μετὰ τὴν δευτέραν. Cf. II. 55-57.

4. ἐπιμένοντες . . . πεπεραιωμένον, *for waiting in continual expectation of hearing something from Lesbos, (viz.) that their fleet had achieved something*. αἰ belongs to πείσασθαι, and τὶ is explained by τῶν . . . πεπεραιωμένων.



## CHAPTER XXVII.

The Mytilenians are compelled to come to terms with the Athenians (§ 1); for Salæthus himself despairing of the arrival of the Peloponnesian fleet, armed the common people for a sally, who on receiving their arms refused obedience to the magistracy (§§ 2, 3).

1. *διὰ τὰδε, for the following reasons.*

2. *πρότερον ψιλὸν ὄντα, being before light-armed, not without arms,* as Hobbes strangely renders it. The oligarchical party in Mytilene had withheld the heavy armor from the common people, in order the more effectually to keep them in a state of subordination. As soon, however, as Salæthus distributed arms among them, with the design of leading them against the enemy, they shook off the yoke of their superiors, and assumed themselves the functions of government.

3. *κατὰ συλλόγους τε γιγνόμεναι, being collected in groups, as is usual in seditious gatherings, where plans of action are discussed and matured.* Cf. Xen. Anab. V. 7. § 1. We find *ἐντάσεις* instead of *συλλόγους* in IL 21. § 2.

## CHAPTER XXVIII.

The magistracy are therefore compelled in these circumstances to capitulate to the Athenians, to be treated as it might be determined at Athens (§ 1); those who had been in correspondence with the Lacedæmonians flee to the temples, but being induced to come forth, are sent to Tenos to await the decision of the Athenians respecting them (§§ 2, 3).

1. *οἱ ἐν τοῖς πράγμασιν, those in power — the magistrates.* — *ἔντες* depends on *γρόντες*. See N. on I. 25. § 1. — *τῆς συμβάσεως, the agreement, the terms,* on which the commons were about to surrender themselves up to the Athenians. — *καρδυνύσσοντες* is dependent upon *γρόντες*. — *ὥστε = on condition that.* Cf. Mt. §§ 479. a; 629. — *βουλευσάαι.... βούλωνται, to determine as they please concerning the Mytilenians.* — *αὐτοῖς—Μυτιληναίους.* The more natural order would have been *Μυτιληναίους—αὐτοῖς*. — *ἐν.... ἔλθωσι, but in the meanwhile until they should return.* Reference is had to the Mytilenian embassy to Athens.

2. *οἱ δὲ.... Λακεδαιμονίους, but those who had held communication with the Lacedæmonians.* — *παριδεῖς, in great fear,* principally of the Athenians, but in part, perhaps, of their own citizens, who would be disposed to blame them as the authors of the present calamity. — *τοῦλθεν the city.* — *οὐκ ἠνέσχοντο, "they could not restrain them-*

selves." Bloomf. — ὅμως, i. e. although assurances of safety had been given to them by Paches, *yet they fled to the temples and sat, etc.* The preposition gives to the verb the idea of previous motion. See N. on I. 18. § 2. — ἀναστήσας αὐτούς. See N. on I. 126. § 11. — ὥστε μὴ ἀδικῆσαι, *on condition of doing them no injury.*

3. Ἀντισσα. Antissa lay on the west side of the island. — προσεκτίησθε. See N. on I. 114. § 3. — καθίστατο ἢ αὐτῷ ἰδόκει, *he adjusted in the way he thought best.*

## CHAPTER XXIX.

In consequence of their inaction, the Peloponnesians in the forty ships do not reach the Asiatic coast until some days after the capitulation of Mytilene (§ 1); at which time they held a consultation in respect to their future movements (§ 2).

1. πλείοντες . . . ἐνδιδέτριψαν, *wasted time in sailing about Peloponnesus.* They ought to have crossed the Ægean without any delay. — τὸν ἄλλον πλοῦν, *the rest of the voyage.* — σχολαῖοι is taken adverbially. See N. on I. 134. § 1. — ἐκ τῆς πόλεως, i. e. in Athens. For the use of ἐκ (= ἐν), see N. on III. 22. § 4. — ἔσχαρον (= προσίσχαρον). See N. on II. 25. § 3. — ἀπ' αὐτῆς, i. e. from Delos. — Ἰνάρη καὶ Μυκόνον. The relative position of these islands is inverted, since to one sailing from Peloponnesus to Lesbos, Myconus comes first, — ἱάλαμα, *was taken*, is the Att. perf. of ἁλίσκομαι.

2. τῇ Μυτιλήνῃ ἡλαμνίῃ, *from the time of the capture of Mytilene.* See N. on ταύτῃ, I. 13. § 4. — ἐκ τῶν παρόντων, *in the present circumstances.*

## CHAPTER XXX.

Tentiplos an Elean urges upon Alcidas the attempt to retake Mytilene by a sudden assault (§ 1), on the ground that the usual negligence with which a place just captured is guarded, renders it easy to be retaken by a sudden attack, and such an achievement would exemplify what are called the unexpected turns of war (§§ 2, 3).

1. πάρεσμεν. The first person is used here to include the speaker himself in the number of those who are addressed. — πρὶν ἐκπύστους γενέσθαι, *before we are heard of*, i. e. before it is known that we are in this quarter. — ὥσπερ ἔχομεν, *just as we are*, i. e. without any delay. Cf. Xen. Anab. IV. 1. § 19. These words belong to πλείοντες ἡμῶς. The speaker had doubtless in his eye the usual dilatoriness of

the Spartans, which rendered them incapable of making a rapid movement, such as would enable them to surprise an enemy.

2. κατὰ . . . εὐρήσομεν, *for it is likely that we shall find great want of watchfulness* (literally, *much unguardedness*), *such as is natural to men who have just taken a city.* I have with Goel. and Krüg. made ἀνδρῶν to depend on τὸ ἀφύλακτον. Cf. Poppo. Suppl. Adnot. p. 190. — κατὰ μὲν θάλασσαν. The corresponding sentence is εἰς δὲ καὶ τὸ πεζὸν αὐτῶν.

3. μετὰ τῶν ἔνδον, *with the aid of those within*, i. e. of the Mytilenians, who espoused the Peloponnesian cause, as appears from the next clause, εἰ τις . . . εὖνους. — μὴ ἀποκνήσομεν. S. 218. § 2. — νομι-  
σαντες . . . τοιοῦτον, *thinking that* (what is called) *the unexpected turn of war is nothing else than some such thing as this.* ὁ refers to τὸ κατάν, and is dependent on φυλάσσοιτο. The various interpretations of this passage I must pass over for the sake of brevity, having adopted the one which on the whole seems to be least liable to objections. — εἰ τις . . . ἂν ὀρθοῖτο. Cf. S. § 215. 1. — τοῖς πολεμίοις ἐνορῶν = ἐν τοῖς πολεμίοις ὄρῶν.

## CHAPTER XXXI.

This advice of Teutiapius is rejected by Alcidas, whereupon others urge him to make a descent upon Ionia, and to endeavor to bring about its revolt, or at least to diminish the revenue and increase the expense of the Athenian state (§ 1); but this advice he also rejects and determines to sail back to Peloponnesus (§ 2).

1. ἄλλοι δὲ τινες κ. τ. λ. Bloomf. rightly supposes that these refugees were favorers of the aristocracy, who had been driven out on that account by the Athenians and the democratical party. They were evidently persons of rank, or they would not have been admitted to this council of war. The Lesbians here mentioned were most likely the ambassadors spoken of in III. 5. § 4; 8. § 1, who were now on their return from Peloponnesus. — ἐπειδὴ . . . φοβῶνται = *since he feared this as too dangerous.* "There is something pointed, not to say pungent, in the turn; it being almost tantamount to calling Alcidas coward." Bloomf. — ἐκ πόλεως ὀρμώμενοι, i. e. making a city the base of operations. See N. on I. 64. § 2. — εὐθενὶ γὰρ ἀνευθείας ἀφίχθαι κ. τ. λ. This exceedingly obscure passage probably will never be interpreted in a way free from objections, since the MSS. differ much, and the exceeding brevity renders it necessary to supply some words, which cannot be elicited readily from the context. There is no difficulty with the construction of οὐθενὶ . . . ἀφίχθαι, *for his arrival had*

been unwelcome to no one, the γὰρ serving to introduce the clause as a reason for εἰπὶς δ' εἶπας (sc. ἔφασκεν), and they said that there was hope (of success). In the words following, I am of the opinion, (1) that the reading of Dindorf (αὐτοῖς only being changed to αὐτοῖς) is sustained by the best authority and makes the best sense, which is no small evidence in its favor; and (2) that the apodosis commences with πείσαις τε οὐκ εἶδαι, unless some words are lost from the passage, which of course we can never know with certainty. From this reading and construction we may derive the following translation: *and if they could deprive the Athenians of this revenue* (viz. the revenue derived from Ionia), *which was the greatest they possessed, and if at the same time they* (i. e. the Lacedæmonians, Lesbians, and Ionians) *could obtain* (from Ionia) *the means* (literally, *the expense*) *necessary to carry on the war against them* (i. e. the Athenians), *they thought that they could persuade, etc.* ἐφορμῶσιν agrees with σφίσι, and is followed in the dative (S. § 202. 1) by αὐτοῖς referring to the Athenians. Some read ἐφορμώσω (participle of ἐφορμῶ) αὐτοῖς, and render, *if they* (i. e. the Athenians) *might be at expense while watching them* (i. e. the Peloponnesians). But this idea would be implied in the loss of the revenue, which is referred to in the previous clause, and would seem therefore like a repetition of the same sentiment, whereas in addition to the loss of their revenue, and the increase of expenditure in maintaining the war in those parts, their enemies would be all the while deriving their resources from the countries (which had been tributary to Athens), and thus there would be a twofold inducement for the Persian satrap to take part in the war. It would be presumption in me to suppose that this interpretation will receive the assent of all. Yet on the whole, I cannot but think that it is the least objectionable of any which has yet been given to the passage. The reading and pointing of Goel. and Krug. is worth citing: ἦν ἐφορμῶσιν, αὐτοῖς δαπάνη [σφίσι] γίγνηται. — Πισσοῦθην. See N. on I. 115. § 4.

3. τὸ πλεῖστον τῆς γνώμης εἶχεν, *felt most inclined*. In respect to the construction, some govern τὸ πλεῖστον by κατὰ understood, and make τῆς γνώμης depend on εἶχεν, *he was mostly of the mind*. But there is no necessity for this, for τὸ πλεῖστον τὴν γνώμην = τὴν πλείστην γνώμην. — ὅτι . . . προσημύσαι. This Alcidas was evidently a most inefficient commander. Had he possessed the energy and tact of Brasidas, a very different result might have been expected from this expedition.

## CHAPTER XXXII.

On his way home Alcidas touches at Myonnesus, and there puts to death the greater portion of his prisoners (§ 1); putting in at Ephesus he is expostulated with by the Samian ambassadors for this cruel and impolitic act, and is prevailed upon to liberate the rest of the prisoners (§§ 2, 3).

1. *παρέπλει*, he sailed along the Ionian coast. — *προσχών*. See N. on III. 29. § 1. — *Μυοννήσω*, *Myonnesus*, lay about midway between Teios and Lebedos, on a small rocky peninsula, which would be very easy to touch at in a coasting voyage from Erythræ to Ephesus. — *τοὺς αἰχμαλώτους—ἀπέσφαξε τοὺς πολλοὺς*, he butchered the captives, the most (of them). There is no need of constructing *τοὺς αἰχμαλώτους* according to the formula *quod attinet ad*, as *τοὺς πολλοὺς* is in partitive apposition with it, and both are dependent upon the verb. In respect to this cruel massacre, cf. II. 67. § 4 (end).

2. *οὐ καλῶς . . . αὐτόν*. The Lacedæmonians had given themselves out as the liberators of Greece. Cf. II. 8. § 4. — *οὐτε χεῖρας ἀνταγομένους*, not lifting up their hands against, i. e. having performed no hostile act. They were not voluntary enemies of the Peloponnesians.

3. *ὁρῶντες γὰρ κ. τ. λ.* The manner in which Alcidas came by his prisoners is here explained. The men had approached the ships under the impression that it was an Athenian fleet, as nothing was more remote from their thought, than the idea that Lacedæmonian vessels would venture into those parts. — *μή ποτε—παράβαλεῖν*. See N. on I. 10. § 1 (end).

## CHAPTER XXXIII.

Alcidas sails homeward with all speed for fear of being intercepted by the Athenian fleet (§ 1); and this fear was not groundless, for intelligence having been received by Paches the Athenian admiral, that the Ionian cities were in danger, he sailed forthwith in pursuit of the Peloponnesian fleet, but did not succeed in overtaking it (§§ 2, 3).

1. *Σαλαμινίας καὶ Παράλου*. These ships seem to have been employed in the collecting of tribute, in carrying ambassadors to and fro, in conveying those who went to Delos or other places for religious purposes, in watching the motions of the enemy, and in any state-service where expedition was required. They were manned by free-born citizens of Athens, and when employed (as they sometimes were) in sea-fights, carried the admiral of the fleet. — *ἔτι . . . ὄρουσιν*, while yet lying at Icarus. On the conjecture of Poppo (Observ. in Thucyd. c. 14.

p. 229), περὶ Ἰναρον has been adopted by all the leading editors for περὶ Κλάρον, which Arnold and Krüg. still retain as the true reading. — δῖωξιν by Pachas. — πελάγους, i. e. the Ægean sea. — ὡς .... Πελοποννήσω, with the intention of touching (Mt. § 568; S. § 225. t.) at no other land than Peloponnesus. ἐκούσιος (= ἐκουσίως, S. § 134. 1), of his own will, i. e. unless compelled by necessity.

2. καὶ ἀπὸ τῆς Ἐρυθραίας, even from Erythræ. — εἰ καὶ ὡς, if even thus. ὡς has reference to ἀταχίστου .... Ἰωνίας. — πορθῶσω .... πόλεις, should assault and destroy the cities; literally, should destroy at the same time that they attacked the cities. The rapidity and completeness of the destruction is expressed in this employment of the verb and the participle preceded by ἅμα. Cf. S. § 225. N. 1. — αὐτάγγελοι δ' αὐτὸν ἰδοῦσαι, themselves who had seen him bringing the tidings.

3. ὁ δέ, i. e. Pachas. — ὑπὸ σπουδῆς = σπουδῇ. — ἐν καταλίψει, within reach. — ἐφαίνετο refers to Alcidas, and ἐπανεχώρει to Pachas. Poppo denies that ἐφαίνετο can be referred to Alcidas, as his name has not been mentioned in the preceding paragraph, and therefore would employ the verb impersonally, or supply τὰ πρῶγματα as being somewhat indistinctly in the mind of the writer. But the pronoun αὐτόν, which can refer to no one but the commander of the fleet, is found in the preceding context, and if it had not been, the idea of an admiral or commander is so inseparable from that of a fleet, that a reference to him is perfectly natural and intelligible even though his name has not been mentioned in the context immediately preceding. — ὅτι .... παρῶχεῖν, because being nowhere shut up, they were not compelled to form an encampment, and thus impose upon them (οἱ πόλις, i. e. the Athenians) the necessity of watching them and maintaining a blockade. The negative in οὐδαμοῦ belongs also to the verb. The construction is harsh and obscure.

## CHAPTER XXXIV.

Pachas coasting along touches at Notium, in which place the Colophonians had taken refuge when the upper city was taken by Itamenes (§ 1); but they had fallen into dissensions, and some having called in to their aid Arcadians and others, got possession of a part of the place, on account of which the other faction call in Pachas to their assistance (§ 2); he treacherously seizes and confines Hippias the Arcadian commander, and by a sudden and unexpected assault gets possession of the place, and puts to death the Arcadians, Barbarians, and Hippias (§ 3); after which he makes the place a colony (§ 4).

1. τῆς .... ἑλευκτίας, when the upper city was taken. The city lay about two miles from the sea, on a high situation, being connected to

Notium its harbor by means of long walls. — *κατὰ στάσιν ἰδίαν*, “introduced without any public authority for the purposes of a party quarrel.” Arnold. Krüg. and Arnold correctly read *ἰδίᾳ*. — *ἡ δυνάμεις—ἐς τὴν Ἀττικὴν*. Cf. II. 47. § 1.

2. οἱ καταφυγόντες καὶ κατοικήσαντες, “qui eo confugerant et ibi domicilia posuerant.” Poppo. — *αὐτοῖς* in reference to the previous factions in the upper city (§ 1). — *Ἀρκάδων*. “The Arcadians were the Swiss of Greece, and ready to take pay of any who would hire them.” Bloomf. — *διατείχισματι*. This refers to a place walled off, and fortified by a castle or fortress. — *ἐπολιτεύον*, took part in the public affairs, engaged in the politics of the place. — οἱ δὲ, i. e. those composing the other faction. — *ὑπεξελθόντες τούτους*, withdrawing from them. The accusative is employed instead of the separative genitive, because the object of the verb denotes persons and not place.

3. ὁ δὲ προκαλεσάμενος is repeated by ὁ δ’ (opposed to ὁ μὲν), and belongs therefore to *εἶχεν*. This construction, which Kühner (Jelf’s edit. § 708. 3) calls a rhetorical anacoluthon, is employed to denote that the person designated by ὁ μὲν, is to be considered as the principal agent. — *ᾧσι*. See N. on III. 28. § 1. — *αὐτὸν καταστήσειν*, to replace him, to restore him. — *σῶν καὶ ὑγιᾶ*. So we say, *safe and sound, uninjured in life or limb*, meaning, in these expressions, freedom from all harm. — ὁ δ’ . . . *εἶχεν*. Mitford very properly denounces this act of treachery and cruelty, as marring with a blot of eternal infamy a character otherwise of some glory. The baseness of the deed is enhanced by the miserable contrivance of appearing to keep his word in bringing back Hippias, according to his promise, and then immediately putting him to death. — *τῷ τεύχεσσι* refers to the same fortified place as *διατείχισμα* above. — *αἶρετ’* Notium.

## CHAPTER XXXV.

Paches returns again to Mytilene, and having reduced several places to submission, sends Salmuthus and such of the Mytilenians as appeared to be concerned in the revolt, to Athens, and also sends back the greater part of his army (§ 1); with the rest he remains to settle the affairs of Lesbos (§ 2).

1. *παριστήσατο*. Cf. I. 29. § 5. — *τούς . . . κατέθετο*. Cf. III. 28. § 2. Here again Paches broke his word, inasmuch as these Mytilenians were to remain in Tenedos, until the pleasure of the Athenians respecting them was known. He did this, probably, in order that the larger part of the Athenian forces might be relieved from duty at Lesbos.

2. *καθίστατο—ἢ αὐτῷ ἰδοῦναι*. See N. on II. 28. § 3. — *ἄλλων* in reference to Mytilene.

## CHAPTER XXXVI.

Salæthus is put to death immediately upon his arrival at Athens (§ 1), and afterwards the Athenians decree, that all the male adults of the Mytilenians shall be put to death, and the women and children sold into slavery (§ 2), which decree they forthwith despatch to Paches (§ 3); someone however seizes upon them for this bloody measure, and a second assembly is held on the next day, at which after the expression of various opinions on both sides of the question, Cleon comes forward and addresses the assembly (§§ 4-6).

1. ἔστιν ἃ παρέχόμενον, *promising certain things*. See N. on I. 65. § 3. — τὰ ἑ ἄλλα καί, *and among other things*. ἄλλα refers to the other promises made by Salæthus, and included in the phrase ἔστιν ἃ.

2. ἔδοξεν αὐτοῖς—ἐπικαλοῦντες. The participle here refers to the subject logically implied in ἔδοξεν αὐτοῖς = *they thought*. Cf. K. § 313. 1. The reverse of this construction (i. e. a participle in the dative, to conform to the construction ἔδοξεν αὐτῷ implied in the leading expression) is found in L. 62. § 3. In respect to the murderous decree here spoken of, we might have supposed that Cleon was the chief author of it, even had we not been so informed by Thucydides (cf. § 6 infra). — τοῖς ἅπαντας Μυτιληναίοις. The article with πάντες shows that the substantive to which it belongs, is to be considered as a whole in distinction from its parts. Cf. K. § 246. 5. β. — ἐπικαλοῦντες . . . ἀπόστασιν, *considering the revolt as heinous in other respects* (ἄλλην in reference to the circumstance here about to be mentioned, viz. their freedom from the galling subjection of the other allies). — οὐκ . . . ἐποίησαντο, *because they had made it, not being governed as the others*, i. e. being treated with less rigor by the Athenians than were the other subject states. — προσυνεβάλετο . . . ὀργῆς, *contributed besides not a little to their wrath*. The verb is in the singular because the subject ῥῆς . . . παραινδινεῦσαι is used as a single idea, *the ships daring to venture into Ionia*, etc. For the genitive ὀργῆς, cf. Jelf's Kühn. § 535; S. § 191. 1. — οὐ . . . διανοίας = *with much previous deliberation*.

4. μετάνοιά τις, "*a sort of compunction*." Bloomf. — ὁμῶν, sc. εἶναι. — This ellipsis of the infinitive is rare. Cf. Jelf's Kühn. § 376. Obs. (end). — μέγα seems to be joined to ὁμῶν by a sort of hendiadys = *cruel beyond measure*, "*enormously cruel*." Bloomf. — μᾶλλον ἢ οὐ. See N. on II. 62. § 3.

5. τοὺς ἐν τέλει may refer to the prytanes or to the ten generals of the state, who on extraordinary occasions pertaining especially to war, had the power of convening an assembly. — ἔθελον ἢ βουλόμενον τὸ πλεον — ἔθελον ἢ ὅτι τὸ πλεον ἐβούλετο.



6. ἀπ' ἑκάστων, i. e. by each party, according as they took sides with or against the Mytilenians. — ὥστε ἀποκτείναι. See N. on I. 34. § 3. — τῇ τε . . . πλειονότητι, and by far the most influential, at that time, with the common people.

## CHAPTERS XXXVII—XL.

In these chapters we have the speech of Cleon in the assembly, which was convened to decide whether the murderous decree of the previous assembly, respecting the Mytilenians, should be carried into effect or rescinded. The speech is characterized by all the beauties and defects of the Thucydidean style, being nervous, pointed, compressed, and as a natural result of this last quality, in many places confused and obscure. But in its sentiment and moral features it is very unlike any speech, which has yet been introduced to our notice in this history. It is just what we might expect from a violent, boastful, arrogant, shallow demagogue like Cleon, and for all the qualities of fierce denunciation, malicious innuendoes, biting sarcasm, and malignant cruelty, in my judgment has no parallel in this whole history. If I were to characterize its great and leading idea, I would name it a most bitter onset upon the enlightened and conservative policy which marked the administration of Pericles, and which after his death was advocated and defended by others. The mad schemes of such turbulent and short-sighted politicians as Cleon had already been foisted upon the body politic, in the time of the great orator and statesman just mentioned, and had embittered his closing life, and now their ruinous influence began to be seen and felt in bad-planned expeditions, impolitic severity towards their allies, and a forfeiture of the honor of the state, whenever it seemed necessary to promote its immediate and temporary aggrandizement. A policy so prejudicial to the real welfare of the state, could not but awaken the most determined opposition from the wise and patriotic, and hence Cleon seizes this occasion to inveigh in the coarsest and most virulent terms against these political opponents, who were as far above him in all statesmanlike qualities, as they were in real worth and patriotism.

It is unnecessary to say more of the character of Cleon in this place, as the reader will be made well acquainted with it by the masterly delineation of our historian. Suffice it to say, that such bustling, noisy, and selfish demagogues have been common in every republic, and may be regarded as the weeds, which spring up with rank spontaneous growth from the soil of freedom, serving to show its richness, and depth, and how abundant a harvest of the choicest productions may be expected from proper culture and attention.

## CHAPTER XXXVII.

Cleon begins his speech by repeating his conviction of the inefficiency of democracy to govern others (§ 1); he upbraids the easiness, freedom from suspicion, and magnanimity of the Athenians, as means adopted to secure the obedience of the allies, who, it should be remembered, are only submissive so far as they are made to feel the superior power of the governing state (§ 2); bad laws carried into effect are to be preferred to good ones which are never put in force (§ 3); he blames the readiness with which they listen to their orators, who, arrogantly assuming to be wiser than the laws, seize upon every occasion to show off their rhetorical powers, whereas those of modest worth, who bow to the supremacy of law, are the men whose judgment is to be relied on (§§ 4, 5).

1. ἔγνω . . . ἄρχειν, i. e. ἔγνω ὅτι ἀδύνατον ἐστὶ δημοκρατίαν ἐτέρῳ ἄρχειν. The subject of ἄρχειν is δημοκρατίαν, which by a very common species of attraction is made the object of ἔγνω. See N. on I. 72. § 1.

2. διὰ . . . ἕστα, for on account of your security in your daily intercourse, and freedom from treachery towards one another, you think that the same disposition exists in your allies (towards you). τὸ αὐτὸ refers to ἀδεῖς καὶ ἀναπιβούλευτον. The same disposition is attributed to the Athenians in II. 37. § 2, and to the Lacedæmonians in I. 68. § 1. — ἐνδῶτα. Regularity of construction would have been better preserved by ἐνδόντας. — οὐκ ἐπικινδύνως κ. τ. λ. Construct, οὐχ ἡγασθε μαλακίζεσθαι (ὑμᾶς) ἐπικινδύνως ἐς ὑμᾶς καὶ οὐκ ἐς—χάρων. In respect to καὶ οὐκ, cf. Mt. § 608 (end). Συμμάχων is the objective genitive. — ὅτι τυραννίδι κ. τ. λ. See N. on II. 63. § 2. — καὶ πρὸς . . . ἀρχομένους, and over those who are themselves plotting against [you] and are governed reluctantly, i. e. submit with reluctance to your dominion. The αὖ which follows is omitted in many MSS., but how the sentence can then be constructed is beyond my knowledge. — ἐξ ὧν = ἐξ ἐκείνων (= δι' ἐκείνα) ἃ. — The participle βλαπτόμενοι (with which αὐτοὶ is to be joined) is to be taken with χαρίζεσθε, and not with ἀμφοτέρω, as the Schol. teaches, for this clause is responsive to ἐπικινδύνως . . . μαλακίζεσθαι supra. — ἐξ ὧν = ἐξ ἐκείνων ἃ, of which the relative limits περιγίνησθε as the accusative synecdochical.

3. ὧν—πρὸς, i. e. πρὸς ὧν. — ἀκινήτοις, undisturbed, i. e. suffered to remain in force. The question before the assembly had no reference to a change of laws; but simply of a decree which had been passed without due deliberation. It was the reconsideration of a vote which had been just taken, and therefore the remarks of Cleon about the injurious consequence of a change of laws were wholly inapplicable. — πρὸς, in comparison with. See N. on II. 62. § 3.

4. *οἱ μὲν* (i. e. *οἱ ἐντεταμένους*) *γὰρ τῶν κ. τ. λ.* In this sling upon men of superior education and ability, as though they of all others were least observant of law, and placed their own understanding above it, the speaker betrays the real demagogue, paying homage to ignorance, and pandering to the lowest classes of the community, by attributing to them alone love of country, and the impartiality necessary to a right judgment in respect to public measures. — *τῶν . . . περὶ γίνεσθαι*, and to surpass every thing that is at any time (*αἰ*) said for the public good, i. e. to get the upper hand in whatever is said, and secure the adoption of their own plans and counsels, however wise and salutary may have been those advanced and defended by others. — *ὥς . . . γράμην*. Interpreters are divided in respect to the meaning of *ὥς*, some taking it in the sense of *ut*, *quippe quod*, *inasmuch as they could not evince their talent in matters of greater consequence*; others giving it the sense of *quasi*, *as if they could not show off in other weightier matters*, i. e. displaying their abilities on every occasion, as if they were never to have another and a better opportunity. This conports better with the tone of irony (or I might rather say the abusive slang) indulged by the speaker in reference to his political opponents. *ὥς—οὐκ ἂν δηλώσαντες* = *ὥς εἰ οὐκ ἂν δηλώσειαν*. Cf. Mt. § 596. b; S. § 215. 5; 225. § 4. — *κρίται—ἀπὸ τοῦ ἴσου*, impartial judges.

5. *ὥς—οὐτως*. — *ἐνρίσσεως ἀγῶνι*, "a rivalry or prize-fighting in talent." Bloomf. — *παρὰ δόξαν*, contrary to our belief.

## CHAPTER XXXVIII.

The speaker professes his adherence to his former opinion in respect to the Mytilenian decree, and wonders at the proposal for a second debate, which cannot but be beneficial to the Mytilenians rather than to themselves, and the advocates for which must either prove that injuries brought upon the state are beneficial, or gain their ends by misleading and blinding the people (§§ 1, 2); of this state of things so injurious to the commonwealth the people are themselves the cause, who listen with eager pleasure to the harangues of their orators, and judge of things by their representations rather than in the light of facts and sober reason (§§ 3, 4); each one is willing to be deceived, and if he cannot aspire to oratory himself, strives to show his high relish and appreciation of it by blindly assenting to every thing which is said, and thus sitting rather as a spectator of sophists than as a judge of what will be best for the state (§§ 5-7).

1. *ὁ αὐτός—τῇ γράμῃ*. See N. on II. 61. § 2. The construction is varied from that employed in I. 140. § 1. — *θαυμάζω μὲν τῶν προθέντων*, I wonder at those who have proposed. S. § 193. N. 2. — *πρὸς τῶν ὑδιμηθέντων*. See N. on II. 86. § 6 (end). — *μᾶλλον* than of us

who are the injured party. This omitted clause of the comparison would be implied in the emphasis with which ῥδιμαχόσαν was spoken. — ὁ γὰρ . . . ἐπιτίγεται, *for he who suffers (wrong) visits it upon the doer with a more blunted resentment*, i. e. a resentment mollified by time. — ἀμύνασθαι is the subject of ἀναλαμβάνει. For the omission of the article, see N. on II. 87. § 5. — τῷ παθεῖν depends on ἐγγυῖαι αἰμυρον, which Arnold makes equivalent to ἐγγυῖς ἀπολευθοῦν, just as in Homer, ἐγγυῖον ἐλθεῖν is followed by the dative, because it is taken as one word ἐγγυῖα. — ἀντίπαλον, *equally balanced* (with the injury), belongs to ἀμύνασθαι. Some would erase ὃν and join ἀντίπαλον οὐ τιμωρῶν. — τὰς . . . καθισταμένους, *that our misfortunes are an injury to the allies*, i. e. that the prosperity of the allies is so bound up in ours, that no example of terror like the one now decreed, is necessary to hold them attached to our interest. The absurdity of such a view was manifest, as the interest of the Athenians and that of their allies were vastly dissimilar. Hence this paradox, to be proved by the gainsayers of the decree which had just been passed, is joined to the previous one, viz. that the injuries done to the Athenians by the Mytilenians were beneficial to the party injured. καθισταμένους depends on ἀποφαίνων. See N. on II. 20. § 4.

2. τῷ λῆγαν . . . ἀγωνισαίῳ ἄν, *relying upon his eloquence, he will strive to show, that what has been positively decreed* (referring to the Mytilenian decree) *has not in the least been determined on*. The argument here advances from the proof of what is absurd to that of an absolute falsehood, as being necessary to the support of the views of the opposite party. The next clause, ἥ . . . πειράσεται, contains the only remaining way of nullifying the decree just made, viz. to lead the people astray by false and specious arguments. — ἐκπονήσας, *having elaborated*. The object is τὸ εὐπηρεῖς.

3. ἀγώνων. Notice the agonistical terms made use of by the speaker. In the previous section we had ἀγωνίσαιτο, and here we meet with ἀγώνων and ἀθλα, while in the next section is ἀγωνοθετοῦντες. — ἑτέροις refers covertly to the orators. — αὐτῇ, i. e. ἡ πόλις. — ἀναφέρει, *carries off*, as one bears away a prize. Cf. Bloomf. The word conforms to the metaphor contained in ἀγώνων and ἀθλα.

4. κακῶς ἀγωνοθετοῦντες, "*qui malos arbitros talium certaminum vos praestatis*." Porpo. — θίσταται μὲν τῶν λόγων—ἀκροαταὶ δὲ τῶν ἔργων, *spectators of the words and hearers of the deeds*, i. e. you place such confidence in the orators, that their assertions are to you as the very sight of the deeds, while the acts which come under your own knowledge, you regard as the objects of mere hearsay. This sense accords with τὰ μὲν . . . ἐπιτηρώμενται, which is epexegetical of the

preceding proposition. — *ὡς δυνατόν γίνεσθαι*, as to the possibility of their taking place, is to be taken with τὰ . . . ἔργα, to which τὰ δὲ πεπραγμένα ἤδη (depending on σκοποῦντες. Cf. Mt. § 427. Obs. 3) is opposed. — τὸ δρασθέν. In some editions we find τὸ θεασθέν, and so it is cited in Jelf's Kühn. § 368. b. — ὅψει is to be taken with τὸ δρασθέν, in the sense of a fact which is witnessed by one's own eyes, and λαβόντες (which belongs also to the second proposition) may have the sense of ὑπολαβόντες. Gottl. and some others construct ὅψει with λαβόντες in the sense of perceiving, seeing with the mind's eye. But this seems to be a far-fetched explanation, and makes ὅψει of little use, whereas by constructing it with τὸ δρασθέν it has great emphasis. — τὸ ἀκουσθέν is opposed to τὸ δρασθέν.

5. ἀπατῆσθαι ἄριστοι, easiest to be deceived. — δεδοκιμασμένου. Supply λόγου, as the antithesis clearly teaches. — μὴ ἐνέπτεσθαι ἐθέλειν depends on ἄριστοι, which with μὴ may be rendered most reluctant, very backward. — τῶν ἀεὶ ἀτόπων — of every paradox which may be advanced.

6. εἰπεῖν—δύνασθαι, to have the ability to speak (as an orator). — ἀνταγωνιζόμενοι . . . γνώμῃ, contending with those who speak thus [so far as] not to appear to be following in the rear of the sentiment (uttered by them). The idea seems to be that, while they had not the faculty of giving utterance to their sentiments, yet they were unwilling to appear to have less quickness of parts to investigate and see the bearings of the points of discussion than the speakers themselves. Thus in their eagerness to avoid the appearance of receiving facts and theories second-hand from their orators, they assented without any consideration or reflection to every thing which was advanced. By τοιαῦτα Krüg. would understand ἄτοπα from ἀτόπων, in § 5; but I am inclined to refer it to the eloquence to which the persons here spoken of could not attain. The plural ἀνταγωνιζόμενοι follows βουλόμενος, because ἕκαστος is taken collectively. These participles are all to be referred back to αἱτιοί· ὑμεῖς or οἵτινες εἰώθατε, § 4. — δοκεῖν depends on ἀνταγωνιζόμενοι, and τῇ γνώμῃ follows ἀκολουθεῖσαι. — ὀξείως . . . προσηνείσαι, and to be quick to assert what is said, even before the speaker has fully announced his position. I fully agree with Bloomf., that ὀξείως is to be constructed with the infinitives, and that λήγοντος (sc. τῶς) depends on the προ- in composition. This gives an apt sense, and is certainly in accordance with the extreme brevity of the author. Goel., Poppo, and Arnold, take ὀξείως with λήγοντος, in the sense of cleverly, pointedly, as opposed to what is in accordance with a sound judgment. — προσηνείσθαι follows πρόθυμοι which depends on βουλόμενοι to be supplied from the preceding context. — προσηνέου

*βραδέως*. As the Athenians could not wish to be slow in foreseeing the consequences of events, the participle *βουλόμενοι*, supplied in the preceding proposition, is to be displaced here for one signifying *apt* or *inclined to foresee slowly*. This whole passage is fraught with difficulty, and it would require more space than my limits will allow, to bring forward the various interpretations which it has received.

7. *ζητοῦντες* . . . *ζῶμεν*, *seeking after something else, so to speak, than what pertains to common life*. *ἢ ἐν οἷς* = *ἢ ἐκείνῳ ἐν ᾧ*. Gottl. Poppo refers to Mt. § 437. Obs. 3, to which I would add Jelf's *Kühn*. § 820. 2. β, as giving the best solution of the construction. Bloomf. says that the plural is employed, because the Athenian form of government is often designated by the plural *πράγματα*, to which the relative is here accommodated in number. — *τῶν παρόντων* refers to the same things as *ἐν οἷς ζῶμεν*. — *ἀπλῶς* — *ἡσσόμενοι*, *being absolutely overcome*. Betant gives to *ἀπλῶς* here the sense *ut paucis complectar*, but I doubt whether it is the true one in this passage. — *σοφιστῶν θεαταῖς*, *spectators of sophists*, i. e. auditors of those who made it their business to teach rhetoric.

## CHAPTER XXXIX.

The Mytilenians are charged with having injured the Athenians more than any other city, and that too, when they had no occasion to revolt (§§ 1, 2); regardless of the example of their neighbors, who had revolted and were punished for so doing, actuated by ambition and presumption and inflated by their good fortune, they seized what appeared to them the most favorable opportunity, and attacked the Athenians (§§ 3, 4); had they received, as they ought, no better treatment than the other allies, they would never have become so insolent, and therefore the most signal punishment should now be inflicted upon them all (§§ 5, 6); a disinclination ought to be made between the allies who revolt from compulsion, and such as do so voluntarily, or all will seek occasion to revolt (§ 7), and the Athenian interest in each city will be put in jeopardy, and an additional war will have to be maintained with their allies (§ 8).

1. *ὧν* depends upon *ἀποτρέπειν*, and refers to the habits against which the speaker has just been inveighing. — *μὴν πόλιν*, *for one city*. This idiom is quite frequently found. Bloomf. is erroneous, I think, in attributing to *εἰς*, in such cases, a limitative rather than an intensive force.

2. The position of *νῆσον* before *οὔτινες* renders it highly emphatic, and serves to fix as the chief reason of their ill-desert of forgiveness, that the Mytilenians were islanders out of the enemy's reach. — *ἐν ᾧ* refers to the omitted object of *φοβούμενοι* (viz. *μὴ ἐπιέχωνται*. Cf.

Jelf's Kühn. § 831. *Obs.*), and cannot be rendered *dum*, as some assert, for it introduces an additional reason why the Mytilenians were under no necessity of revolting, viz. the adequate naval defence enjoyed by their island. — ἐς τὰ πρῶτα, *in the first* (= highest) *degree*. — τοιαῦτα ἐργάσαντο, *have done us such mischief*, or better perhaps, *have made us such trouble*. — τί ἄλλο οὗτοι ἢ ἐπεβούλευσαν, "*what else did they do but plot against us.*" Bloomf. — ἐπανάστησαν. See N. on I. 115. § 5. — ἡ ἀπίστησαν. Cleon makes a distinction here between a simple revolt in vindication of liberty, and a conspiracy resulting from deep hatred, and aiming at nothing short of the ruin of the state against which it is made. Bloomf. thinks it a subtle distinction, and so Poppo (*Proleg.* I. p. 238) intimates, but it is certainly adapted to make a forcible impression upon the popular mind, and for this it was doubtless intended. — καθ' αὐτοὺς, *by themselves*.

3. τῶν πύλας. See N. on I. 32. § 1. — ὄνον contains a negative idea, and hence μὴ accompanies ἐλθῶν. See N. on I. 10. § 1. — πρὸς τὸ μῖλλον, *in respect to the future*. — μακρότερα . . . βουλήσεως, *beyond their power but less than their will*, i. e. their wishes far exceeded their ability to do mischief. An exceedingly bitter remark. — ἰσχύν . . . προθίῃναι. Bloomf. cites the common adage "to set might above right." — ἐν ᾧ, *when*.

4. εἴωθε . . . τρέπειν. Goel. constructs and explains: εἴωθε δὲ ἡ εὐπραγία ἐκείνας τὰς πόλεις ἐς ὕβριν τρέπειν, αἷς ἂν μάλιστα ἀπροσδόκητος ἔλθῃ. Poppo regards δι' ἐλαχίστου (sc. καίρου) as an additional circumstance interposed, *quibus maxime, et quidem minimo intervallo, insperata*, i. e. *quibus maxime insperata, et quidem nuperrime*, — τὰ δὲ πολλὰ . . . δόξαν, *it is often the case, that good fortune, which happens to men in accordance with reasonable expectation, is more sure than that which is beyond calculation*. I am disposed with Bloomf. to refer the τὰ before πολλὰ to εὐτυχοῦντα, and make πολλὰ refer to εὐτυχοῦντα in the sense of *many such εὐτυχίαι* = *it often happens*, etc. Some may however prefer to construct τὰ πολλὰ as an accusative = *ἐπὶ τὸ πολὺ*.

5. καὶ ἄλλως = *not only in this but in other cases*, i. e. generally. — τὸ μὲν θεραπεῦον ὑπερφρονεῖν, *to look down upon studiousness to serve and oblige*. The use of the neuter participle as an abstract noun has been referred to (N. on I. 41. § 2), and is much less offensive than the masculine would have been.

6. καὶ μὴ τοῖς κ. τ. λ. It shows the cruelty of Cleon, that he would involve in his merciless decree all the citizens of Mytilene, many of whom he must have known had no hand in the revolt. Notice the variation of construction in προστεθῇ—ἀπολύσητε, — ὅς refers to

δῆμον. which is a collective noun. — κίνδυνον . . . βεβαιότερον, "thinking the hazard of joining the oligarchy more to be depended upon in its result." Bloomf. τῶν ὀλίγων = τῶν διτατῶν.

7. τῶν ἐκμύχων depends on τοῖς ἀναγκασθεῖσιν (sc. ἀποστᾶσι)— τοῖς ἐκούσιν ἀποστᾶσι, and is therefore placed at the beginning of the sentence. — τίνα οἶσθε ὅντινα is an instance of what is called inverse attraction, τίνα, which should properly be in the nominative, being attracted to the case of its relative. Cf. S. § 175. 2. — βραχεία προφάσει, on some slight pretence. — μηδὲν παθεῖν ἀνέλεστον is euphemistically spoken for death or slavery.

8. ἡμῖν is the *dat. incommodi* after ἀποκινδυνεύεται (used as a common future. Cf. Rost, § 113. 12. N. 8), or it may be considered as standing for the adnominal genitive after χρήματα. S. § 201. 5. — προσόδου depends on στερήσισθαι. I know not why Bloomf. should regard the change from this verb to the first person ἔσομεν, as any more harsh than those of the same kind, which are so frequently recurring in Thucydides. The orator in his vehemence uses the second person, but recollecting himself, he recurs to the first person, as a softer form, especially, as the thing supposed must have been very ungrateful to the ears of an Athenian audience (cf. Poppo's Proleg. I. p. 276). This change of person is quite common in all harangues in which invective and argument are mingled together.

## CHAPTER XL.

No hope of freedom should therefore be held out to the Mytilenians, nor should the decree be altered at the instigation of the orators (§§ 1, 2); for pity should be exercised towards those who have kindred and friendly feelings, and not to most virulent enemies, and the orators should choose some occasion, in which their rhetorical powers may be displayed with less harm than in the present instance (§ 3); both justice and expediency demand that signal punishment shall be inflicted on these offenders (§§ 4, 5); for the consciousness that the Athenians, as the injured party, can never be other than their enemies, will ever excite them to the most deadly hatred (§ 6); therefore the Athenians should be firm, and by a timely severity furnish a salutary lesson to all the other allies (§ 7).

1. προθεῖναι. So Bekker, Bloomf., Arnold, and Krüger read, on the ground that to hold out a hope is a more natural expression than to give a hope. — λόγῳ, oratory. — πιστῇ = founded upon. — οἷς . . . λήφονται denotes the object of ἐλπίδα: hope that they shall receive, etc. — ἀνθρώπινως belongs to ἁμαρτεῖν, and the clause is well rendered by Poppo, *veniam humanitus peccandi accipient*, i. e. *veniam*



*peccandi ideo accipient, quia peccare humanum sit.* The same critic refers to Xen. Cyr. VI. 1. § 37, which citation aptly illustrates the present passage. — τὸ ἀκούσιον, *the involuntary*, i. e. an error committed involuntarily.

2. νῦν διαμάχομαι, *still contend* (in argument); literally, *fight through, do not yield the contest.* — μεταγνῶναι—τὰ προδεδωμένα, *through a change of mind to repeal the decrees.* I see no reason why τὰ προδεδωμένα is to be made dependent on a preposition understood, as Bloomf. suggests, since the verb has evidently a transitive sense in this place. Cf. Liddell and Scott *sub voce.* — Arnold discriminates between οἶκτω and ἐπιεικεία, the former being a feeling of the mind exercised by such as are not possessed of the latter, which refers rather to a habit of the mind, *gentleness, mildness.* Betant translates ἐπιεικεία, *clementia*, which is doubtless its meaning here.

3. πρὸς τοὺς ὁμοίους, *towards those who are of the same mind* (with us) = *who sympathize with us.* — ἐξ ἀνάγκης, *necessarily.* — ἐν ἄλλοις ἐλάσσοσιν, *in other matters of less moment.* — βραχία ἡσθεῖσα, *being pleased for a short time.* Cf. Mt. § 414. 12. — μεγάλα ζημιώσεται, *shall suffer great loss.* For the use of the middle voice, cf. K. § 251. R. 1; for the construction, cf. Mt. § 415. Obs. 3. — τὸ παθεῖν εὖ refers to bribes from the Mytilenians, which Cleon intimates as influencing the orators. Cf. ἡ κέρδει ἐπαιρόμενος, III. 38. § 2. The student will notice the pointed antithesis between ἐκ τοῦ εὖ ἐπιεῖν and τὸ παθεῖν εὖ, which is rendered more piquant by their juxtaposition. — ἐπιτηδείους = φίλους. See N. on I. 60. § 2. — πρὸς τοὺς ὁμοίους . . . ὑπολειπομένους, *towards those who will remain the same in disposition* (see N. on § 3), *and be not the less our enemies than before they were pardoned.*

4. ἐν δὲ ξυνελὼν λέγω. See N. on I. 70. § 8. ἐν depends on λέγω. — τὰ ὑμφορά to yourselves. — ἄλλως δὲ γνόντες, *but by deciding otherwise*, i. e. by exercising clemency towards the Mytilenians. — οὐ χαμῆσθε, *you will confer no favor upon them, lay them under no obligation*, i. e. they will feel no obligations to you for your clemency. So the Schol. interprets it, οὐχ ἔξουσιν ἡμῖν χάριν. — ἡμᾶς . . . δικαιώσεσθε, *but you will rather condemn yourselves on the score of justice.* How this will be done, appears in the next sentence which begins with γὰρ *explicantis.* Arnold thinks that there is something of a contempt for the arguments drawn from justice, which is stated fully in the Athenian's language to the Melians, V. 59. — οὐ χρεών, *sc. ἄρχειν.* Cf. Mt. § 564. — οὐ προσήκον (= προσήκοντες. Bloomf.) is synonymous with παρὰ τὸ εἰκός. — τοῦτο δρᾶν, i. e. ἄρχειν. — τοι = *you know.* — ξυμφόρως (sc. ἡμῖν), *for your own interest.* — πάνεσθαι,

sc. δεῖ from the preceding context. — ἀνδραγαθίζεσθαι. See N. on II. 63. § 2.

5. τῇ τε αὐτῇ ζημίᾳ, *with the same punishment* which they would have inflicted upon you. — οἱ διαφεύγοντες (taken as a substantive) refers to the Athenians, and τῶν ἐπιβουλευσάντων (depending on ἀνελγότεροι, *tardiores ad irascendum*. Betant) refers to the Mytilenians. ἀξιώσατε is to be repeated in this clause.

6. μάλιστα δὲ οἱ μὴ κ. τ. λ. is a continuation of the sentiment contained in ἄλλως . . . ἀδικίας. — μὴ ξὺν προφάσει, *with no pretext*, i. e. being provoked by no injury. — διόλλυνται has a middle signification, *effect his destruction*. Poppo and Goel. after Herm. construct it with ἰφορώμενοι, *they perish by the dread of danger*, i. e. they cannot endure (*tolerare nequeunt*. Betant) the suspicion of danger. Bloomf. connects it to the preceding verb by hendiadys, *they pursue him to utter destruction*. — ὁ γὰρ . . . ἐχθροῦ, *for he who has suffered without necessity* (on the part of the injurer) *is, if he escapes* (see N. on I. 71. § 6), *a far bitterer enemy, than one who is so from reciprocity* (of injury), i. e. where the parties have received, in fair and open contest, equal injury. This sentence, which is exceedingly compressed, contains the reason of the preceding assertion, and is therefore introduced by γάρ. Cf. ἐνθυμηθέντες . . . ἀδικίας, § 5.

7. Here commences the peroration. — γερόμενοι . . . πάσχειν, *recalling as far as possible the feelings you experienced when suffering* (from their defection); literally, *being as near as possible in your mind* (i. e. in your thoughts) *to the time of suffering*. τοῦ πάσχειν depends on ἐγγύτατα. S. § 187. 1. The construction proceeds by καὶ ὥς—ἀν ἐπιμήσασθε, because γερόμενοι—τῇ γνώμῃ may be mentally supplied in the modified sense of διανοηθέντες, which we find in I. 143. § 5, a passage very analogous to this. — πρὸ παντός, *above every thing*. — πρὸς τὸ παρὸν αὐτίκα, *in reference to what is immediately before you*, i. e. the miserable condition of the Mytilenians. This is antithetic to the subject of thought recommended in γερόμενοι . . . πάσχειν. The speaker exhorts them to act under the influence of the memory of past injuries, and not to give place to the emotions of pity, inspired by the present distress of the Mytilenians. αὐτίκα gives intensity to the idea contained in τὸ παρὸν.

8. ἀξίως, sc. τῆς ἀδικίας. — τοῖς . . . καταστήσατε, *make a conspicuous example to the other confederates*. — Goeller says that ζημιώμενον does not depend on παράδειγμα, since thus it should have been ζημιώσασθαι, or ζημιώσεται, but is in apposition with it, as though it had been καταστήσατε παράδειγμα, καταστήσατε, ὅς ἂν ἀφιστῇται, θανάτῳ ζημιώμενον.

## CHAPTERS XLII—XLVIII.

Thucydides now gives us the speech of Diodotus, who in the first discussion had argued against the decree to slay the Mytilenians (cf. III. 41). This oration is in grateful and beautiful contrast with the one which precedes it, being mild, conciliatory, liberal, humane, and eminently adapted to soothe the angry feelings excited by the speech of Cleon. The truthfulness of its statements, the candor and good sense which pervades it, and the skilful arrangement of the points to be illustrated and enforced, worked such a change in the sentiments of the meeting, that the bloody decree was revoked and the Mytilenians saved from utter destruction. One cannot but wish to know more of the man, who so nobly vindicated wise and enlightened principles of legislation, and the interests of humanity.

It will be seen that this oration, like that of Cleon, has no exordium, yet its commencement is well adapted to conciliate the audience, and bespeak for the orator their favorable attention. After a few preliminary remarks, he gradually and skilfully turns the mind of his hearers from the justice to the expediency of the decree just passed. He shows that the extremest severity would not prevent the existence of revolts, while it would drive those engaged in them to the most desperate and prolonged defence. He speaks of the bad policy of confounding in this decree the slaughter of both friends and foes, since it would ever after drive the populace to take sides in every revolt with the aristocracy. Thus he argues almost solely the question of expediency, being aware, probably, that the minds of the majority of those present were disposed already to compassion, and only needed something upon which they might repose, as a reasonable ground for the reversal of the decree.

## CHAPTER XLII.

The orator commences by disclaiming all intention to censure or praise any one in respect to this second deliberation, and avows his belief that anger and haste are the two greatest hindrances to wise counsel (§ 1); they are foolish or dishonest who deny the power of words over actions, and still more those who impute such unworthy motives to the speakers (§ 2); to wrongfully attribute ignorance to them might be accounted folly, but to charge upon them bribery unsustained by proof, shows that the accuser is both a dunce and a knave (§ 3); such conduct is injurious also to the state, for it drives from public life all who have the ability to counsel or direct (§ 4); no citizen should use his eloquence to intimidate his opponent, but should fairly gain his point, and no state should detract from the honor of its counsellors or punish those who err (§ 5), for then they would have no inducement to give other than an honest advice in respect to matters of deliberation (§ 6).

1. αὐθις is to be constructed with προθύτας. Reference is had to θαυμάζω . . . λέγειν uttered by Cleon (III. 38. § 1). — διαγνώμην,

*decree.* — *μεμφομένους* implies a negative, and hence is followed by *μή* with the infinitive. See N. on I. 10. § 1. — *ρομίζω δὲ δύο κ. τ. λ.* refers to *καὶ χρόνου διατριβὴν ἐμποησάντων* in Cleon's speech (III. 38. § 1). — *ὀργήν, passion*, such as Cleon doubtless had manifested in his speech. — *τὸ μὲν* refers to *τάχος*, and *τὸ δὲ* to *ὀργήν*. — *βραχύτης γνώμης, deficiency of judgment.*

2. *διδασκάλους, teachers, directors.* — *ἢ ἰδίᾳ τε αὐτῷ διαφέρει, or he has some private interest involved.* See N. on I. 68. § 2. This must have been keenly felt by Cleon. — The sentences commencing with *ἄξύνετος μὲν* and *διαφέρει δ' αὐτῷ*, are expegetical of *ἢ ἄξύνετος . . . διαφέρει* in which lies the general assertion. — *ἄλλῳ* than by the use of words, i. e. by discussion. — *εὖ . . . δύνασθαι, he thinks that he could not speak well in a bad cause.* *ὤν* belongs to *δύνασθαι*. *εὖ* in *εὖ δὲ διαβαλὼν* is to be taken in the sense of *copiose, vehementer*. It is employed to give point to the antithesis in *εὖ μὲν εἰπεῖν* and *εὖ δὲ διαβαλὼν*. We employ the word *good* in a similar use, when we say, *he is good at slandering, good at spreading falsehoods*, and the like.

3. *χαλεπώτατοι, the most dangerous.* — *καὶ . . . τινῷ, who also (καὶ) in addition (to opposing the speech) impute to the speakers a display (= a showing off) for the sake of gain.* Such is essentially the interpretation of Arnold, and seems to harmonize best with the context. Reference is had to the charge made by Cleon III. 38 § 2 (end). *καὶ* in this interpretation belongs to *προσκατηγοροῦντες*. Construct *ἐπὶ χρήμασι* with *ἐπιδείξιν* (sc. *τῶν ῥητόρων*). — *ἄξυνετώτερος — ἢ ἀδικιώτερος, a blockhead rather than a knave*, i. e. foolish to a higher degree than wicked. See N. on I. 21. § 1. — *ἀπεχώρει* refers to the place occupied by the speaker, and from which he retired at the close of his speech. Hence it signifies here, *departs from the debate or controversy.* — *ὑποπτος, suspected* of acting from improper motives. — *καὶ* responds to *τε*. — *μετὰ ἀξυνεσίας = καὶ ἄξύνετος.* — *ἄδικος.* Repeat *γίγνεται*.

4. *ἐν τῷ τοιῷδε.* See N. on II. 36. § 1. Cf. III. 43. § 5. — *φόβῃ, through fear* that their motives would be impeached, as had been done by Cleon on the present occasion. This passage will be better understood by referring *τῶν ξυμβούλων* to the persons accused in *οἱ . . . ἐπιδείξιν τινα*, and *τοὺς τοιούτους τῶν πολιτῶν* to the accusers. From *καὶ πλεῖστ' . . . πολιτῶν* it seems fair to infer, that Cleon was admitted to be eloquent, though as Bloomf. remarks, the *kind* is not determined.

5. *ἀπὸ τοῦ ἴσου, æqua conditione, on equal footing*, stands opposed to *ἐκφοβοῦντα, by intimidating.* — *τὴν δὲ σὺνφοράν* introduces the duty which a state owes to good counsellors. — *μὴ προστιθέναι τιμὴν, not to confer additional honor.* — *ἀλλὰ μὴδ', but (on the other hand) not.*

— τὸν μὴ τυχόντα γνώμης refers to a counsellor whose advice the state has not followed. — οὐχ ὅπως—ἀλλὰ μὴδ', *not only not—but not even*. This is a formula which we meet with frequently in the Greek authors.

6. οὕτως γὰρ introduces the reason why the state should protect the reputation of its counsellors from the aspersion of demagogues. — ἐπὶ . . . ἀξιοῦσθαι, *by the expectation of greater honors*. — ὁρίγεται. Repeat ἥμισυ αὖν from the preceding context. — τῷ αὐτῷ, *in the same way*, i. e. by speaking contrary to his judgment and to acquire favor. — χαριζόμενός τι καὶ αὐτὸς is expegetical of τῷ αὐτῷ.

## CHAPTER XLIII.

Through such undue suspicion of venality even good counsel is rejected (§ 1), and deceit becomes alike necessary to the success of measures proposed by the good and the bad (§ 2), and the state becomes the only body which cannot be benefited without artifice (§ 3); hence those who give advice in such a state of things should be far more long-sighted than those who follow it, as they are held so much more strictly accountable (§ 4); far better would it be to make both responsible, than as now is the practice, to visit the ill-success of a measure solely upon the adviser (§ 5).

1. ὧν depends on τὰ πάντα, and refers to the things which have just been declared as befitting a wise state to do. — φθορήσαντες . . . κερδῶν, *refusing through envy [to listen to him] on account of a groundless suspicion of his venality*; or perhaps, *envying the gain which he is suspected of having obtained, although the ground of suspicion is, very slight*. Cf. Mt. § 336. a. Opposed to οὐ βεβαλον is τὴν φανεράν.

2. ἀπὸ τοῦ εὐθιῆς. See N. on I. 34. § 3. — ἀπάτη is opposed to πεινόμενον, *by falsehood, deception*. The general idea is that the wretched policy here declaimed against, renders it necessary for the good and the bad alike to practise deceit in order to carry their measures.

3. περιβολῆς, "over-wiseness." Liddell and Scott. "Extreme surmises." Bloomf. — εὖ ποιῆσαι ἐκ τοῦ προφανοῦς (see N. on I. 35. § 4), *to openly benefit*. The object is μόνην τι πόλιν, *the state alone* in opposition to private individuals. — ἀνθυποκτείνεται . . . ἔξιν, *is suspected of having a secret view to his own interest*. Abresch explains ἀνθυποκτείνεται by ἀντὶ τοῦ δοθέντος ἀγαθοῦ ὑποκτείνεται.

4. The orator now begins to apply these general reflections on the unwise course of the state, to the position into which it places the orators and counsellors. — πρὸς τὰ μέγιστα, *in reference to the highest interests*. — ἐν τῷ τοιούτῳ (see N. on III. 42. § 4) ἀξιοῦντι (= ἐν τοιούτῳ

ἀξίωμα. Jelf's Kühn. § 436. a. γ), "while such notions prevail on your part." Arnold. In respect to ἀξιοῦντι, see N. on μελετῶντι, L. 142. § 7. Krüg. edits ἀξιοῦν τι, and constructs τι with λέγειν ἡμᾶς, i. e. the statesmen, political leaders. — ἡμῶν depends on περαιτέρω προνοοῦντας, forecasting further than you. Opposed to this is δι' ὀλίγου (sc. χρόνον) ἐκποῦνται, referring to the ease and rapidity with which the people could come to a conclusion, which the leaders had to reach by a long and laborious process of reasoning and reflection. — ὑπεύθυνον .... ἔχοντας, being responsible for our advice. — πρὸς, in comparison with.

5. πρὸς ὀργὴν ἦντινα κ. τ. λ. This passage has received various interpretations according to the manner of arranging and pointing the words. Herm., Haack, and Poppo place a comma after τύχητε, and supply ζημιοῦντας, which gives the sense, *you punish according to the passion which may chance to influence you at the time of the punishment*. This interpretation is disapproved of by Arnold, because the speaker is not discoursing about punishment which varies according to the ebb and flow of the people's resentment, but of one which is certain and severe. He therefore follows the construction adopted by Bekker and Goeller, σφαλείας ἔστιν ὅτε πρὸς ὀργὴν ἦντινα τύχητε (σφαλείας), *meeting from time to time with some disaster, according to the various passions which may have lured you to incur disasters*. Both these constructions are pronounced by Bloomf. to give a forced and jejune sense. This critic joins πρὸς ὀργὴν—ζημιοῦτε, and at ἦντινα supplies παραινέσιν from the preceding context, *through anger at whatsoever counsel ye have proposed amiss, ye visit with punishment*, etc. Of these modes of interpretation I am disposed to adopt the first, as being more in accordance with the order of the words in the text, and yielding a good and appropriate sense. Krüger, whose practical scholarship and sound judgment generally lead him to the right sense, supplies ζημιοῦντας with τέχνης (after Hermann), and joins ἔστιν ὅτε with ζημιοῦτε. It may be referred, however, to σφαλείας.

## CHAPTER XLIV.

Diodorus, disclaiming all intention of accusing any one in relation to the affair in hand, proceeds to lay down the principle upon which the question before them is to be decided, which is one of expediency and not of justice (§§ 1, 2); this being so, he maintains, in opposition to the opinion of Cleon, that the proposed decree will be highly prejudicial to the Athenian interests (§§ 3, 4).

1. Having now replied to the criminations which Cleon had heaped upon the orators, and marked out the course, which a well-regulated

state ought to pursue in reference to those at the head of public affairs, the orator comes more directly to the consideration of the subject for which they had been summoned together. The opening words of the section are similar to those in which the oration was commenced, a disclaimer being made of all intention to blame any one, as the question is not one concerning the desert of the Mytilenians, but the true policy of the Athenians in respect to them. — *κατηγορήσων* the Mytilenians. — *ὁ ἄγών*, the question.

2. *εἰ μὴ συμφέρον* (sc. *ἐστί*), unless it is conducive to our interest. — *ἦν τε καὶ . . . φαίνοιτο*. The apodosis may be readily supplied from the context, for of the alternatives, one with its consequence is given, by which is known the consequence which belongs to the other, and which is suppressed for a rhetorical purpose. Translate then the clause *ἦν . . . εἰς*, and even if they had some claim to forgiveness [*I would not advise to spare them*]. Bloomf. prefers the reading *ἔχοντας* — *εἶν*, which Dindorf with apparent approbation cites, in his notes on the text, as the correction of G. Burges.

3. *περὶ τοῦ μέλλοντος*, concerning the future, i. e. what pertains to our future welfare. — *τοῦ παρόντος*. Supply *περὶ* from the corresponding member. — *τοῦτο . . . ὑπενόηται*, as it respects that which Cleon so positively affirms. *τοῦτο* depends upon *ὑπενόητος*, and refers forward to *ἐς τὸ λοιπὸν . . . προθεῖσι* which explains it. — *πρός*, with respect to, follows *συμφέρον*, and *θάνατον ἐμίαν προθεῖσι* (if we hold out death as the penalty) is the protasis of *συμφέρον ἔσθαι*, it will be expedient. The dative *προθεῖσι* limits *συμφέρον*.

4. *τῷ εὐπρεπεῖ* (= *διὰ τὸ εὐπρεπές*) is opposed to *χρήσιμον*. Bloomf. takes *τῷ εὐπρεπεῖ* as a dat. commodi, for the speciousness. — *πρός*, on account of. — *τάχα ἂν ἐπισπάσαιτο*, may perhaps (τόχα) draw you (to the adoption of Cleon's proposition). — *δικαζόμεθα*. See N. on I. 28. § 4. Opposed to this is *βουλευόμεθα*, we are deliberating. The idea is that the decision is to be made by a reference to utility and not to strict justice. — *τῶν δικαίων*. See N. on III. 54. § 1.

## CHAPTER XLV.

The death-penalty is no sure preventive to crime in civil communities (§§ 1, 2), for so prone are men to err, that punishment has been inflicted with increased severity, until capital punishment has been tried and found an unsuccessful remedy (§ 3); for the extremes of poverty and wealth, and indeed all the middle stations furnish incitements to evil, which, strengthened by hope and desire, hurry men on in defiance of all the terrors of penal enactments (§§ 4, 5); fortune also by her unexpected favors impels men and especially states to deeds of daring and great hazard, so that it is impossible to restrain human nature from following a very object of its desire (§§ 6, 7).

1. οὐκ . . . ἀμαρτημάτων, *of offences not equal to this* (of the Mytilenians), *but of much less turpitude*. Punishment by death is here asserted to be no certain prevention of even smaller crimes than that chargeable upon the Mytilenians, and hence, if inflicted upon that people, would serve to no purpose in deterring the other allies from revolting. I see no necessity of taking with Bloomf. οὐ in the sense of οὐ μόνον. — καταγνοῦς . . . ἐπιβουλεύματι, *judging of himself that he shall not pass through the enterprise with safety*. See N. on II. 13. § 7.

2. ἥσσω than was absolutely necessary. — τῇ δοκῇσι = κατὰ τὴν δόκησιν. — ξυμμαχίᾳ like οἰκίᾳ belongs to πικρυνκνήν, the construction being varied. — τοῦτοι, i. e. τῶ ὁπίσταςθαι.

3. πεφύκασι—ἀμαρτάνειν, *are naturally prone to err*. — τοῦτοι, i. e. ἀμαρτάνειν. — διεξεληλύθασι, *have run through*, i. e. have had recourse to. — προστιθέντες, *adding to them*, i. e. increasing the number of punishments and adding to their severity. — εἰπως (see N. on I 58. § 1) . . . πακούργων. This shows that suppression of crime was the principal if not the only object of punishment. — ἀδικημάτων depends on αὐτίς, i. e. τὰς ζημίας. — μαλακωτέρας than the punishments which have since been added. — παραβαινομένων, sc. τῶν νόμων, the idea being readily suggested by αὐτίς referring to the punishments enjoined by the laws. — ἀνέγκουσι = ἀνέχονται. Schol. — τοῦτο, i. e. punishment by death. The application of this argument of the insufficiency of severe punishment to prevent crime, to the case of the Mytilenians, will be seen by every reader.

4. τοῦτου, i. e. τοῦ θανάτου. — ἀνάγκῃ, ὕβρει, φρονίματι, and ὀργῇ are datives of the instrument. — ἐξιουσία. Supply παρίχουσα from the preceding clause. — ξυntyχῆαι = *situations of life* in which men chance to be placed. — ἐκάστη (sc. ξυntyχῆαι) is put here for the person occupying the situation. — ἐξάγουσιν ἐς τοὺς κινδύνους, *lead on into dangers*. The expression is exceedingly forcible, the verb signifying to excite, rouse, hurry on.



5. *ἐλπίς* and *ἔρως* are the subjects of *βλάπτουσι*. — *ὁ μὲν* refers to *ὁ ἔρως*, and *ἡ δ'* to *ἡ ἐλπίς*. — *ἐπιβολήν*, "*rationem rei aggrediendae*." Betant. See N. on I. 93. § 6. — *καὶ . . . δεινῶν*, and *although unseen are more powerful* (in their influence) *than manifest dangers*. How graphic a description of the sway exercised by these master passions over the human soul!

6. *ἐπ' αὐτοῖς* (i. e. *ἐλπίς* and *ἔρως*), *in addition to these*. — *ἐκ τῶν ὑποδεικνύων*, "*with insufficient resources*." Bloomf. — *οὐκ ἦσσαν τὰς πόλεις*. The way is preparing; by this application of the argument to states as well as individuals, for the appeal which the orator is soon to make in behalf of the Mytilenians. — *ὅσῳ*. See N. on I. 68. § 2. — *περὶ τῶν μεγίστων*, sc. *κινδυνεύουσι* elicited from the context. — *μετὰ πάντων*, i. e. with the community at large. — *ἐπὶ . . . ἰδόξασεν*, *thinks of himself somewhat too highly* = *conceives too high an idea of himself*. The MS. reading is in favor of *αὐτῶν*, which is preferred, though not so edited, by Arnold and Poppo. In that case we should supply mentally *ἐλευθερίας καὶ ἀρχῆς*.

7. *πολλῆς εὐηθείας* (S. § 190), *ὅστις οἶται*, "a manner of speaking confused between *εὐηθείας ὅστις τὸ οἶσθαι*, and *εὐήθης, ὅστις οἶται*." Arnold. — *φύσεως ὁρμωμένης* is a genitive absolute, or perhaps it depends on *ἀποτροπήν*. — *πρᾶξαι* depends on *ὁρμωμένης*.

## CHAPTER XLVI.

The adoption of punishment by death as the penalty of revolt, would prevent those who had defected from returning to their duty, while yet they could make reparation for their fault, and give to them the courage of despair (§§ 1-3); whereas the allies will be kept from revolting far more effectually by previous care and watchfulness, than by the terror of bloody decrees (§§ 4-6).

1. *ὡς ἐχεγγών*, as a security against the defection of the allies. — *ἀνέλπιστον* "accusativus prædicati est, sicut ὡς οὐκ ἔσται μεταγνώνας pro accusativo objecti posita sunt, ut si ἀνέλπιστον καταστήσῃαι (i. e. ποιῆσαι) τὸ μεταγνῶναι legeretur." Poppo. The negative *οὐκ* in *ὡς οὐκ ἔσται* is employed on account of the negation contained in *ἀνέλπιστον*. See N. on I. 77. § 3. — *ὅτι ἐν βραχυτάτῳ* is put for *ἐν ὅτι βραχυτάτῳ*. See N. on I. 63. § 1. — *καταλύσαι* (see N. on I. 13. § 2), *to make an end of, to efface*. Supply mentally *τῇ μεταγνώσει*.

2. The speaker now proceeds to show the advantage of a mild and generous treatment of revolted states. — *νῦν μὲν* = *as things now are*, i. e. under the lenient system now pursued. — *καὶ, even*. — *γνῶ μὴ περισομένην*, *should find that it could not succeed in its plans*. —

δυνάτῃ οὕτω ἔτι, *while* (see N. on I. 12. § 6) *it was yet able*. — δαπάνῃ, i. e. the expenses incurred in putting down the revolt. — ὑποτάλαιν, *to pay tribute*. The verb is here taken absolutely. — ἐκείνως (see N. on I. 77. § 3), i. e. in the manner now proposed by Cleon. — μὲν—τε here correspond like μὲν—δέ. Cf. K. § 322. R. 3. — παρατενέσθαι ἐς τοῦσχατον, *hold out to the last*. — τὸ αὐτὸ δύναιται, *is the same thing, makes no difference*. Cf. L 141. § 1.

3. δαπανῶν καὶ θημέροις, i. e. “in obediens urbis.” Haack. — καὶ ἢ ἔλαπεν πόλιν κ. τ. λ. This is spoken in opposition to what Cleon said in III. 30. § 8. — τῶδε, i. e. by the revenue.

4. ὥστε . . . ὅπως, *so that we ought not, by being severe judges of the offenders, to suffer injury* (ourselves), *but rather see how*. οὐ—μᾶλλον—ἤ. See N. on II. 87. § 2. Bloomf. supplies ὥστε before βλάπτεσθαι. — ἐς . . . ἰσχυρούσας, *in a good condition in respect to* (ἐς λόγον) *the payment of money*. Arnold renders ἐς χρημάτων λόγον, *on the score of money*, and refers the origin of the phrase to the expression, *if we come to talk about money*. Cf. Liddell and Scott, *sub voce* λόγος. — τῶ ἔργῳ, *our proceedings*.

5. οὗ refers to the practice just recommended. — δρῶντες is to be constructed with εἰόμεθα, and ἡμᾶς is to be supplied with χρῆται. — τινά, *some*, *any*. — In ἐλευθερον καὶ βίᾳ ἀρχόμενον there is no real contradiction, since the independence of these states was merely nominal. Cf. ἡμεῖς . . . ὀνόματι, III. 10. § 6. — εἰκότως is to be taken with ἀποστάντα.

6. τοῖς ἐλευθέρους is the object of κολάζειν. — σφόδρα—σφόδρα, *excessively—very much*. Poppo refers this repetition to the figure of speech styled παρίωσις. — τοῦτον, i. e. τοῦ ἀφίστασθαι. Schol. — ὅτι ἐπ’ ἐλάχιστον, *to as few as possible*, which interpretation agrees better with what follows in the next chapter, than that which refers it to the degree of punishment, *as light as possible*. Reference is had to the words of Cleon, μὴ τοῖς . . . ἀπελύσῃς, III. 39. § 6.

## CHAPTER XLVII.

The course recommended by Cleon will alienate the minds of the common people, who are now favorable to the Athenian interests (§§ 1, 2); for inasmuch as they are certain of being punished, whether guilty or innocent, they will take sides with the leaders of the revolt (§ 3); whereas the true policy would be to take no apparent notice of their defection, and thus secure their continued good will (§§ 4, 5).

1. ὅσον . . . ἀμαρτάνοιτε, *how much you would err also in this thing*. τοῦτο refers to what follows in νῦν μὲν γὰρ ἡμῖν κ. τ. λ.

2. τοῖς ὀλίγοις, i. e. the aristocracy in these cities. — καὶ τῆς . . . ἐπύχουσι, and you enter into the war, having as your allies the populace of the city which is opposed to you (see N. on I. 71. § 1). Duker takes ἐπύχουσι in a future sense, which Poppo has successfully refuted in his Proleg. I. p. 155.

3. ὅπλων . . . ἐκράτησεν. Cf. III. 27. §§ 2, 3. — καταστήσεις . . . μάλιστα, you will establish for the aristocracy that which they most especially desire. — τοῖς δυνατοῖς (= τοῖς ὀλίγοις, § 2), Bloomf. well interprets, the higher classes. — ἀφίσταντες, having caused to revolt. Cf. I. 66. § 1; 81. § 3; II. 80. § 1. — κῆσθαι, is determined, ordained.

4. ἡδίκησαν refers to the commonalty of the Mytilenians (ὁ δῆμος ὁ Μυτιληναίων, § 3). — μὴ προσποιῆσθαι, to make as if it were not so, to appear not to be conscious of it. Arnold illustrates the position of the negative by the careless and common expression, you must not seem to notice it, for you must seem not to notice it. Cf. Vig. p. 167. VII.

5. τοῦτο refers forward to ἐκόντας . . . διαφθεῖραι, that we should be willing to suffer injury rather than to destroy, although justly, those whom it is for our interest to spare. δεῖ = ξιμφοῖται (τῇ πόλει διαφθεῖραι). — καὶ τὸ Κλέωνος κ. τ. λ., and that which was said by Cleon (cf. III. 40. § 4), that justice and interest in punishment are the same. — ἐν αὐτοῖς. Goel. supplies ἐν τῷ τιμωρεῖσθαι.

## CHAPTER XLVIII.

Diodotus concludes by advising the Athenians to pass judgment, at their leisure, upon such of the Mytilenians as had been instigators and abettors of the revolt, and suffer the rest to dwell in peace in their country (§§ 1, 2).

1. This chapter contains the epilogue. — τάδε refers to the items of advice given by Diodotus in the body of his oration. — οἷστερ . . . ἐπισκεῖται is opposed to ἀπ' αὐτῶν δὲ τῶν παραινουμένων. — οὐδὲ ἔγωγ any more than Cleon. This idea would be conveyed by pronouncing ἔγωγ with a slight stress of voice. — οὓς = ἐκείνους οἷς, of which the antecedent depends on κῆσθαι. — Πόχης ὑπέπεμψεν. Cf. III. 28. § 2. — καθ' ἡσυχίαν, at your leisure, perhaps euphemistically spoken for, in a calm and dispassionate manner. — οἰκεῖν, to dwell in their own country. This is opposed to the decree which had just been passed, that the male adults should all be put to death, and the women and children sold for slaves (cf. III. 38. § 2).

2. τοῖς πολεμίοις, i. e. the Peloponnesians. — πρὸς τοῖς ἐναντίοις (referring to the Peloponnesians) is to be constructed with εὖ βουλεύεται, and not with κρείσσων εἶναι, as some suppose. — μετ' ἔργου ἰσχύος, *with deeds of strength*, i. e. by mere force.

## CHAPTER XLIX.

The Athenians by a small majority adopt the advice of Diodotus, and despatch with all speed a second trireme to countermmand the orders sent out by the first one (§§ 1, 2); the sailors making the most intense and unremitting exertions, the ship reaches Mytilene barely in time to save its inhabitants from destruction (§§ 3, 4).

1. μάλιστα ἀντιπάλων πρὸς ἀλλήλας, *most especially matched against each other*. This is a predicate, the expression being as though written αἱ γρῶμαι ἐργήθησαν ἀντίπαλοι. Arnold understands by this, that the real contest was between the motion of Cleon and that of Diodotus, and that the modifications of either party were merged in the views of these two leaders. But, as Poppo remarks, we should have then expected the article τῶν after τούτων. — ὅμως, i. e. *notwithstanding* the majority of the people had voted for a reconsideration of the subject, yet when the main question was put, the vote to rescind the decree was not carried without a struggle. If this reference of ὅμως to what is related in III. 39. §§ 4, 5, be considered too far-fetched, we may refer it to μάλιστα . . . ἀλλήλας, and thus paraphrase it: *notwithstanding* the opinions and sentiments were so equally balanced, yet the supporters of the new measure ventured to put the question to vote (ἦλθον ἐς ἀγῶνα—τῆς δόξης, *came into a conflict of opinion*). — ἡ τοῦ Διοδοτοῦ, sc. γνώμη.

2. ὅπως μὴ—εὕρωσι, *in order that they might not find—lest they should find*. — φθασάσης τῆς δευτέρας. It is difficult to elicit any sense from this reading, and I therefore concur with the best of the recent editors, such as Goel., Poppo, Krüg., Arnold, and Bloomf., that we should read ἐτέρας or προτέρας. Reference is had to the ship, which had been despatched with the decree to put the Mytilenians to death (cf. III. 36. § 3). To this ship προσῆλθε in the next sentence refers. It had the start of the second ship twenty-four hours, the two ships having sailed on the evenings of the days in which the respective decrees had been passed, or the mornings of the next days.

3. τῶν Μυτιληναίων πρὶς βεῶν. Cf. III. 28. § 1. — ἔσθιόν τε ἄμα κλαίοντες, *they ate while rowing*. From this it appears that the progress of ships, so far as it depended on the oarsmen, was suspended during the meals. — κατὰ μέρος, *by turns*.

4. καὶ τῆς . . . ἀλλόκοτον, *and the first ship not sailing with haste upon so monstrous an affair*, i. e. an errand of such unheard-of cruelty. — ταύτης, i. e. the last ship. — ἡ μὲν refers to the first ship, and is responded to by ἡ δ' in the following sentence. — τοσούτον . . . ψήφισμα, *so long a time as for Paches to read the decree — just enough time for Paches*, etc. See N. on I. 2. § 2. — παρὰ . . . κινδύνου, *into such great danger did Mytilene come*. παρὰ, *along, along by*, shows the proximity of the Mytilenians to the danger here spoken of. Bloomf. unnecessarily supposes a blending of two modes of expression, ἐς τοσούτον κίνδυνον, and παρὰ τοσούτον ὀλέθρον οὐκ ἀπώλετο.

## CHAPTER L.

The leaders in the Mytilenian revolt are put to death (§ 1); the walls of the city are demolished, the ships given up, and the land assigned to Athenian shareholders to whom the Lesbians thenceforth pay rent (§ 2); their continental towns are also made subject to the Athenians (§ 3).

1. Κλίερος γνώμη, *by the decree of Cleon*. That decree had only been rescinded, so far as it related to the inhabitants on the island. Against those who had been removed by Paches to Tenedos it was suffered to remain in full force. — τείχη. This word is found in this connection without the article in I. 101. § 3, but takes it in I. 103. § 3.

2. τρισημίλους. Arrowmith makes the area of Lesbos to have been 566 square miles, which, on the supposition that Methymna embraced one-fifth of the island, would leave for division 453 square miles = 289,920 acres, which divided by 3000 would give 96.64 acres for each lot or share. Three hundred of these shares being dedicated to the gods, there were left 2700 shares to be divided by lot (τοῖς λαχόντας) among the Athenians. Arnold observes, that these shareholders went out to Lesbos only to see their land, for it is quite evident from the subsequent history of the island, that no Athenian population was residing there. Bloomfield, however, thinks that quite a number of them remained, most of whom may have died off before the subsequent revolt, which took place some fifteen years after. Cf. VIII. 22. 23. — ταξάμενοι—φέρειν. See N. on I. 99. § 3. — τοῦ κλήρου ἐκάστου, *for each share*. S. § 200. 4. — δύο μνᾶς, i. e. 200 drachmas, or \$35.18, according to the old Attic value of the δραχμή (see N. on III. 17. § 3), or \$33.04, according to the late value.

3. ἐν τῇ ἡπείρῳ opposite to Lesbos. — ὥσαν Μυτιληναῖοι ἐκράτουν, *as many as the Mytilenians had command of*.

## CHAPTER LI.

The Athenians send out an expedition under Nicias against Minoa, in order to prevent the Peloponnesians from the use of Megara as a port for their shipping (§§ 1, 2); to this end he constructs a wall on the side towards the continent, and having thus cut off all communication with the main land, and left a garrison in the place, retires from the island (§§ 3, 4).

1. ἐν δὲ τῇ αὐτῇ θύρῃ. The scene is now shifted to the Saronic gulf. In the next chapter, the history of the siege of Plataea is resumed from III. 24. Great praise is due to the writer for the admirable order and clearness of these details of the war. — Νικίου. This celebrated Athenian, whose name is henceforth found so often in the pages of this history, is now first introduced to the reader. In his public and private character he was irreproachable, but was timid and cautious to a fault. Hence the play on his name in the verb μελλονικιάω. A fine sketch of his character may be found in Smith's Dict. Gr. and Rom. Biog. and Mythol. — Μινώϊαν, Minoa. Col. Leake (North. Gr. II. pp. 401-3) says that this could not have been the nearest island opposite to Megara, which is too small and too distant from the shore, but the peninsula, a mile farther to the east, at the entrance of the strait of Salamis.

2. ἐβούλετο . . . εἶναι. The order of construction is to make τὴν φυλακὴν (i. e. the station for the ships which blockaded Nisaea) the subject of εἶναι, and limit the verb by τοῖς Ἀθηναίοις. With ἀπὸ τοῦ Βουδόρου repeat τὴν φυλακὴν from the first member. αὐτόθεν = ἀπὸ τῆς Μινώϊας. For the construction of δι' ἐλάσσονος, cf. N. on II. 29. § 3. — τοῖς τε . . . ἔκπλους = ἐβούλετο (repeated from the preceding context) ὅπως οἱ Πελοποννήσιοι μὴ ποιῶνται ἔκπλους. Some prefer to supply φυλάσσεσθαι, but as ἐβούλετο is to be supplied at τοῖς τε . . . ἔσπλειν, I see no reason why it may not be understood here. — μηδὲν ἔσπλειν, "that nothing should be imported. Neuter for passive, as not unfrequently in this verb." Bloomf.

3. ἀπὸ τῆς Νισαίας (on the side towards Nisaea) follows προέχοντα, jutting out. — μηχαναῖς denotes the instrument. — ἐκ θαλάσσης, belongs to ἐλὼν = taking by an assault from the sea. So we speak of assaulting a place by sea, as opposed to a land-attack. — ἀπειτείχισα . . . ἡπείρου, he walled off that part which faced the continent. See N. on I. 64. § 1. — ἢ κατὰ γέφυραν, where by means of a bridge.

## CHAPTER LII.

The Platæans being pressed by famine surrender to the Lacedæmonians, stipulating that a fair trial shall be granted them (§§ 1-3); the Lacedæmonians send five commissioners, to whose question of their guilt or innocence, put without any formal accusation, the Platæans reply as follows (§§ 4, 5).

1. *πολιορκεῖσθαι*, to stand a siege; literally, to be besieged. Cf. III. 109. § 1.

2. *πρὸς ἐβελον* refers to the Peloponnesians, and *αὐτῶν* to the Platæans — *εἰρημένον γὰρ ἦν αὐτῷ*, for he had been commanded (not to take the place by force). So Goel. supplies from the preceding context *μὴ βίᾳ ἐλθεῖν*. — *εἰ σπονδαὶ γίνονται*. The apodosis is *μὴ ἀνάδοτος εἶη*. — *αὐτῶν* refers to the Platæans implied in *ἡ Πλάταια* which precedes. — *εἰ βούλονται*. The same mood is here used which the speaker would have employed, the person however being the same as though the indirect oration had been employed. — *τε* corresponds with the following *δέ*, and connects *κολάζειν* (sc. τοῖς Λακεδαιμονίοις) with *χρησασθαι*. Arnold remarks that the tense is changed in *κολάζειν*, probably to show that the subject is changed. Haack finds the apodosis in *τούς τε ἀδίκους κολάζειν*, if they are willing (*εἰ βούλονται*) — they (the Lacedæmonians) will punish, etc. This is less natural than the construction, by which the infinitive *κολάζειν* is made to depend on *βούλονται*, whether they are willing—that the Lacedæmonians may punish, etc.

3. *ἦσαν . . . ὑσθιενεστάτοι*, "nam ad ultimum inopiæ jam venerant." Poppo. — *δικασταί*, judges, or rather commissioners, for the doom of the Platæans had been already determined. — *ἐπικαλεσάμενοι*. "Recte, Port. *accessit* explanat." Poppo.

4. *εἴ τι—ἀγαθόν τι*, whether in any respect—any good. Arnold says that *τι* is used twice here by the Lacedæmonians to make the question as strong as possible, and only once by the Platæans (III. 51. § 2), in order that the force of the interrogation may be diminished.

5. *οἱ δ' ἔλεγον* is repeated in *ἔλεγον τοιαῦδε*, on account of the intermediate words *αἰτησάμενοι . . . Λακεδαιμονίων*, which form a sort of parenthesis. Render then, they spoke when they had requested, etc.

## CHAPS. LIII—LIX.

We come now to the speech of the Plataeans which has been regarded by every critic, from Dionys. Hal. down to the present time, as one of the ablest orations which can be found in any language. In logical acuteness and vehement argumentation it is doubtless equalled, if not surpassed, by other speeches in this history. But in the beauty and force of its diction, its lofty and soul-stirring appeals to justice, patriotism, gratitude, the memory of the past—the glorious past, when Plataea stood side by side with her more powerful sisters in the confederacy, Athens and Sparta, and nobly battled in the cause of freedom—and above all in the earnest, thrilling pathos with which the speaker in the deep anguish of his heart pleads for the life of himself and associates, it has no parallel. Well did Philip Melancthon say of its peroration, “non est pulchrior nec illustrior epilogus quam hic est, neque apud omnes Græcos vel Latinos scriptores.” With equal beauty and truth also has Heilmann closed his admirable criticism on this oration, by reverting in words of praise to the great historian, who shows himself to be such a master of eloquence: “quam præclarus orator Thucydides esset, si hæc facultas ei in suis causis, et in quarum partem et societatem venisset, esset exercenda. Mehercle Demosthenes merito novies ejus scripta perlegit et edidicit.”

The general divisions of this oration are so distinct as to be easily perceived. 1, The exordium, in which the speaker reverts to the summary and illegal trial to which they were subjected, and declares his only hope of safety from the foreshadowing doom which awaits them, to consist in saying something to move the judges in their behalf (chap. 53); 2, an examination of their former services, and a justification of their adherence to the Athenian alliance (chaps. 54, 55); 3, a crimination of the Thebans for their conduct in the Persian war, and their treacherous attempt upon Plataea in the time of peace (chap. 56); 4, an appeal to the honor and magnanimity of the Lacedæmonians, which will be tarnished by dooming a city to destruction, to which Greece is under such high and lasting obligations (chap. 57); 5, earnest and passionate entreaties for life, drawn from all the considerations which are calculated to influence the mind (chaps. 58, 59. § 2); 6, the peroration (chap. 59 §§ 3, 4).



## CHAPTER LIII.

The orator commences by complaining of the want of good faith, in thus bringing them to a summary trial contrary to the terms of capitulation (§ 1); the informality and undue haste of this trial fills them with apprehension that their doom is sealed, and that they can expect no impartial justice at the hands of their judges (§ 2); they feel, however, that their only hope is to respond to the question which has been proposed to them, and make their plea (§ 3); but they fear that all they can say will be fruitless in averting their predetermined fate (§ 4).

1. *τοιούδε δίκην, such a kind of trial.* Reference is had to the brief and informal question proposed to them by the judges (III. 52. § 4), which showed that a legal trial was not to be expected by the accused. — *καὶ ἐν δικασταῖς κ. τ. λ.* The order is, *καὶ ἐν δικασταῖς δεξάμενοι γερύσθαι, οὐκ ἐν ἄλλοις ἢ ὑμῖν.* The preposition *ἐν* has here the signification *before*, and is the usual one employed in such a connection. — *ἡγούμενοι* is connected with *οἰόμενοι*, and *δεξάμενοι* is related to *ἡγούμενοι* as the cause. The equivalent is *ἐπεὶ ἐδεξάμεθα ἡγούμενοι κ. τ. λ.*

2. *μὴ—ἡμαρτήκαμεν.* The use of the indicative shows that, in the speaker's estimation, the idea expressed by the verb had an actual existence. Cf. Jelf's Kühn. 814. a. — *ἀμφοτέρων.* "Intellige δίκης νομιμοτέρας et τοῦ ἔθνους." Bothe. — *περὶ τῶν δεινотάτων, about the most fearful things* = about life and death. The speaker intimates a suspicion of their dreadful situation as criminals already condemned. — *ὑμᾶς, sc. ὑποπιτεύομεν.* — In *μὴ οὐ*, the first negative may be rendered *lest* (the verb *ὑποπιτεύομεν* implying fear or anxiety, and the last belongs to *κοινοὶ ἀποβῆτε*. S. § 230. N. 2. — *τεκμαιρόμενοι* introduces the reason why the Platæans indulged the suspicion to which they had just given utterance. In order to avoid the pleonasm in *προκατηγορίας* and *προγεγεννημένης*, Bothe would read, *πρὸς (præterea) κατηγορίας*. But see N. on I. 23. § 4. — *ὃ* depends on *ἐναντία*. — *τὰ ἀληθῆ ἀποκρίνασθαι* is the subject of *γίγνεται*, and *ἐναντία* refers to *τὰ ἀληθῆ*, as though it had been written *ὃ ἀποκρίνασθαι τὰ μὲν ἀληθῆ, ταῦτα ἐναντία γίγνεται*.

3. *πανταχόθεν δὲ ἄποροι καθιστώτεες* = *being inclosed on every side with inextricable difficulties.* — *ἀνυκαζόμεθα, sc. ἀποκρίνασθαι.* — *ὃ μὴ ῥηθεὶς λόγος, the not uttered the speech*; literally, *the speech not being spoken.* — *τοῖς ὧδ' ἔχουσιν, to those in such a situation (as we now are).* Cf. *ὥσπερ καὶ ἐσμέν*, § 1. — *αἶτλαν.* See N. on I. 69. § 6. — *ὥς . . . ἦν, as though, if it had been spoken, it might have been the means of their safety.* Some render *ὥς εἰ ἐλέχθη, how that if it had*

been spoken. In such a case αἰτίαν ἂν παράσχοι should be rendered, *would furnish occasion for saying*.

4. γὰρ introduces the reason why persuasion was difficult, viz., because the speech was not addressed to those who were unacquainted with the facts, but to such as knew them well, and had already made up their judgment respecting them. — προκαταγνόντες, '*præjudicio damnantes*.' Bothe. — ἡμῶν depends on ἀρετάς, *benefits, services*. ἔγκλημα is the predicate, and αὐτὸ refers to the idea contained in ἡμῶν . . . ὑμῶν. — ἀλλὰ . . . φέροντες, *but lest for the sake of conferring favor upon these* (i. e. the Thebans). φέροντες should have been φερόντων ὑμῶν to have corresponded with καθιστάμεθα, or else that verb should have been καθιστῆτε. See N. on III. 59. § 5.

## CHAPTER LIV.

Notwithstanding their fears that it will prove unavailing, the Platæans will yet try to persuade their judges (§ 1); and in reply to the question proposed to them they will say, that if they were enemies to the Peloponnesians, no assistance could be expected from them, and if friends, wrong was done them by those who made war upon them (§ 2); their good behavior in time of peace was manifested in their not being the first to break the peace, and in war, by the service they did to Greece in the time of the Persian invasion, and to the Lacedæmonians at the time when the Helots revolted (§§ 3-5).

1. ὅμως, i. e. notwithstanding these difficulties in the way of persuading the judges. — δίκαια (= δικαιώματα), *justificatory pleas*. — πρὸς, *in reference to*. Bloomf. remarks that ἐς is used in the next clause, as expressing a milder shade of signification. — τῶν . . . ποιήσόμεθα, *we will make mention of our good services*. δράω makes δίδραμαι and δίδρασμαι.

2. ὥς πολεμίους, *as enemies*, i. e. regarding us as enemies. — οὐκ . . . παθόντας, *you have not been wronged in having received no good from us*, i. e. if the Platæans were enemies to the Peloponnesians, they could not be blamed for having done them no service. No one can rationally expect acts of kindness from an enemy. — φίλοις δὲ νομιζόντας is a varied construction for εἰ δὲ φίλους νομίζετε, — αὐτοὺς = *you yourselves*. — μᾶλλον than we. — ἡμῶν ἐπιστρατεύσαντες, *in having made war upon us*. This participle denotes in what the error spoken of in ἀμαρτάνειν consists. See N. on I. 37. § 5.

3. ἐν τῇ εἰρήνῃ, i. e. in the time of the peace before and after the Persian war. — οὐ . . . πρότεροι refers to the treacherous assault of the Thebans narrated in II. 2. — τῷ δὲ ξυνηπιθέμενοι, *attacking*

*him* (i. e. the Mede) *conjointly with you*. It will be seen in III. 62. § 2, how the Thebans reply to this claim of merit put forth by the Platæans. — *μόνοι Βοιωτῶν*. This boast is not altogether true, for while the Bœotians in the main were guilty of *medism*, yet besides the Platæans, there were found on the side of Greece the Thespians (cf. Herodot. VIII. 50), and the Haliartians (Pausan. IX. 32). *μόνοι* must therefore be considered as rhetorically put for *chiefly, principally*. The Thebans must have keenly felt this allusion to their base abandonment of the Grecian cause in those days of peril.

4. *ἐνανμαχίσασμεν*. The Platæans having no ships of their own fought on board of the Athenian triremes at Artemisium. — *μάχη* denotes time (see N. on I. 128. 5), or it may be regarded as a sort of dative absolute with *γενομένην*. Cf. S. § 226. N. 3.

5. *περιέστη, encompassed*. — *σεισμόν*. Cf. I. 101. § 2. — *ἐξώτων* depends on *φόβος*. — *ἑμῶν αὐτῶν, of ourselves* (not our servants or allies). See N. on II. 39. § 2.

## CHAPTER LV.

In respect to the subsequent hostility the Peloponnesians were themselves to blame, inasmuch as, when the Platæans applied to them for aid against the Thebans, they were directed to have recourse to the Athenians as being in their vicinity (§ 1); they had done the Peloponnesians no serious injury in the war, nor should they in its continuance, but felt it to be dishonorable and unjust to abandon the Athenians, from whom they had received great favors (§§ 2, 3).

1. *τὰ μὲν παλαιὰ καὶ μέγιστα* is the accusative synecdochical. — *τοιούτοι ἐξιώσαμεν εἶναι, such we approved-ourselves to be*. — *δεομένων* (sc. *ἑμῶν* from *ἡμᾶς*. See N. on I. 74. § 1) is in the genitive absolute for *δεομένους (ἡμᾶς) ἀπεώσασθε*. — *ἑμῶν . . . ἀποικούντων, but yet dwelling far away* (from us). *δε* responds to *μὲν* implied in *ὥς ἕγγις*. The idea of separation imparted to the verb by *ἀπο-* is strengthened by *μακράν*. Perhaps, however, that *ἀποικῶ* in this connection is nearly equivalent to *οἰκῶ*.

2. *οὐδὲν ἐκπρεπίστερον—ἐλύθητε, you suffered no very monstrous injury* (= you were scarcely injured at all). Cf. I. 38. § 6. — *ἐμελήσατε*, sc. *παθεῖν* from the preceding verb.

3. *ἑμῶν κτευσάντων*. Cf. II. 72. — *ἐναντία Θηβαίοις* (S. § 202. 1). Cf. N. on I. 29. § 1. — *ἄλλως τε καὶ οὕς = ἄλλως τε καὶ ὅτι αὐτοῖς*. Goel. — *εὖ . . . δεόμενος*. Two things are here referred to as claiming the gratitude of the Platæans, (1) that they had received

favors from the Athenians; (2) that these favors had been conferred at their solicitation. In respect to the force of the latter consideration, cf. Xen. Anab. II. 3. § 22 (end). — *τις* is here put for *ἡμεῖς*. So in English, *one* is often put (*per modestiam*) for the speaker. Cf. N. on I. 80. § 2. — *πολιτείας μετέλαβεν*. We find the Thebans referring to this in III. 63. § 2. — *ἵναί δέ, ἐς τὰ παραγγελλόμενα*. See N. on I. 121. § 2. — *ἵναί δέ* is connected to *καὶ προδοῦναι*, the words *ἕλλας . . . μετέλαβεν* being parenthetical. — *ἃ, as to what*. — *ἐκείνους ἐξηγείσθαι*. The Plataeans appeal to the well-known relation subsisting between the leading states and their allies, by which it was made obligatory on the latter to obey the former, and hence the use of the 2 pers. plural to include the Lacedæmonians in the proposition. — *οἱ ἄγοντες*, sc. *τοὺς ἐπομένους*. Cf. III. 65. § 2, where it will be seen that the Thebans refer to this excuse of the Plataeans.

## CHAPTER LVI.

The gross injustice of seizing Plataea in the time of peace rendered the Thebans deserving of the punishment they received (§§ 1, 2); and in deciding this point, the judges ought to regard the claims of justice without any reference to their own interest (§ 3), and even in this point of view, if the Thebans now appear to be of great use, there was a time when the Plataeans were so also (§ 4); and indeed it will be seen that the service rendered by them far exceeds their present fault (if they have committed any), yet now they are in danger from the same just and independent course, which in former times secured for them such high honor (§§ 5-7).

1. *πολλὰ . . . ἡδίκησαν*. Mt. § 415. β; K. § 260. 2. — Bloomf. thinks that *δι' ἅπερ* is put in the plural after *τὸ δὲ τελευταῖον*, because it refers not only to the last and greatest injury which the Plataeans had received from the Thebans, but to all the previous ones. Poppo with more propriety places it after *τὸ δὲ τελευταῖον*, in the same way as *ἢ ἐν οἷς* is put after *ἄλλο τι* in III. 39. § 7.

2. *ἱερομηνία, on a festival*; literally, *on a holy-moon*. Sometimes the term is applied to a whole month (cf. Smith's Dict. Antiq. p. 662), and at other times to particular days in the month. It is sometimes taken in the sense of *νομηνία*, but not here, for the Thebans took possession of Plataea at the end of the month (*τελευτῶντος τοῦ μηνός*. II. 4. § 2). — *πᾶσι* limits *καθιστώτα*. — *τὸν . . . ὀμνέσθαι*, *that it is just to repel an invading enemy*, is in expegetical apposition with *τὸν πᾶσι νόμον καθιστώτα*.

3. *γὰρ* introduces the proof of *οὐκ ἂν εἰκότως* which precedes. —

Repeat τῷ with πολέμῳ, and translate it as a noun, ἡμῖν being understood, *by the enmity of them to us = by the enmity which they bear to us.* Bothe reads πολέμιον, and Krüg. πολέμιος. — τὸ δίκαιον λήψεσθαι, “if you understand or interpret justice.” Bloomf. — μᾶλλον, rather.

4. τότε (i. e. in the Persian war), sc. ἀφελίμοι ἦμεν from the preceding clause. Cf. Kr. § 62. 4. N. 1. — ἐν μείζονι κινδύνῳ than you now are. — νῦν . . . ἦσαν enforces the assertion just made, in respect to the comparative danger of the Lacedæmonians in the Persian and Peloponnesian wars. In the former war they were in danger of receiving the yoke of slavery, while in this war they are themselves the dreaded foes of others. The clause οἷδε (i. e. the Bæotians) μετ’ αὐτοῦ (i. e. the Mede) ἦσαν is thrown in by way of enhancing the guilt of the Thebans, who in a time of such peril took sides with the enemy.

5. τῆς νῦν ἁμαρτίας—ἀντιθεῖναι τὴν τότε προθυμίαν. For the construction, see N. on II. 85. § 2. The subject of the sentence is ἀντιθεῖναι. — μείζω refers to their former services, and ἑλάσσω to the present demerits with which they are charged. — σπάνιον . . . ἀντιτάξασθαι. Most of the Grecian states submitted to Xerxes. Cf. Herodot. VII. 132. 138. — τίνα does not belong to ἀρετήν, but is the subject of ἀντιτάξασθαι, and with that verb forms the subject of ἦν. — μὴ . . . πράσσοντες refers to the course pursued by the Bæotians and others. Poppo, Goeller, and Bothe notice the antithetic structure of this and the following sentence, τὰ ξύμφορα being opposed to τὰ βέλτεστα, and ἀσφαλὲς to μετὰ κινδύνων. — ἔφοδον of the Persians. — αὐτοῖς (for themselves) depends on πράσσοντες (practising = manœuvring, intriguing. Arnold), and not on ξύμφορα. Bothe and Krüger after Didot edit αὐτοῖς, as lashing more severely the selfish policy pursued by the Thebans in the Persian invasion.

6. ὃν ἡμεῖς γερόμενοι, of which number we being = we being of that number, i. e. of the heroic defenders of Greece. The partitive genitive denoting of the number, is frequently found in the predicate. Cf. Kr. § 47. 9. N. 2. — ἐς τὰ πρῶτα. See N. on III. 39. § 2. According to Plut. (Aristid. 20. 21) the highest honors (τὰ ἀριστία) were offered to them, but were nobly declined. — ἐπὶ τοῖς αὐτοῖς = on account of their line of conduct, which had always governed them, and which caused them at the present time to defend their liberty against the Thebans. — δικαίως is opposed to κερδαλέως, and illustrates the strength of principle which they aver to have regulated their conduct.

7. This section is very obscure, but by a careful attention to the general scope of the argument, the grammatical analysis may be pretty conclusively made out. The general idea is that the fear, entertained by the Plataeans for having adhered to what was just rather

than advantageous, would be groundless, if the Lacedæmonians estimated this line of conduct now as formerly, and considered that real interest is inseparable from the unchanging principles of rectitude, which keep those who act on them from being swerved by self-interest and passion. The section may thus be translated, *although men should show themselves to be of the same opinion in respect to the same things, and to regard interest as nothing else than that they should show* (literally, *when they show*) *lasting gratitude to good and faithful* (τοῖς ἀγαθοῖς) *allies for their valor* (τῆς ἀρετῆς), *and for the present take care of what will be for our advantage.* Great pains is taken by some to obtain the reading ἔχουσι for ἔχουσι, making the participle to agree with ἡμῖν and to contain the protasis. This is the conjecture of Heilm. who explains, *oportet utilitatem nihil aliud esse existimare, quam si a nobis firmam gratiam virtutis bonis sociis habentibus etiam presentia ex usu nostro constituentur*, i. e. *quam si presentia ita ex usu nostro constituamus, ut simul bonis sociis gratiam habeamus.* To this view Poppo seems to incline. Others wish to read ἔχομεν, but the change of person in ἔχουσι—ἡμῖν is by no means abrupt or unnatural, and I see, therefore, no need of altering the text. Both changes πον ἡμῖν into πημαῖνον (*damnosum*), but a too great liberty in altering the text is a fault of that otherwise judicious critic. Arnold remarks that the particle πον expresses a sort of doubt whether there could be any immediate interest opposed to the laws of duty.

## CHAPTER LVII.

The Lacedæmonian reputation for justice will be tarnished by an unjust decision against the Plataeans (§ 1), who were so highly honored in the Persian war, and were then brought to ruin in behalf of Greece, and now are pressed down with calamities, and stand friendless and unaided by those upon whom they imposed such a debt of gratitude (§§ 2, 3).

1. μὴ τὰ εἰκότα, sc. ἀλλὰ τὰ ἀπεικότα. Cf. Jelf's Kühn. § 904. Obs.  
3. Perhaps a better explanation is to take μὴ τὰ εἰκότα as a litotes for τὰ ἀπεικότα. See N. on I. 3. § 1. — γὰρ introduces an illustration of what is asserted in ὁρᾷτε ὅπως κ. τ. λ., which for rhetorical purposes is placed after the explanatory clause. — ἀφανῆ = ὥστε ἀφανῆ εἶναι. — ἐπαινοῦμενοι . . . μεμπτῶν, according to Bloomf., is a brief form of expression for ὡς ἐπαινοῦμενοι δὲ ὑμεῖς περὶ ἡμῶν οὐδὲ μεμπτῶν (= ἀγαθῶν. See N. on I. 3. § 1). — μὴ οὐκ ἀποδέσσονται (sc. οἱ Ἕλληες), *lest the Greeks disapprove.* S. § 230. N. 2. — ἀνδρῶν—πέρ,

i. e. *περὶ ἀνδρῶν*. §. § 231. N. 2. — αὐτοὺς ἀμείνους ὄντας, *you yourselves being braver*. A compliment both delicate and well-timed. αὐτοὺς agrees with ὑμᾶς the omitted subject of ἐπιγνῶναι (see N. on I. 70. § 2). — εὐδέ. Repeat ἀποδέξονται. — πρὸς ἱεροῦς τοῖς κοινοῖς at Olympia and Delphi. — ἀπὸ — *taken from*.

2. Λακεδαιμονίους, *the Lacedæmonians*, the well-known defenders of Grecian rights. So Θηβαίους (*infra*), *Thebans*, who have disgraced themselves by deserting the Greeks in their great struggle for freedom. There is much beauty and force in the juxtaposition of Πλάταιων and Λακεδαιμονίους, states which battled side by side in the cause of freedom, but now, the one being on the brink of ruin, and waiting to receive the sentence of life or death at the hand of the other. — τριπόδα. Cf. I. 132. § 2. — *παραινεῖται*. See N. on II. 16. § 1. — ἐξαλείφειν. This verb is used of the erasure of names from a book, or the striking off of a name from a list, and is very expressive in this place.

3. ἐς τοῦτο—ἐνυποπόδης. See N. on I. 49. § 7. — οὔτινες . . . ἀποκλύμεθα, “*qui, quum Medi vicissent, perimus*.” Poppo. The Plataeans were only saved from absolute ruin by the battle at Plataea. — ἐν ὑμῖν—Θηβαίων ἡσσώμεθα—*vobis iudicibus* (ἐν ὑμῖν διασταταῖς, cf. III. 53. § 1) *a Thebanis superamur*, i. e. *Thebanis viliores sumus, postponimur*.” Poppo. — τότε μὲν (= *a little while ago*). See N. on τότε, I. 101. § 2. — λιμῶ διαφθαρήναι. Cf. III. 52. § 1.

4. καὶ περιώσμεθα κ. τ. λ. Nothing can be more pathetic than this allusion to their fallen and friendless condition. — πάντων the Greeks.

## CHAPTER LVIII.

The speaker goes on in the most pathetic terms to entreat the Lacedæmonians to spare the Plataeans, inasmuch as the work of destruction is easy and of quick accomplishment, but the disgrace of the not cannot be easily or quickly effaced (§§ 1, 2); the Plataeans voluntarily surrendered themselves, and this together with their former services should ensure their safety (§ 3); wherefore they call upon their judges to look upon the tombs of their ancestors, which are so highly honored by the Plataeans, and which will hereafter be abandoned to traitors, if Plataea is given up to the unjust demands of Thebes (§§ 4, 5).

1. τῇν τε . . . πρέπει, *and to ask this favor of them* (i. e. the Thebans) *in return, that you must not be obliged to destroy those whom it is not becoming in you (to kill)*. This appears to be the meaning of this controverted sentence. αὐτοῖς seems evidently to refer to the Thebans, although Krüger, Bothe, and some others refer it to the Lacedæmonians, and make it the subject of κτελεῖν, supplying ἡμᾶς as the sub-

ject, and ὑμᾶς as the object of ἀνταποδίδωμι (depending on ἀξιοῦμεν) — *and that we should ask in return (for our services) this boon that you should not kill us.* The change in the subject of the infinitive is too abrupt to admit of this mode of interpretation, although the sense is preferable to the other, unless a shade of irony is intended in the asking back of the Thebans the lives of the Plataeans. There is, however, to balance against the abrupt change of subject in Krüger's mode of construction, the more natural employment by him of αὐτοῖς (referring to the Lacedæmonians), as the subject of πτείνειν, than to refer αὐτοῖς to the Thebans, and supply ὑμᾶς as the subject of the verb. Arnold, who refers the subject of πτείνειν to the Thebans, finds an allusion here to δίδωμεν . . . φέροντες, III. 53. § 4. — σάφρονα . . . χάριν, and to receive an honorable instead of a base return.

2. γὰρ before ἡμᾶς introduces the reason for the use of τὴν δόσιν. So γὰρ at the commencement of § 4 infra, introduces the proof that the Plataeans were deserving of the epithet εὐεργέτας, the thing being attested by the tombs of their forefathers, who fell and were buried in the territory of the Plataeans.

3. χεῖρας προέχοντες, *stretching forth our hands* in the manner of suppliants.

4. ἐσθύνουσι. Arnold says that no reference is had here to the practice of wrapping bodies for burial in a rich and costly dress, but to the annual offering of garments at the tombs of the dead, from the same superstitious feeling which prompted offerings of meat and drink, as if the dead were cold in their disembodied state, and still required those reliefs to the necessities of human nature, which they had needed when alive.

5. τοῖς αἰθέρταις. This is said because the Thebans took part with the Persians. — πρὸς δὲ καὶ, *and in addition.* — ἐσθαιέναι, 1 aor. mid. part. of ἔσθω, used transitively, *having instituted.*

## CHAPTER LIX.

It ill becomes the Lacedæmonians to sacrifice the Plataeans to the implacable hatred of the Thebans (§ 1) ; the speaker urges them by the common and mutual oaths of their fathers, by the tombs and the spirits of the departed heroes who fell and were there buried, not to yield them up to the Thebans, and closes the oration by referring to the fact, that they delivered themselves up to the Lacedæmonians, and would have died by famine sooner than to have surrendered to the Thebans (§§ 2-4).

1. ἐς . . . νόμιμα, *against the common institutions of Greece.* — ἄλλοις, i. e. of the Thebans against the Plataeans. — ἐκίχλινθησαν



τῇ γνώμῃ, *to be inclined, to be won over*. With this and the preceding verb οἶκτε σπάρρονι (*by a discreet pity*) is to be taken, although properly it should be in the accusative with λαβόντας. The full construction according to Goel. would be φείσασθαι—οἶκτε, λαβόντας (sc. αὐτόν, i. e. τὸν οἶκτον), *to spare us in pity, having taken it upon you*. Cf. Jelf's Kühn. § 898. 1. a. — οἷοί τε . . . πάθοιμεν, *and what sort of persons we are who would suffer*, i. e. upon what worthy persons the punishment would fall. — ὥς . . . ξυμπέσοι, *how uncertain is the nature (τὸ) of misfortune [it being uncertain] upon whom it may fall even (καὶ) without his deserving it*. This last clause is epeexegetical of the former one.

2. ὥς πρόκειν ἡμῖν in our present danger. — ἡ χρεῖα = ἡ ἀνάγκη (Schol.) Cf. I. 32. § 3. — αἰτούμεθα . . . παραδοθῆναι. Goeller constructs and explains this passage as follows: αἰτούμεθα ὑμᾶς πείσσαι τάδε—αἰτούμεθα ὑμᾶς μὴ ἀνημονῆν—ἔκται γιγνόμεθα καὶ ἐπικαλούμεθα μὴ γενέσθαι, μηδὲ—παραδοθῆναι. Cum priori αἰτούμεθα ὑμᾶς juncta est per participium sententia ἐπιβοῶμενοι θεοὺς τοὺς ὁμοβωμίους καὶ κοινούς τῶν Ἑλλήνων, cum altero αἰτούμεθα ὑμᾶς item per participium juncta hæc sunt: προφερόμενοι ὄρκους, οὓς οἱ πατέρες ὑμῶν ὤμοσαν. Verba autem ἔκται γιγνόμεθα ὑμῶν τῶν πατέρων τάφων καὶ ἐπικαλούμεθα τοὺς κεκμηῶτας jungenda sunt cum μὴ γενέσθαι ὑπὸ Θηβαίοις et sequentibus vel propter ea, quæ extremo capite proximo orator dixerat: σκίψασθε δὲ Πλευσανίας κ. τ. λ. This elucidates very well the general construction. Some verbal explanations, however, seem necessary to be added. ὁμοβωμίους, *having one altar*, i. e. being worshipped at the same altar. An association of this sort was founded upon some common characteristics, which gave fitness and propriety to the union, e. g. Ceres and Proserpine, Jupiter and Hercules. In such relations they were called *Dii communes*. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 68. — τάφων is in the genitive with ἔκται, on the general principle that verbs of praying or vowing, are joined with a genitive of the person or thing, by whom or by which the supplication is made, the person who prays being considered as touching the knees of the divinity. Cf. Jelf's Kühn. § 536. Obs. 6. — τοὺς κεκμηῶτας, *the dead*. This word here is euphemistically used. Butt. (Lexil. No. 68. p. 373) contends that κεκμηῶτας is the true reading. It is found in one of the Paris manuscripts, and is the only one acknowledged by the Scholiasts or Pollux in quoting the passage.

3. ὅπερ refers forward to λόγου τελευτῶν. (S. § 197. 2). — διότι . . . αὐτοῦ. How natural and pathetic is this sentence! The speaker is reluctant to stop, although its necessity is acknowledged, because with the termination of the speech ends all the arguments and induce-

ments, which they can bring forward to move the minds of their judges, and there remains nothing in the way of an immediate sentence which they are well persuaded will be pronounced against them. — *αἰσχίστη* in comparison with death in battle. — *ἐς τὰ αὐτὰ*, in the same situation which we were in previous to surrendering ourselves. — *τὸν ξυτυχότα κίνδυνον* depends on *ἐλθεῖν*.

4. *ἐπισκήπτωμεν* (cf. II. 73. § 3), *we solemnly enjoin*. — *παράδοθῃναι*. Regularity of construction would have required *παραδιδόναι ἡμᾶς*. See N. on III. 53. § 4.

## CHAPTER LX.

The Thebans, fearing the effect of this speech of the Platæans, ask and obtain leave to be heard in reply.

1. *πρὸς τὸν λόγον* is taken by Bloomf. with *δισσάντες*, *being apprehensive at their speech*, but it is better to construct it with *ἐνδῶσαι*, *should relent somewhat at this appeal*. — *ἔφασαν . . . ἐπείν*, *they also said that they* (= they said that they also) *wished to speak*. — *μακρότερος . . . ἀποκρίσεως*, *a longer speech was granted than what was necessary for a reply to the question*. *ἀποκρίσεως* depends on *μακρότερος*.

## CHAPTERS LXI—LXVII.

The speech of the Thebans, which is comprised in these chapters, is a fine specimen of an attempt to support an unrighteous cause by misrepresentation, fallacious reasoning, and exaggerated statements. Its fierce and rancorous invective, and malignant denunciations of men who stood before their unrelenting judges in all the helplessness of predoomed criminals, contrast finely with the pathos and earnestness of appeal with which the Platæans had pleaded for their lives. As that speech was pre-eminent for its power to excite the tender emotions, so this is equally potent in arousing the fiercer passions, and in steeling the mind to pity or forgiveness. Both are masterpieces of their kind, and should be read consecutively, not only because the second is a reply to the first, but in order to enjoy the contrast of sentiment and diction furnished by the two speeches.

## CHAPTER LXI.

The Thebans offer as the ground of their desire to speak, the long and criminating speech of the Platæans (§ 1); they give as the cause of the enmity of the Platæans, the compulsion which was used to bring them into the Boeotian confederacy, to which from the first they were averse, and to avoid which they had formed an alliance with the Athenians (§ 2).

1. *εἰ καὶ, if in like manner.* — *βραχίως.* Cf. *μακρότερος λόγος—ἀποκρίσεως*, III. 60. § 1. — *τὸ ἐρωτηθὲν ἀπεκρίναντο, had answered to the question.* Cf. Mt. § 410. 6; Kr. § 46. 6. N. 3. — *περὶ αὐτῶν* is to be constructed with *πολλὴν τὴν ἀπολογίαν*, and *ἡγιαμένων* depends on *ἀπολογίαν*. Render, *had made a long defence of themselves, in respect to things foreign to the matter in hand, and of which they have not been accused.* Bloomf. refers *ἡγιαμένων* to *αὐτῶν*, making it parenthetic, and *withal they being not even accused* (of any offence). For the passive signification of *αἰτιάσθαι*, cf. Mt. § 495. d; Soph. Gr. Verbs, p. 81. — *πρὸς μὲν τὰ* is for *πρὸς τὰ μὲν*. Cf. Mt. § 288. Obs. 3. — *ἀντιπεῖν, to reply to, to make a counter-statement.* — *ἔλιγγον ποιήσασθαι, to refute, to show the utter falsehood of.* *ἔλιγγον* is limited by *τῶν δέ*. Cf. S. § 187. 1. — *κακία*, i. e. what the Platæans call *κακία*. With some such qualification *δόξα* is also to be taken.

2. *αὐτῆς*, i. e. Platæa. — *συμμεκτους ἀνθρώπους, a heterogeneous mass.* Arnold supposes them to be the Hyantians, Thracians, Pelasgians, and other early inhabitants of Boeotia. Cf. Strabo, IX. 2. § 3. — *ὥσπερ . . . ἡμῶν.* The position of Thebes in the Boeotian confederacy was at first merely that of a leading city, but in process of time it exercised a sway no less despotic than that of the Athenians over their allies. See the note of Arnold on this passage, who notices the use of *ἡγεμονεύσθαι* instead of *ἀρχεσθαι*. Cf. Poppo's Proleg. II. p. 292, et seq. — *ἄλλων . . . πάτρια.* See N. on II. 2. § 4.

## CHAPTER LXII.

The speaker now proceeds to reply to the charge of defection in the Persian war, which was made against them by the Platæans. He charges upon the Platæans that they followed the Athenians then in opposing the Medes, as they since have done in the efforts of that state to enslave Greece (§§ 1, 2); whereas the Boeotians were on the side of the Medes, not through fault of the people at large, but of a few individuals who ruled them with despotic sway (§§ 3, 4); but since the departure of the Medes, by their opposition to the ambitious designs of Athens, the Boeotians had made ample amends for their former fault (§§ 5, 6).

1. *οὐ* accompanies *μηδίαςαι*, because the act spoken of is assumed as certain. S. § 229. 2. — *τούτε—ἀγάλλονται, in this they exult.* S. § 203.

2. Ἀθηναίους is put in the accusative by attraction, the regular construction being Ἀθηναῖοι, sc. ἐμήδισαν. Cf. K. § 342. R. 3; Kr. § 62. 4. § 3. The sophistry and injustice of this attempt to defame the Platæans, is so obvious as to need scarcely a passing remark. — τῇ αὐτῇ ἰδίᾳ, in the same way. — ἀττικίσαι. There is a play on this word as opposed to μηδίσαι = if they alone of the Bæotians did not *Medise*, they certainly are the only ones who have *Atticised*.

3. ἐν οἷῳ εἶδει, in what a form of government = under what political circumstances. — τοῦτο refers to the course pursued by the two parties in the Persian war. The Thebans now endeavor to cast the blame of their adherence to the Median interests, upon a few of their leading men. — πολιτεύονσα (= διοικοῦσα. Haack) is to be taken with ἐτίγχανεν. — τῷ σωφρονεστάτῳ = τοῖς σωφρονεστάτοις, the abstract being put for the concrete. Bothe says, "malim τῷ σωφρονεστέρῳ, i. e. fere τῷ σώφρονι, τῇ σωφροσύνῃ." — δυναστεία, a domination, a despotic sway. The term refers here to such as were above law themselves, and could oppress and lord it over others at their pleasure.

4. οὗτοι refers to the persons who composed the oligarchy. — κατέχοντες ἰσχύι τὸ πλῆθος, coercing the people, compelling the multitude by force. — αὐτόν, i. e. the Persian king. — αὐτῆς depends on αὐτοκράτωρ. — ὧν = ἐκείνων ὧν, of which the antecedent depends on ὀνειδίσαι (Jelf's Kühn. § 495), and the relative, on ἡμαρτεν. S. § 194. 1. — μὴ μετὰ νόμων (= νόμους οὐ χρωμένη. Haack), sc. οὐσα. Cf. the use of μὴ ἀπό, I. 91. § 7.

5. τοὺς νόμους ἔλαβε, "recovered their laws, i. e. their legitimate constitution which had been overturned by the oligarchs." Bloomf. — εἰ μαχόμενοι—ἡλευθερώσαμεν depends on σκεπασθαι. χρεή, you ought to consider—whether we fighting—free ( = whether we by fighting did not free). — ἐν Κορωνείᾳ. Cf. I. 113. § 2.

## CHAPTER LXIII.

The alliance of the Platæans with the Athenians, professedly made for protection against the Bæotians, gave them now right to join that state in its attempt on the liberties of Greece, as they voluntarily had done, and from which, had compulsory measures been employed by Athens, they might have been protected by the confederacy entered into against the Medes (§§ 1, 2); as to their plea that it would have been disgraceful to betray their benefactor, it was far more dishonorable and unjust to assist in enslaving Greece (§§ 3, 4).

1. οἷς δὲ ὑμεῖς κ. τ. λ. Having thus replied to the charge of *medism* brought against them, the Bæotians proceed to examine the policy and

conduct of the Platæans, and by detraction and misrepresentation endeavor to make their recent offence preponderate over all their former services, just as they had magnified their own services since the Persian war above their misconduct in that war. In this way by unduly amplifying their own merits and the Platæan demerits, and lightly passing over their respective conduct in the Median war, they reverse the position of the two states, and make the Platæans worthy of the highest censure, and themselves of unqualified praise. — ἀξιώτερος . . . ζημίας, *you rather (than we) are worthy of all punishment.* This expression by no means implies that the Thebans thought themselves worthy of punishment. But as mutual accusations had been made, the comparative is employed to give force to the charge of guilt, which the Thebans were now hurling back at their accusers.

2. ἐγίνεσθε. Krüger pronounces this to be a somewhat harsh asyndeton. — τὰ πρὸς ἡμᾶς, *as far as it respected us = against us.* — αὐτοῦς, i. e. the Athenians. — ὑπάρχον. Repeat τὸ μὴ ξυνεπιέναι. — τῆς . . . γεγεννημένης shows, as Bloomf. remarks, how it was in the power of the Platæans not to have united with the Athenians to the prejudice of others (ξυνεπιέναι . . . ἄλλοις), viz. by the confederacy of the Lacedæmonians against the Medes, upon the protection of which they might have thrown themselves, when pressed by the Athenians to the commission of deeds which were unjust. — ἐπὶ τῷ Μήδῳ. See N. on I. 102. § 4. — τὸ μέγιστον, *what is greatest.* — παρίκειν, sc. ὑμῖν. — οὐ βιαζόμενοι ἔτι, *being no longer compelled by necessity,* as formerly when oppressed by the Thebans. — μᾶλλον, *rather.*

3. τοὺς μὲν refers to the Athenians, and τοὺς δὲ to the other Greeks.

4. ἀντιοῖς, i. e. the Athenians. — αἰσχύνῃς ἀπηλλαγμένην, *free from disgrace.* S. § 197. 2. How the return which they made to the Athenians was disgraceful is shown in ὑμεῖς μὲν γὰρ κ. τ. λ. The law of reciprocity demanded that they should assist the Athenians when suffering injury, but not when doing wrong to others. — καί- τοι . . . ὀφειληθείσας. The sense of this difficult passage becomes clear and apposite by repeating, with all the best recent commentators, μὴ ἀντιδόναι in both clauses of the sentence, and giving to αἰσχρὸν μᾶλλον the sense which αἶσχρον has in II. 40. § 1, *this rather is disgraceful and not.* The general idea is, that it is base not to return honorable favors in an honorable way, but not so, to refuse to return a kindness by the commission of acts of injustice.

## CHAPTER LXIV.

The course taken by the Plataeans in the Persian war is again attributed to their desire to act in concert with the Athenians (§ 1); wherefore their claim of merit on that score is unreasonable (§ 2); and much more so is it by their voluntary adherence to the Athenians in their aggression upon the liberties of Greece (§ 3); by thus showing what are their real principles, they have forfeited all the claims to which their services in the Persian war might have entitled them (§ 4).

1. *δηλὸν τε ἐποιήσατε—μηδίσαντες*, you have made it plain that not on account of the Greeks you alone (of the Boeotians) did not mediate. *μηδίσαντες* depends on *δηλὸν ἐποιήσατε* as though it were *δηλοῦν*. See N. on I. 11. § 3. — *Ἀθηναῖοι*, sc. *ἐμῆδισαν*. — *ὑμεῖς δέ*. Supply from the context *οὐκ ἐμῆδισατε*. — *τοῖς μὲν* refers to the Athenians, *τοῖς δέ* to the Greeks in general. By this opposition, the Athenians are invidiously regarded as not belonging to the Greeks.

2. *ἀφ' ὧν . . . ὠφελεῖσθαι*, to receive benefits from those things wherein you have been brave for others. *ἀφ' ὧν* = *ἀπὸ τούτων* α, the relative being taken synecdochically with *ἀγαθὰ*. Bothe says that *ἀφ' ὧν* is put for *ἐν οἷς* (i. e. *τοῖς Μηδικαῖς*). — *ἐτέρους* refers to the Athenians. — *ἀπὸ τούτων* is an emphatic repetition of *ἀφ' ὧν*. There is a similar repetition of the preposition with the relative in Demosth. de Chera. § 23, *ὥστε καὶ περὶ ὧν φασὶ μέλλειν αὐτὸν ποιεῖν, καὶ περὶ τούτων προκατηγορούντων ἀπροΰσθαι*. — *ὥσπερ . . . ξυναγασκίξασθαι*. This bitter and insulting taunt is like our homely phrase, *as you have made your bed so lie down in it*.

3. *διακωλύετε*, sc. *τὸ καταδουλοῦσθαι αὐτούς*. — *οὔσπερ*, sc. *ἔχετε*. — *ὥσπερ ἡμεῖς*, sc. *οἱ ὀλιγάργοι ἐβιάσαντο*. Cf. III. 62. §§ 3, 4.

4. *οἵτινες . . . προὔθισθαι*, who have displayed bravery to their injury. — *οὐ προσήκοντα* (sc. *τῇ φύσει ὑμῶν*), not correspondent to your nature or disposition. The idea is that the subsequent conduct of the Plataeans gave evidence, that the services which they rendered in the Persian war were not in accordance with the natural impulse of their mind, but quite foreign to their true nature, which was inclined to wrong-doing. The virulence of this half suppressed or rather partially expressed sentiment, is still further manifested in what follows. — *ἡ φύσις*, sc. *ἡ ὑμέτερα*. — *ἐξηλέγχθη ἐς τὸ ἀληθές*, "in verum probata sunt, i. e. ita comperta sunt, ut vera voluntatis vestrae ratio appareret." Poppo (Proleg. I. p. 292). *ἐς τὸ ἀληθές*, according to Bloomfield, corresponds to our expression, *of a truth, or for a truth*. Bothe makes it equivalent to *ἀληθῶς*. — *ἄδικον ὁδὸν ἰόντων*, pursuing an unjust course. Cf. Mt. § 409. 4; S. § 181. 2.

5. τὸν ἡμέτερόν τε ἀκούσιον μηδισμόν is opposed to τὸν ἡμέτερον ἐκούσιον ἀπτικισμόν, the antithesis being a condensed epitome of the whole argument of the last two chapters.

## CHAPTER LXV.

The attempt of the Thebans to enter Platæa was made at the express solicitation of some of its best citizens (§§ 1, 2); and the design of it was nothing more than to restore the Platæan state to the Boeotian confederacy (§ 3).

1. The Thebans having responded to the charge of *mediam* advanced against them by the Platæans, now proceed to vindicate their attempt to enter Platæa. — ἃ . . . ἀδικηθῆναι. Cf. III. 56. § 2. — γὰρ serves to introduce an explanation of ἀδικηθῆναι, and may be rendered, *to wit, for example*. — ἱερομηνίαις. Arnold says that the plural form is used, because the festival was of several days' continuance. — οὐδ' — ὑμῶν μᾶλλον, *not more than you = not so much as you*.

2. αὐτοὶ = *of our own accord*. Mt. § 468. 4. — εἰ ἐμαχόμεθα καὶ — ἰδρῶμεν, *if we had fought against—and ravaged—we had been guilty of injustice, literally, are guilty, etc.* Bloomf. explains this sequence of tenses as not having reference to time at all, but only as it regards the agents, and that hypothetically. Of the thing thus hypothetically put, the assertion is, 'if that were the case, then we are guilty.' This is the true solution, although in strictness the idea of time is not absent from the expression, the apodosis taking the present tense in order to show that the guilt of the transaction, if the protasis was true, rested upon them to the present time. Cf. K. § 339. 3. d. Krüg. attributes to ἀδικοῦμεν the notion of the perfect, but this is questionable. It is the remark of Poppo, that ἰδικοῦμεν ἂν was properly required, but that ἀδικοῦμεν was employed for the sake of concinnity. — τῆς . . . ξυμμαχίας depends on παῦσαι (*cause to cease*). S. § 197. 2. Reference is had to their alliance with the Athenians. — τα κοινὰ—πάτρια. See N. on II. 2. § 4. — τί ἀδικοῦμεν. Here the tense, in Poppo's estimation, is rightly employed, because the protasis contains a supposition which was the true one. — οἱ γὰρ ἄγοντες . . . ἐπομένων. Allusion is sneeringly made to what the Platæans said, III. 55. § 3 (end).

3. ἐκείνοι—ἡμῖς. The verb is to be supplied from the preceding παρανομοῦσι. — πλείους παραβαλλόμενοι (cf. II. 44. § 3), *having greater interests (in the country) at stake*. Cf. οἱ πρῶτοι καὶ χρήμασι καὶ γένει,

§ 2, *supra*. — ἐβούλοντο . . . γένεσθαι, *they wished that those of you who were less worthy, should no longer have the lead* (in the management of political affairs). The meaning of μᾶλλον γένεσθαι is quite obscure in itself, but is satisfactorily unfolded by the antithetic clause τοὺς τε . . . ἔχειν, *and that the better portion* (of citizens) *should have their deserts* (i. e. the station and influence which of right belong to them). The sense elicited by Poppo, and adopted by most of the German commentators, viz. *should become worse* (supplying χείρους with μᾶλλον), is very flat and inapposite. Nor has Arnold mended the matter by extending the ellipsis to χείρους ἢ ἀγαθούς, *should become worse rather than better*. ὑμῶν is the partitive genitive. See Ns. on I. 126. § 11; III. 22. § 5. — σωφρονισταὶ . . . ἀλλοτριοῦντες. This is a very obscure sentence, but after repeated examinations of it, I am disposed to adopt the explanation of Goeller, who constructs σωμάτων with ἀλλοτριοῦντες, and takes the clause in the sense of *ab urbe cives non abalienantes, not depriving the city of its citizens* (i. e. not banishing them). The general sense then would be, *being correctors of your minds* (i. e. teaching you better politics), *but not interfering with your personal rights*. Arnold translates, or rather paraphrases (according to his usual custom) thus: “and as for your persons (or, your outward condition), not giving up your city to foreigners, but bringing it home to a natural union with men of your own blood and race.” In respect to the use of σωμάτων, see N. on I. 17. § 1. — ἐς τὴν ξυγγένειαν refers to the Bœotian confederacy.

## CHAPTER LXVI.

The Plateans are charged with having first acceded to these peaceful overtures, but afterwards with having treacherously butchered the Thebans (§§ 1, 2), thus perpetrating a three fold crime, the violation of a covenant, the massacre of the Thebans, and the breaking of their engagement not to kill these men, if their country possessions were left uninjured by the Thebans (§ 3); for these atrocities they shall now receive their merited punishment (§ 4).

1. τεκμήριον δέ. See N. on II. 39. § 2. — κατὰ . . . πάτρια. See N. on II. 2. § 4. — πολιτεῖναι, *to live under a form of government*. — εἶναι. The subject is τὸν βουλόμενον.

2. χωρήσαντες; sc. πρὸς ἡμᾶς from the preceding context. — εἰ ἄρα καὶ (even though. Cf. III. 67. § 2) . . . ἐσελθόντες is a parenthetical sentence to be taken with the following context. οὐ . . . ὑμῶν = *without the consent of a majority of your citizens*. It will be remembered, that the Bœotians were called in by a few of the principal citi-



zens. οὐ μὲν is a varied expression for ἄντι. Cf. I. 91. § 5. This use of μὲν is of quite frequent occurrence. — ὁμοῖα, like in-kind. The Boeotians had offered no violence to the Platæans, but had only attempted to persuade them by words, whereas the return for this interference was made in deeds of blood. — νεωτερίσαι (sc. ὄντι) explains τὰ ὁμοῖα. In respect to the engagement referred to, cf. II. 3. § 1. — ἐξελεῖν from the city of Platæa. — ἐπιθήμενοι is accommodated in case to ἀπεκτείναντες. This clause, as Poppo remarks, is placed before οὓς μὲν—οὓς δέ, because it belongs alike to both these relative clauses. — παρὰ, contrary to. — ἐν χερσίν, in combat, hand to hand. — ὁμοίως as those who were butchered after having surrendered themselves (οὓς δὲ χεῖρας κ. τ. λ.). — πῶς . . . εἰργασθε, how have ye not done a dreadful deed? This interrogation partakes of the nature of an exclamation, and expresses a strong affirmative.

3. καὶ ταῦτα = especially. Cf. Mt. § 470. 6. — τὴν τε λυθίσαν ὁμολογίαν and the accusatives connected with it, are in epexegetical apposition with ἀδικίας.

4. οὐκ, "no! not if." Bloomf. — οὗτοι refers to the Lacedæmonian judges.

## CHAPTER LXVII.

The speaker sums up by asserting that for all these things the Thebans rightly demand that the Platæans shall be punished (§ 1); he urges upon the judges not to be moved by their reference to their former virtues, for these, if they ever had any, only enhanced their present guilt; nor by their appeals to the sepulchres of their dead and to their own destitution (§ 2); for the Thebans had suffered far more in those who were butchered at Platæa and who fell at Coronea (§ 3); for their manifest and enormous crimes they should be punished, and furnish to all other evil-doers a salutary warning both of their doom, and the inflexible determination of the Lacedæmonians to redress these and similar grievances (§§ 4-7).

1. ταῦτα depends on ἐπεξήλωμεν, and τούτου refers forward to the sentence beginning with ἵνα ὑμεῖς μὲν εἰδῶτε which explains ὑπερ-ἡμῶν. The verb εἰδῶμεν is to be supplied in the latter clause from the preceding one, with the modified sense, *that we may be fully confirmed in our belief*, for, as Bloomf. remarks, explanations were not needed to communicate to themselves knowledge, or the lawfulness of their revenge. — τιμωροῦμενοι = κολάσαντες αὐτούς. Schol. The construction of this and the preceding participle is explained in N. on I. 76. § 1.

2. εἰ τις ἄρα καὶ. See N. on III. 66. § 2. — ἐπικούρους has the force of an adjective. — διπλάσις ζημίας (sc. εἶναι), ought (χρὴ repeated) to be double penalties. Arnold thinks that the singular number

is required, and that *ἐπιφάνειαν* should be supplied, but the laws of ellipsis are best met by the substitution of *ἔμειναι*, and the sense is not materially changed. — *οὐκ ἐκ προσήκόντων*, "*modo iis (eorum naturæ) non conveniente.*" Poppo. Cf. III. 64. § 4. Bloomf. justly censures Arnold's translation, *contrary to what we have a right to expect of them*. — *ὁλοφύρομαι* (their)—*οἰκτῶ* (your). — *ἐρημίων*. Allusion is made to what the Platæans had said about their deserted condition, III. 57. § 3.

3. *ἐπὶ τούτων* is to be constructed after *διεφθαρμένῃν*. The hyperbaton promotes emphasis by bringing in juxtaposition *ταύτων* and *ἡλικίαν ἡμῶν*. — *ἡλικίαν*, youth, i. e. young men. Cf. Lat. *juventus* = *juvenes*. — *ὧν πατέρες οἱ μὲν—οἱ δὲ*, the fathers of whom, some—others. For this kind of partitive apposition, see N. on I. 89. § 3. — *ἄγοντες*, in bringing over. — *πρεσβύτες* is the predicate, being left old men (= in old age). — *οἰκταί ἐρημοί* (repeat *ὧν*), whose bereaved families.

4. *οἱ—τῶν ἀνθρώπων*, those men. The genitive is partitive. — *οἱ δὲ δικαίως*. Repeat *πύσχοιτές τι*. — *τὰ ἐναντία* is to be taken adverbially, on the contrary. Cf. Bernh. Synt. p. 130. — *ἐπὶ χάριτι εἶναι*, sc. *ἡξιώτεσθαι εἶναι*.

5. *τὴν νῦν ἐρημίαν*. Reference is again made to the complaint of the Platæans, III. 57. § 3. — *διὰ* in *δι' αὐτοῖς* denotes the means, through their own agency. K. § 291. II. 3. b. — *ἀνταποδόντες—πέισονται*. The aorist of the participle seems here to be used for the future by way of anticipation, in order to show the confidence of the speaker that the Platæans would be punished. Cf. Kr-§ 256. 4. f; Mt. § 506. 2; S. § 211. N. 3. As it respects punishment by death not being an *ἐρημιώπεια*, Bloomf. aptly illustrates the idea by our familiar expression, *death is too good for him*. *γὰρ* in *ἔννομα γὰρ πέισονται* seems to be used for the purpose of answering an anticipated objection, that the punishment of the Platæans would not be in accordance with law or usage. — *προϊσχύμενοι* and *παραδόντες* depend on *πέισονται*, reference being had to what was said by the Platæans, III. 58. § 3, the words *ἐκ μάχης* being added by the Boeotian speaker. — *καὶ οὐχί*. Repeat mentally *πέισονται*. — *ἀλλ' . . . παραδόντες*. Cf. III. 52. § 2. The trial, however, which the Platæans had in mind, was to be a legal one.

6. *τῶνδε*, i. e. the Platæans. — *ἄνομα παθεῖσιν*, who have suffered unlawfully (see N. on I. 39. § 3). There is an antithetical reference to the preceding *ἔννομα πέισονται*. Bloomf. also finds the same correspondence between *ἀνταπόδοι χάριν δικαίαν*, and the words of the Platæans *σώφρονα—κομίσασθαι χάριν*, III. 58. § 1. — *ὧν* = *ἐκείνων* ἃ,

of which the antecedent depends on *χάρις*, and the relative limits *πρόθυμοι* as a synecdochical accusative. — *ἀμειψανμένων . . . γίγνεται*, but being evil, speeches embellished with fine expressions (literally, words) are a covering (for what is wrong). An emphasis is to be given to *ἐπεσι*, as opposed to *οὐκ ἔργους* which may be mentally supplied.

7. *κεφαλαιώσαντες*, having summed up, stated briefly. — *ποιήσθηδε* conforms to *ὑμῖς*, although it properly belongs to *οἱ ἡγούμενοι*. This is done to give prominence to the application to the case in hand, of what was intended to be advanced as a general principle. A verb for *οἱ ἡγούμενοι* may be supplied from the dependent clause (cf. Jelf's Kühn. § 595. 3), or it may be considered as merged into the new subject *ὑμεῖς*. See N. on *ἐπιβουλευόμεθα*, I. 82. § 1.

## CHAPTER LXVIII.

The Lacedæmonian judges adhering to the legality of their question, again propose it to each of the Platæans, and upon receiving a negative answer, put all the men to death, and sell the women as slaves (§§ 1, 2); the city and country are given up to the Thebans, who soon confiscate and lease out the lands, and destroy the city to its very foundations, and erect near the temple of Juno a large building for the entertainment of travellers (§ 3); and thus was Platæa destroyed for the sake of the Thebans (§ 4).

1. *δικασταὶ* belongs to the verbs *ἀπέκτενον* and *ἐπαύσαντο*. — *ἐφ' ᾧ* belongs to *ἐπερώτημα* in the sense of the subjective genitive, *their question*. Bloomfield, however, constructs it with *ὀφθαλμοῖς ἔχειν*, *would be right* (i. e. advantageous) *for them*. Poppo with Bauer, thinks that *ἔχειν* is the true reading. — *εἴ τι . . . πεπόνθασι* explains appositionally τὸ ἐπερώτημα. — *τόν τε ἄλλον χρόνον*, i. e. the time between the Median invasion and the Peloponnesian war. — *δῆθεν* is employed to show that this was the ground assumed by the judges, but not the historian's opinion or belief. — *κατὰ τὰς παλαιὰς Πυρραίων σπονδὰς*. Cf. II. 71. § 2. — *τὸν Μῆδον* refers to the second Persian invasion. — *ὅτι ὕστερον . . . αὐτοῖς*. After repeated examinations of this passage, I am led to adopt, as the most simple and natural explanation, that which repeats *προσέχοντο* and constructs thus, *ὡς οὐκ ἰδέξαντο* (the second reason why the question proposed to the Platæans was proper, *διότι ἤθελον* being the first) *ὅτι ὕστερον προσέχοντο*, ἢ πρὸ τοῦ παρτευχίσεσθαι προσέχοντο αὐτοῖς. The conjecture of Bloomfield is worthy of attention, viz. that the author, as often for brevity's sake, and to prevent the repetition of the same phrase *οὐκ ἰδέξαντο* has written *ὡς οὐκ ἰδέξαντο*, though by doing this he broke up the parenthesis,

and let it run into the portion extra parenthesis. — καὶ ἐκείνα refers to τὰς παλαιὰς Πλαταιῶν σπονδὰς. — ἡγοῦμενοι . . . πεπονθέναι is a virtual repetition of νομίζοντες . . . ἔσιν at the beginning of the section, and may be rendered, *thinking themselves released from all covenant obligations* (ἐκσπονδοί) *by this just offer* (which had not been received), *and that they had been evil-treated by them.* — τὸ αὐτὸ (sc. ἀπερώτημα) depends on ἐρωτῶντες. — ἕνα ἕνατον παραγαγόντες, *having led them up* (i. e. caused them to be led up) *one by one* (to be interrogated). — ὅποτε μὴ φαῖεν, *when they said no* (to the question). — ἐξαισθητὸν ἐποίησαντο οὐδένα. A cold-blooded and savage deed, for which no palliation can be found, except perhaps in the act of the Plataeans spoken of in II. 5. § 7. It appears that the Athenians who formed part of the garrison (cf. II. 6. § 4) shared the same fate, as did also Laco, though a πρόξενος of the Lacedæmonians (cf. III. 52. § 5).

2. οὐκ ἐλάσσονος διακοσίῳ. The garrison of Plataea consisted of 400 Plataeans and 80 Athenians (cf. II. 78. § 3), making a total of 480. There escaped by the successful attempt to scale the walls 212, and one was lost (cf. III. 24. § 2), which diminished the garrison by 213. Now we find that there were put to death by the Lacedæmonians 200 Plataeans and 25 Athenians, making a total of 438. The number 42 which is required to make 480, may be set down as comprising, those who perished in the siege by famine, exhaustion from labor, and other casualties.

3. ἐνιαυτὸν μὲν τινα, *about a year.* Similar to this use of τις, is our expression *some*, when it is applied to a number above one. — τὰ σφέτερα φερούντες, “*who had favored their party.*” Bloomf. — διακοσίῳ ποδῶν, *two hundred feet square* as it appears from πανταχῇ κύκλῳ, which simply means *around*, not *in a circle* as some translate it. This inn was built evidently for the accommodation of those who might come to worship in the temple of Juno. — ἐν τῷ τείλει, *in the wall*, not *intra mœnia* (i. e. in urbe), as Poppo after Heilm. and Haack translates it. — νεὼν ἑκατόμποδον. Arnold says that this was an additional ναὸς or chapel, to the one already existing in the Ἡραῖον or sacred precinct of Juno, and that it was built by the Thebans to propitiate the Platæan goddess, whose natural worshippers they had just exterminated. — ἀπεμισθώσαν, *they hired out, leased for hire.*

4. ἄρτι τότε. Cf. III. 3. § 1.

5. ἔτει τρίτῳ καὶ ἐννημοσίῳ. According to this the alliance commenced A. C. 519, but Grote (Hist. of Greece, IV. p. 222), by a comparison of the circumstances (as recounted by Herodotus) which brought it about, reckons its commencement as late as A. C. 510, after the expulsion of Hippias.

## CHAPTER LXIX.

The Peloponnesian fleet, which had gone to the assistance of the Lesbians, returns in a dispersed condition to Peloponnesus, and at Cyllene finds Brasidas, who is deputed by the Lacedæmonians as counsellor to Alcidas, in an expedition against Corcyra which is now on foot (§§ 1, 2).

1. The narrative is here resumed from III. 33. — αἱ . . . νῆες is the subject of καταλαμβάνουσιν, the words ὥς . . . κατηνέχθησαν being an adverbial clause denoting time. The participles, φεύγουσαι, ἐπιδιωθεῖσαι, χειμασθεῖσαι, and the adjective σκορᾶδες denote in graphic order the adventures of this unsuccessful and badly-commanded fleet. — ξύμβουλον. See N. on II. 85. § 1.

2. There is some obscurity in this section, as to what ὅπως may depend upon. But a proper attention to μὲν—δε will remove the difficulty. There were two reasons why the Lacedæmonians wished to sail to Corcyra, viz. the smallness of the Athenian fleet stationed at Naupactus, and the desire to take the place before the Athenian fleet could be reinforced. This last reason, which logically has reference to speeding on the expedition, rather than whether it shall be set on foot at all, is introduced by ὅπως.

## CHAPTERS LXX—LXXXV.

These chapters contain what Bloomfield justly calls, one of the most soul-harrowing narratives ever penned. It is worthy of deep attention, as displaying in a most graphic style, the demoniacal lengths to which men will go when blinded and infuriated by passion, prejudice, and the fierceness of party spirit. Especially are chaps. 82, 83 worthy of being read again and again, as detailing the causes, progress, and dreadful results both moral and physical, of this factious and seditious spirit, this terrific collision between masses of the same community, which brought all Greece nearly to ruin, and from the effect of which it had not fully recovered at the time when subjugated by Philip of Macedon.

## CHAPTER LXX.

The Cereyrians who had been taken prisoners by the Corinthians, on their return home endeavor to withdraw the state from the Athenian to the Corinthian interests (§ 1); but the citizens in an assembly declare in favor of Athens (§ 2); whereupon those same persons proceed to impeach Peithias of attempting to enslave Coreyra to Athens (§ 3); but he being acquitted charges them in turn with a violation of the sacred enclosure of Jupiter and Alcioneus (§ 4); they are found guilty but plead for a mitigation of the sentence, in which they are successfully opposed by Peithias (§ 5); they determine, therefore, to get rid of him, and bursting into the senate-house they kill him and sixty other senators and private persons (§ 6).

1. οἱ αἰχμάλετοι. Cf. I. 54. § 2; 55. § 1. — περί, about, on account of. K. § 295. III. 3. — τῷ μὲν λόγῳ—ἔργῳ δέ. See N. on II. 65. § 9. — ὀκτακοσίων ταλάντων (S. § 200. 4). Bloomf. thinks this sum too high, and would read with Valla ὀγδοήκοντα. But that number would be equally objectionable on account of its smallness. — τοῖς προξένοις δηγγυημένοις, being bailed by their proxeni. — ἕκαστον .... μετιόντες, going to each one of the citizens.

2. ἄγευσάν is in the plural, because it refers to both ships. — παταστάντων, sc. τῶν πρέσβων τοῖς Κερκυραίοις. Some would supply Κερκυραίων, the genitive absolute being used for the nominative. Cf. Jeff's Kühn. § 710. a. — ξύμμαχοι. See N. on ξιμμαχία, I. 44. § 1. — Πελοποννησίοις .... πρότερον. This revival of the old system of neutrality, shows that the intrigues of the persons just spoken of were successful in part at least.

3. ἦν γὰρ (cf. I. 31. § 2) introduces the reason why Peithias was impeached. The clauses are inverted for the sake of emphasis, the natural order being, as Goel. remarks, καὶ Πειθίαν ὑπάγουσιν οὗτοι οἱ ἄνδρες ἐς θάλαν, ἦν γὰρ ἐθελονπρόξενός τε τῶν Ἀθηναίων καὶ τοῦ δήμου προειστέκει. — ἐθελονπρόξενος, a voluntary proxenus. See N. on II. 29. § 1. — τὸν δήμου προειστέκει. Some render this, he was leader of the democratical party; but I think with Poppo that it means, he was a leading man among the people. — οὗτοι οἱ ἄνδρες, i. e. οἱ ἀπὸ Κορίνθου ἐπανελθόντες, οἱ προδόται. Schol.

4. ἀποφυγόν, being acquitted. — χάρακας, stakes, vine-props. — ζημία .... στατήρ. As this was undoubtedly the silver stater of four drachmas, there must have been a prodigious number of these stakes cut, to have ruined rich persons like the ones here spoken of. It is not necessary to suppose that the trees were cut down in these sacred inclosures, the young saplings and boughs of the trees being doubtless referred to. In cutting these, the persons accused might not suppose that they were violating any law, especially if, as Arnold thinks, they

were tenants of the sacred grounds, and had inherited the possession of it from their ancestors.

5. ὁπλόντων δὲ αὐτῶν, *these being found guilty*, and of course sentenced to pay the fine. — ὅπως ταξάμενοι ἀποδώσιν, *that they might pay by instalments* (sc. κατὰ χρόνους. Cf. I. 117. § 3), depends on πρὸς . . . καθισχομένων.

6. ἕως ἔτι βουλῆς ἐστὶ, *while he belonged to the senate*. The subjunctive would have been *as long as he was*, etc. Cf. Jelf's Kühn. 847. Obs. — τοὺς αὐτοὺς . . . τομίζειν. "Ad sententiam recte Bloomf. *to form an alliance offensive and defensive*." Poppo. — τῆς αὐτῆς γνώμης (sc. ὅστις). See N. on I. 113. § 2.

## CHAPTER LXXI.

After this deed of violence the aristocratical party assemble the people, endeavor to justify their doings, and effect by compulsory measures the passage of a law, that only one ship of either of the belligerents shall be admitted at a time into the harbor (§ 1); after which they send ambassadors to Athens to justify their change of policy (§ 2).

1. ταῦτα refers to the acts of violence which had just been perpetrated. — καὶ ἥμισυ . . . Ἀθηναίων, *and (those by which) they would least be enlaved* (= escape the danger of being enlaved) *by the Athenians*. — δέχεσθαι. Repeat εἶπεν in the sense of ἐκείνων. Cf. Kr. § 55. 3. N. 13. — ἀλλ' ἢ, *except, otherwise than*. Cf. K. § 322. R. 10. — ἡσυχάζοντας belongs to the subject of δέχεσθαι, (cf. II. 7. § 2) although some construct it with μὴ νηί. This seems to be unnecessary for a single ship would hardly venture into such a harbor in any other than a peaceful manner. The construction which I have given is the one adopted by Poppo, Goeller, and Krüger.

2. ὥς = ὅπως. — ἐκεῖ (i. e. at Athens). Goel. says that the full construction is τοὺς ἐκεῖ, ἐκεῖσε καταπαρουγόντας. — ἀντιτίθειν to Corcyra. — ἐπιστροφή, *punishment*. "Castigatio exulum, si novis rebus studerent." Bothe. Some render it, *revolution*, or *counter-revolution*.

## CHAPTER LXXII.

The Cereyrian ambassadors are apprehended by the Athenians (§1); the arrival of a Corinthian trireme encourages the aristocratical party to attack the democratical, in which they come off victorious (§2); the latter, however, in the night seize upon the citadel and occupy the Hyllæic port, the other party taking possession of the market place and the harbor contiguous to it (§3).

1. *ἐλθόντων* is put in the genitive because *τοὺς τε πρόσβας*, to which it properly belongs, there is added *καὶ ὄσους*. — *ἔπεισαν* to unite with the aristocratical party at Corcyra.

2. *ἐλθούσης τριήρους Κορινθίας*. This shows the hollowness of the neutrality to which the aristocratical party pretended, and their subsequent conduct renders them less the object of our sympathy in the horrible massacre, which thinned their numbers for seven successive days (cf. III. 81. § 4).

3. *τὸν Ἑλλαϊκὸν λιμένα*. Col. Leake in a communication to Dr. Bloomfield cited in his notes, gives it as his opinion that the Hyllæic port here mentioned is the same as the port Kalikiopulo, in the front of which is the rock of Ulysses. On the other side of the peninsula, on the north, is the harbor fronting Epirus (*πρὸς τὴν Ἠπειρὸν*). This accords with the description *λεπτή δ' εἰσέθμη κ. τ. λ.* given it in *Odys.* 6. 264, from which it appears that ships were drawn up on each side of this narrow strip of land. — *οἱ δέ*, i. e. the aristocratical party.

## CHAPTER LXXIII.

The slaves are invited to join the factions, whereupon the greater portion of them side with the democrats, and the other party are reinforced by some barbarians from the continent.

1. *ἡκροβόλλσαντο*, they skirmished. — *τῷ μὲν . . . ξύμμαχον*. This was to have been expected, as in the aristocratical party were doubtless many who had oppressed and maltreated the slaves, and now was the time for revenge. — *ἐπίκουροι*. Supply *παργύοντο* from the preceding clause. These were auxiliaries. Cf. I. 47. § 3.



## CHAPTER LXXIV.

A battle soon ensues, in which the democratical party are victorious (§ 1); the other party in self-protection set fire to the houses around the market-place, by which much property is consumed. The Corinthian ship sails away, and the barbarian auxiliaries secretly leave for the continent (§ 2).

1. διαλειπούσης δ' ἡμέρας, *a day having intervened*. — τῷ περάμῳ. See N. on II. 4. § 2.

2. περὶ δειλὴν ὄψιν, *towards the close of day*. Cf. Butt. Lexil. No. 39. 4. See also my note on Xen. Anab. I. 8. § 8. — τὰς . . . ἀγορᾶς, *those around the market*. — τὰς ξυνοικίας, *the family hotels, family lodging-houses*. The word is used of a house occupied by two or more families, opposed to τὰς οἰκίας, *houses inhabited by only one family*. Hence the latter may be easily referred to the houses of the rich, the former to the houses of the poor. — φειδόμενοι οὗτε οἰκίας οὗτε ἀλλοτριᾶς. S. § 193. — ἐκινδύνευσας, *would have been in danger*. The particle *ἄν* is omitted, because the verb itself denies the actual existence of the thing spoken of, and only denotes that which threatened to have been in existence. Cf. K. § 260. R. 6. — διαφθορήναι denotes that in which the danger expressed in ἐκινδύνευσας consisted. Cf. Mt. § 534. b.

3. οἱ μὲν refers to the democratical party, and is the subject of ἦσαν. — ὡς ἑκάτεροι (cf. ὡς ἕκαστοι), *each by themselves* = as the night found each party.

## CHAPTER LXXV.

Nicostratus arrives at Corcyra with twelve Athenian ships, and endeavors to effect a reconciliation between the factions (§ 1); in which having succeeded, he is about to take his departure, when some of the aristocratical party fearing treachery take refuge in a temple (§§ 2, 3), where Nicostratus in vain attempts to encourage them and induces them to rise, whereupon the democratical party take arms and are restrained from killing some of their opponents only by the interference of Nicostratus (§ 4); they finally prevail on the suppliants, who had now taken refuge in the temple of Juno, to rise, after which they are transported to the opposite island (§ 5).

1. Νικόστρατος. The honorable and humane conduct of this general, in the affairs of Corcyra, as well as his skill and gallant bearing in battle, reminds us much of Phormio. We shall find that he figures considerably in the subsequent history, until in the battle at Mantinea

he is slain (cf. V. 61-74). — *ξύμβουιν τε ἔπρασσα*, *endeavored* (see N. on I. 57. § 4) *to effect an agreement* = to make the parties friends. — τοὺς δ' ἄλλους is the subject of *οἰκᾶν* and depends on *ἔπρασσα*. — οἷσις . . . *νομίζειν* refers to *πρὸς Ἀθηναίους* and not to *πρὸς ἁλλήλους*.

2. οἱ δὲ, i. e. the democratical party. — τοῦ δήμου προστάται. See N. on III. 70. § 3. — *ξυμπέμψεν*. Supply *ἔπρασαν* from the preceding *πείθουσιν*.

3. *κατέλεγον*, *began to enroll*. It is not wonderful that the oligarchical party had their suspicions of foul play awakened, when they found that an attempt was made to man the vessels about to leave the port, with citizens of their body. On the other hand, it must be confessed that the aristocratical portion was too suspicious, and this distrust brought on the very evils which they dreaded. It was perfectly just and proper, that a portion of the crews of the five vessels should be composed of their party, and their jealousy, while as we have said it was natural in their peculiar circumstances, was improper and impolitic. — *ἐς τὰς ναῦς*, *for the ships*, i. e. to serve on board the ships.

4. *ἀνίστη*, *endeavored to make them rise up*. Cf. I. 126. § 11. — ὥς . . . *ἀπιστίᾳ* explains *ἐπὶ . . . ταύτῃ*. — *ὕγις*, *sound, right*. — *τῇ . . . ἀπιστίᾳ* is put in the dative to denote that by which the judgment in the case in hand was formed. — *μὴ ξυμπλεῖν ἀπιστίᾳ*. See N. on I. 10. § 1.

5. *ἐς τὸ Ἡφαῖον*. It appears that for some reason the refugees, who had taken sanctuary in the temple of the Dioscuri, had now taken refuge in the temple of Juno. Probably they thought the latter to be the more inviolate place, or it afforded better accommodations for so many as now had gathered into the sacred precincts. — *νῆσον*. The island here referred to is Ptychia (now Vido) mentioned in IV. 46. § 3. It lay a short distance north of the peninsula. — *διαπέμπτο* is passive.

## CHAPTER LXXVI.

Several days after the removal of these men to the island, the Peloponnesian fleet appears off the city.

1. αἱ . . . *νῆες*. Cf. III. 69. § 2. — *ἔφορμοι οὔσαι* = *ἐφ' ὅρας οὔσαι*, *ἐν Κυλλήνῃ ὀρμούσαι*. Poppo. — *ἐς . . . ἡπείρου*. See N. on I. 50. § 2. — *ὅμα ἔφ*. Seldom unless compelled by necessity did the ancients sail by night.

## CHAPTER LXXVII.

The Corcyreans in much confusion equip a fleet of 60 sail, but contrary to the advice of the Athenians send them out against the enemy as fast as they are manned (§ 1); of these some desert, and in others the crews fight among themselves, and thus present so feeble a front, that the Peloponnesians are enabled to direct their main force against the Athenian ships (§§ 1, 2).

1. οἱ δὲ refers to the Corcyreans. The accusatives τὰ and τὸν ἐπὶ πλοῦν are properly speaking synecdochical. — τὰς ἀεὶ πληρουμένους, as they were successively manned. A more unwise course could hardly have been adopted, than thus to meet the enemy in detached portions. Indeed the whole conduct of the Corcyreans seems to have been marked with infatuation, and can only be accounted for, in the spirit of faction which distracted their counsels and impaired all their energies. — πάσαις ἅμα, all together.

2. ἀλλήλοις . . . ἐμάχοντο. This quarrel undoubtedly arose between the different factions, many being in the ships, who openly or secretly belonged to the aristocratical party, as appears from their desertion to the enemy.

3. ὧν . . . Πάραλος, of which number were the two (ships) the *Salmixia* and the *Paralus*. The article, according to Blume, expresses the idea, the two well-known ships. It will be seen that thirty-three ships of the Peloponnesians were opposed to the twelve Athenian ships, and nothing shows more clearly the superior skill and confidence of the latter, than that with such a disparity of force they should engage with their adversaries.

## CHAPTER LXXVIII.

While the Corcyreans with difficulty maintain the combat, the Athenians by skilful manœuvring sink one of the enemy's ships, and endeavor to throw the rest into confusion, but the ships opposed to the Corcyreans coming to their aid, the Athenians are obliged to retreat before their united force, which they do in good order, covering at the same time the retreat of the Corcyreans (§§ 1-4).

1. καὶ ὀλίγας (sc. ναῦς), with a few ships at a time. — ἐταλαιπωροῦντο καθ' αὐτοῦς, were in a bad condition of themselves, i. e. by their own mismanagement. So Arnold explains the passage. — ἀσφρόαις, the thickest part of the enemy's fleet. To refer this, as some do, to

the Athenian ships is perfectly absurd, for if ever they would hold ships in compact order, and thus make their attack, it would be on this occasion. — κατὰ μέσον, *at the centre*, is opposed to κατὰ κέρα, *on the wings*. Hence the interpretation *longo ordine* given to κατὰ κέρα by Levesq. is evidently erroneous. — μετὰ ταῦτα . . . θορυβεῖν. This was the same manœuvre which had been practised so successfully by Phormio (II. 84. § 2), but probably the enemy had profited by the lesson taught them on that occasion, and were not so easily thrown into disorder. This appears from what follows, in the next section. αὐτῶν refers to the Peloponnesians.

2. οἱ πρὸς τοῖς Κορυθαίοις refers to the twenty ships opposed to the Corcyraean fleet. — ὅπερ, *sc. ἐγένετο*.

3. οἱ δ', i. e. the Athenians. — πρῶμναν κρονόμενοι. See N. on I. 50. § 5. — καὶ ἄμα. Cf. I. 110. § 2. — ἑαυτῶν = σφῶν or σφῶν αὐτῶν.

## CHAPTER LXXIX.

The Corcyraeans fearing an immediate attack put the city in a posture of defence (§ 1); but the enemy did not attack them but sailed away to the continent (§ 2); nor did they afterwards follow up the victory, but contented themselves with devastating the country around Leucas (§ 3).

1. σφῶν is the *dat. incommodi*. — οἱ κρατοῦντες, *as conquerors*. — τοῖς ἐν τῆς γῆσου. Cf. III. 75. § 5 (end).

2. οἱ δ' . . . κρατοῦντες τῇ ναυμαχίᾳ (*although victors in the sea-fight*). Mitford remarks that "the inability of the Spartan commander-in-chief, and apparently his cowardice, uncommon as that defect was in a Spartan, were the best security of the Corcyraeans."

3. ὅντας refers *ad sensum* to πόλιν = πολίτας. See N. on I. 136. § 1 (init.). — ἰσοψήφου, *having an equal vote* = *being equal in authority*.

## CHAPTER LXXX.

The democratical party, through apprehension of an attack by the fleet, enter into terms with the suppliants and others of the opposite party (§ 1); but the enemy being apprised of the approach of an Athenian fleet, sail away (§ 2).

1. τοῖς ἄλλοις, *the rest*, i. e. the portion of the oligarchical party not included in the four hundred who had taken sanctuary. — ὅπως de-

pends on *ἐς λόγους*, to a deliberation how the city may be saved. — ὅμως. The ellipsis is easily supplied: notwithstanding their disasters and the confusion of affairs.

2. ἐφρουρηθήσαν—νῆες—προσπλίουσαι, ships sailing towards them were signalled by the alarm-fires, i. e. the approach of ships was signalled, etc. Cf. K. § 309. 3. a. This mode of telegraphic communication appears to have been brought to considerable perfection, since, as Bredow remarks, not the appearance only of the enemy in those parts was communicated, but the number of their ships, and the direction whence they were approaching. — ἀπὸ Λευκάδος, as Didot well observes, is to be constructed with ἐφρουρηθήσαν, and not with προσπλίουσα, for in that case the Athenian fleet would have reached Corcyra in season to have intercepted the Peloponnesian fleet.

## CHAPTER LXXXI.

The Peloponnesians hastily pressed homeward (§ 1); upon which the democratical party being relieved from danger and encouraged by the approach of the Athenian fleet, commence a most horrible butchery of their adversaries which continues seven days, and is attended with a total disregard of all laws both human and divine (§§ 2-6).

1. ὑπερενγκόντες . . . νῆς. The canal which had been cut through the isthmus, or the natural channel (if, as some think, there was such a channel. Cf. Leake's North. Greece, III. p. 19), which separates Leucas from the mainland, must have become in the time of this war unserviceable, as the ships were several times dragged across. τὸν ἰσθμὸν depends on ὑπερ-, and τὰς νῆς upon ἐνγκόντες. — περιπλέοντες; the promontory or island.

2. αἰσθόμενοι—προσπλιούσας. See N. on I. 26. § 3. — λαβόντες—ἡγᾶγον, taking—they led = they took and led. See N. on I. 53. § 2. — Ἑλλαϊκὸν λιμένα. This port was a sort of head-quarters for the democratic party. Cf. III. 72. § 3. — τῶν . . . ἀπέκτεινον. This massacre took place in the city, while the ships were sailing around the Hyllaic port. After they had butchered all they met with, they went forth to meet the fleet at the Hyllaic port, in order there to continue the work of death. Bloomfield, to whom I am under obligation for much light on this obscure passage, reads ἀπεχρῶντο for ἀπεχώρησαν, and refers this and the preceding verb ἔπεισαν, to the οἱ ἐν τῇ πόλει, and not to the οἱ περιχομιζόμενοι. This construction is evident from the general scope and wants of the passage, which point to Κερκυραῖοι as constituting the

main subject of the sentence. I cannot see any good sense in the reading ἀπερχόμενον, and I am therefore disposed to adopt the reading of Bloomf., which is that of Poppo and Goeller. The reading of Arnold is ἀπερχόμενοι, while that of Bekker, Haack, and Kräger is the same as Dindorf's. The sense, if we read ἀπερχόμενοι, is, *having caused them to embark, they made way with them* (= murdered them). Bothe reads ἀπερχόμενοι, "*secluserunt, abduxerunt in secretum locum custodiendos.*"

3. *ὡς ἴσμεν, when they learned, received intelligence.* The slaughter of the fifty, who had submitted to trial, could not have taken place before the eyes of those who remained in the temple. — αὐτοῦ ἐν τῷ ἱερῷ, *there in the temple, in the very temple.* — ἀλλήλοις, *one another.* Matthiae (§ 489. III.) without reason puts the reciprocal pronoun here for the reflexive ταυτοῖς. — ἐκ τῶν δένδρων. These trees seem to have been in the main court of the temple. They probably surrounded it in rows.

4. *ἤμέρας τε ἕκτα* is the time 'how long.' — τὴν μὲν αἰτίαν κ. τ. λ. The sense is that while they pretended to put to death only such as had conspired against the democracy, private revenge and interest also actuated many in the work of destruction. — σφῶν αὐτῶν. See N. on I. 25. § 2. — ὑπὸ τῶν λαβόντων, sc. τὰ χρήματα from the parenthetic words χρημάτων σφίσιν ὀφειλομένων.

5. *πᾶσὶ τε . . . θανάτου, every sort of death took place, i. e. death appeared in every form and image.* Cf. Virg. *Æn.* 2. 36. — καὶ ὅλον . . . ξυνέβη — καὶ πᾶν ὅλον φιλεῖ ἐν τῷ τοιαύτῳ γενέσθαι, καὶ ἔτι παραιτέρας ταύτων ξυνέβη. Goel. — ἀπὸ τῶν ἱερῶν, *from the altars.* So πρὸς αὐτοῖς, *by them, i. e. the altars.* If ἱερῶν signified *temples* it would have been ἐκ τῶν ἱερῶν and ἐν αὐτοῖς. — περιουσιοδομηθέντες. Cf. I. 134. § 2.

6. *μᾶλλον.* Repeat αὐτοῖς. — ἐν τοῖς (see N. on III. 17. § 1) *πρώτῃ, first of all.*

# CHAPTER LXXXII.

These horrible excesses seemed the worse from their being the first which happened in the war, for afterwards similar commotions raged throughout all Greece (§ 1); the war furnished favorable opportunities to the factions for mutual revenge (§ 2), and as the discordant state of things progressed and became general, excesses were committed each more atrocious than the preceding (§ 3); rashness was esteemed valor, prudent delay cowardice, every thing was reversed in respect to the estimation in which it was formerly held, and the most glaring vices were regarded as cardinal virtues (§§ 4-7); the source of all these disorders and excesses was the lust of power, each party pretending to be actuated by the purest patriotism, but bending all their efforts to overpower each other, so that there was no outrage which they hesitated to commit, no atrocity to which they did not freely abandon themselves, while the moderate and virtuous portion of the citizens were the victims of both parties (§ 8).

1. The grammatical difficulties of this chapter are very numerous, but I am compelled by the brevity of the limits to which I must confine myself, to be contented with merely stating what on the whole seems to be the best solution, without entering very extensively into the reasons. — ἐπάγασθαι denotes the consequence, or perhaps the aim (as Bloomf. thinks) of διαφορῶν οὐσῶν. — τοῖς ὀλλοῖς has the same construction as τοῖς—προστάταις. — καὶ before ἐν connects διαφορῶν οὐσῶν with ἐχόντων and ἐτοίμων. — οὐκ ἂν ἐχόντων . . . ἐπορίζοντο. The construction is irregular, inasmuch as it should have been οὐκ ἂν ἐχόντων—τῶν ἐπαγωγῶν—ποριζομένων, or οὐκ ἂν ἔχον—ἐπορίζοντο. The genitive absolute is here employed to denote cause, the proper case after ἐπορίζοντο being the dative. The same remarks apply to πολεμουμένων (sc. αὐτῶν), when they were pressed in war. — ἐμμηχίας is to be constructed with αἱ ἐπαγωγαί, the opportunities for bringing in an alliance, unless, as Arnold suggests, ὑπαρχούσης is supplied from πολεμουμένων, an alliance being at hand for the injury of either party. — ἐκατέροις is used for the adnominal genitive after τοῖς—βουλομένοις, and κακώσει and προσποιήσει are datives of 'cause.' — ἐκ τοῦ αὐτοῦ, from the same alliance. — The dative τοῖς—βουλομένοις depends on ἐπορίζοντο. There are other ways of constructing this sentence, which may in the estimation of some be preferable to the one which I have adopted.

2. ἕως ἂν, as long as. — μᾶλλον (=χαλεπώτερα. Goel.) refers to γιγνόμενα καὶ αἰεὶ ἐσάμενα. — ὥς . . . ἐφιστύνται, "prout singula even-tuum, seu fortænarum, mutationes acciderint." Bothe. — ἐυντυχίων. See N. on III. 45. § 4. — τοῦ καθ' ἡμέραν, of each day = daily. — διδάσκαλος. Cf. Xen. Cyr. II. 3. § 13.

3. τὰ τῶν πόλεων = πόλεις. Cf. Mt. § 285. 2. — τὴν ὑπερβολὴν

.... διαβολας = τὸ καθ' ὑπερβολὴν καινούσθαι τὰς διαβολας. Arnold. — περιτεχνήσει denotes that in which the superiority just spoken of consisted.

4. καὶ τὴν εἰσθυσίαν κ. τ. λ. Goel. constructs thus: τὴν ἀξίωσιν ὀνομάτων (τὴν) εἰσθυσίαν ἐς τὰ ἔργα. He also takes ἐς τὰ ἔργα for ἐπὶ τοῖς ἔργοις or τῶν ἔργων, and with εἰσθυσίαν supplies εἶναι (τῶν ἔργων) or λέγεσθαι (ἐπὶ τοῖς ἔργοις). — ἐμπλήκτως, “dementer, temere.” Bétant. This section contains a most energetic and graphic description of the frightful anarchy and discord, into which the Grecian states had fallen during the time of this war.

5. καὶ.... δεινότερος = and he who was quick in suspecting a plot was deemed more clever. — αὐτῶν, i. e. τοῦ ἐπιβουλεύειν καὶ ὑπονοεῖν. Krüg. — τῆς.... διαλυτῆς, a dissolver of his party (for such I think is the sense to be given εἰσιπλῆς in this place). We see that the chains of party have been the chains of liberty in every age and country. Indeed we can conceive of nothing more certainly disastrous to a state, than a preference of the interests of party to sound and wholesome principles. — τὸν μὴ διανοούμενον, one who had no thought (of doing it). What this refers to depends upon the signification given to the preceding sentence. Arnold paraphrases it thus: “it was thought a worthy deed if any man could enlist into his party, and fully inoculate with its unscrupulous spirit, any one who before had abstained from joining it, and had no thought of entering into its violences.” I prefer on the whole, as more consonant with the letter and scope of the passage, the translation of Bloomfield: “in a word, he that would be beforehand with another, who was about to do him wrong, was commended, as was also he who set another on doing so, that thought not of it.”

6. διὰ τὸ.... τολμῶν, because ἃ (i. e. the party) was more ready to perform unscrupulous acts of daring (in behalf of their friends); literally, to dare without any hesitation. Notice the varied construction, μετὰ-ὀφελείας-ἀλλὰ-πλεονεξία. Goeller renders τῶν.... ὀφελείας, utilitatis quam leges concedunt. — τὰς.... πίστεις, the pledges of faith towards each other. — οὐ.... πάρορμησαι. Arnold cites Machiavelli, Istoria Fiorentina, lib. III.

7. ἔργων φυλακῇ, with a close watch upon their actions. Opposed to this is οὐ γενναιοῦτητι, not with generosity of soul, magnanimity. — ἐν.... ἀπορον, for the present through want of all other resources. — ἐχόντων (sc. αὐτῶν) is in the plural because it refers to the two parties included in ἑατέρω. — ἐν.... θαρσύναι, but when an opportunity offered, he who first took courage. — ἥδιον.... προσελάμβανε. It is difficult to conceive of a more detestable state of affairs than is here



described. — τῷ μὲν refers to ἀμαθείς ἀγαθοί, and δὲ τῷ i. e. τῷ δὲ) το κακοῦργοι ὄντες δεξιοί. The subject of both αἰσχύνονται and ἀγállονται is ἐκεῖνοι to be supplied from οἱ πολλοί.

8. πάντων . . . φιλοτιμίαν. In this clause αὐτῶν refers, as the Schol. remarks, to the evils before mentioned (τῶν εἰρημένων κακῶν), and ἀρχή is to be taken in the sense of *lust of rule* (ἡ ἐπιθυμία τοῦ βούλεσθαι ἄρχειν. Schol.). — ἐκ δ' . . . πρόθυμον. The order and construction is, ἐκ δ' αὐτῶν (i. e. covetousness and ambition) ἦν τὸ πρόθυμον τῶν καθισταμένων ἐς τὸ φιλονεικεῖν. — γὰρ in οἱ γὰρ introduces the reason for what has just been said. — ἐκότεροι is in apposition with οἱ—προστάτες, and refers to the leaders of the two great parties. — εὐπροποῦς, *specious, plausible*. Krüg. compares this with *honestis nominibus*. Sal. Cat. 38. — ἰσονομίᾳ πολιτικῆς, *political equality of rights*. This is the theme, upon which ambitious and unprincipled politicians have harped, from the days of Thucydides down to the present time. — προτιμήσει. Goel. says that we should have expected the genitive in dependence on ὀνόματος. — τὰ μὲν . . . ἐποιοῦντο, *professing in words a great regard for the public, they* (i. e. οἱ . . . προστάτες) *made it the prize* (of their struggles for pre-eminence). — ἀλλήλων depends on περιγίγνεσθαι. — Dindorf places a comma after δεινότηα and μιλζους, thus making ἐτόλμησάν τε τὰ δεινότηα and ἐπεξήσάν τε τὰς τιμωρίας ἐτι μιλζους opposed to each other. But, as Arnold remarks, we should then have expected ἐπεξήσαν τιμωρίας. I have therefore altered Dindorf's punctuation, so as to throw τιμωρίας in dependence upon προτιθέατες. This gives the translation, *they dared (to commit) the most horrible atrocities, and revenged them* (when they had suffered them from others) *by a retaliation of still more horrible atrocities*. ἐτι μιλζους in reference to τὰ δεινότηα is hyperbolical. — οὐ . . . ἐμφόρου shows that in doing thus, they paid no regard to justice or the welfare of the state. — ἐς . . . ὀρίζοντες, *but always limiting them* (i. e. their acts of aggression and revenge) *according (ἐς) to what was anywise (πou) pleasing to either party*. — φιλονεικίαν, *desire of revenge*. — ἐνόμιζον is put here for χρῆσθαι, with the additional idea of what is habitually done (see N. on I. 77. § 6 end), and is therefore followed by the dative. Cf. K. § 285. 1. (1). — εὐπροπειᾶ is to be taken with διαπράσασθαι, and not with ἄμεινον ἤκονον, since εὐπροπειᾶ—τι διαπράσασθαι responds to the preceding εὐσεβείᾳ ἐνόμιζον. — ἐπιφθόνως is here taken in a bad sense, *nefariously* (*invidiose*. Betant), so as to excite odium. — ἄμεινον ἤκονον, *were in greater estimation; literally, heard themselves called better*. — τὰ . . . πολλῶν refers to those who occupied a middle position between the factions, *the neutrals in politics, the conservatives*.

## CHAPTER LXXXIII.

Thus was every species of wickedness prevalent in Greece, and all the qualities of a generous nature disappeared (§§ 1, 2); in this contest, the men of inferior talents almost always had the advantage, since they relied upon boldness and promptitude of action, and crushed their adversaries while off their guard (§§ 3, 4).

1. οὕτως, i. e. in the manner mentioned in the previous chapter. — διὰ τὰς στάσεις, *by these factions*. Bloomf. cites Schiller's remarks on the thirty years' war in Germany, "that in the long confusion of that war, all bonds of order were dissolved; all regard for human right, or fear of the laws, all purity of morals, was lost. Truth and faith sunk powerless, while force alone ruled with an iron sceptre. Vices of all kinds grew with a rank luxuriance under the shelter of anarchy and impunity; and men fell into the same wildness as the rapined countries they inhabited. No condition was too venerable for insult, no property sacred against want and rapine." — οὐ . . . μίττει, *of which a noble nature has so great a share*. S. § 191. 2. — καταγελασθῆν, *being ridiculed, scouted, as we say, laughed down*. — τῇ γνώμῃ is to be constructed with τὸ ἀντιτεταχθαι. — ἀπίστως, *without confidence in one another*. — δίσχευεν = κρείσσον ἐγένετο.

2. γὰρ implies an ellipse: and with good reason *for*. — οὔτε λόγος—οὔτε ὄρκος, "*neither promise nor oath*." Arnold. — κρείσσους δὲ ὄντες κ. τ. λ. Arnold says of this passage, that if it is not corrupt, it seems to be at least untranslatable. The exposition of Dobree is adopted by some eminent critics: *sensus est, argumentis et jurejurando minime moti* (Angl. *steeded against*), *ut mox*, chap. 84. § 2. He would supply from the preceding context τοῦ λόγου καὶ τοῦ ὄρκου. Arnold says that these genitives cannot be thus understood, nor can κρείσσους simply signify κρείσσους τῶν λόγων. Poppo approves of the explanation of the Schol., *λέποντες δὲ οἱ ἄνθρωποι τοῖς λογισμοῖς πρὸς τὸ μὴ ἐλπίζειν τινὰ πλίσιν καὶ βεβαιότητα, προσοοῦντο μᾶλλον, ἵνα μὴ πάθωσιν αὐτοὶ κακῶς* (cf. Bekker's Schol.) For my part, I see no better solution than that of Dobree, λογισμῷ being translated, *as a matter of calculation*, opposed to what is done under a sudden impulse. — μὴ . . . ἐδύναντο, *they were provident against suffering* (any thing) *rather than disposed* (literally, *able*) *to have confidence* (in promises or oaths).

3. γνώμην is the accusative synecdochical. — ὡς τὰ πλείω, *for the most part*. — τὸ τε αὐτῶν ἐνδοεὶς, *their own mental deficiency*. To this

μη .... ὥς responds, as καὶ ἐκ .... προσιμβουλευόμενοι answers to καὶ τὸ .... ξυνετόν. Construct τὸ ἐνδεές as the object of τῷ δεδιέναι.

4. οἱ δὲ refers to the persons whose talents were of a higher order. — προαισθίσθαι. Supply οἴόμενοι elicited from καταφρονεῦντες. — καὶ ἔργῳ .... ἔξεστιν, and that there was no need of their taking by force what they could gain by management.

## CHAPTER LXXXIV.

These excesses were for the most part first committed at Corcyra, where through desire of plunder or revenge, or to promote party interests, men proceeded to the most horrible atrocities, and the whole manner of life was confounded for a season (§§ 1, 2); the evil also perpetuated itself, one act of violence preparing the way for another, and serving as a pretext for further atrocities (§ 3).

1. ἐν δ' οὖν κ. τ. λ. The historian now returns to a consideration of these acts of violence as they took place in Corcyra. — αὐτῶν refers to τὰ ἔργα in III. 83. § 3 (end). — προετολήθη καὶ ὅποσα κ. τ. λ. The construction, according to Arnold, is προετολήθη—ὅποσα—δράσειαν—γινώσκουσιν—ἐπιλθοῖεν. Cf. Mt. § 527. Krüg. connects καὶ ὅποσα with τὰ πολλά. — Construct ὑπὸ τῶν—παρασχόντων with ἀρχόμενοι. — διὰ πάθους, passionately. — οἱ τε—ἀπὸ ἴσου δὲ μάλιστα ἐπιόντες, those who entered upon the contest on an equality with their opponents.

2. βίον = method or manner of life. — ἐδήλωσαν—οὔσα. See N. on I. 11. § 3. — κρίσων δὲ τοῦ δικαίου. See N. on III. 83. § 2. — τοῦ προῖχοντος is to be considered as a neuter, and corresponds to τοῦ δικαίου going before. — ἐν ᾧ refers to τὸ περδαινῖν. As it respects μή in ἐν ᾧ μή, see N. on ὅστις, I. 40. § 3. — τὸ φθονεῖν = ὁ φθόρος. Cf. Jelf's Kühn. § 678. 3. a. — σφαλεῖσι. See Jelf's Kühn. § 675. b. — ὑπολείπεσθαι. Repeat ἀξιοῦσι.

## CHAPTER LXXXV.

The Athenian fleet departs from Corcyra (§ 1); a remnant of the aristocratical party seize upon some forts on the opposite continent, whence they carry on a war of plunder with those on the island, and so cut off their supplies as to produce a famine (§ 2); they also send ambassadors to Lacedæmon, but not receiving any assistance they cross over to the island, take possession of Mount Istone, and thence make depredations upon the country (§§ 3, 4).

1. οἱ μὲν οὖν κ. τ. λ. The thread of the narration is here resumed from chap. 81. — πρῶταις in reference to the subsequent acts of vio-

lence, detailed in this chapter and in IV. 46-48. — ὁ Εὐρυμίδων. The conduct of this commander was far different from that of Nicostratus, who with a small force acted the part of a mediator, and prevented the excesses to which the Corcyræans afterwards abandoned themselves.

2. τῆς . . . γῆς, i. e. the mainland opposite to Corcyra. Most of these powerful islanders had continental possessions opposite to them.

3. περὶ καθόδου, *respecting their return* (from exile), *their restoration*. — διέβησαν εἰς τὴν νῆσον. Mitford remarks upon this as an ill-judged measure, since they could have founded a powerful city on the continent. But it should be remembered that this step was taken for the recovery of what belonged to them, and of which they had been unjustly deprived.

4. ὅπως . . . γῆς, *in order that they might despair of doing any thing else than conquering the country*. Every reader will be reminded of the course pursued by Hernando Cortez, who destroyed his fleet at Vera Cruz in order to compel his troops to conquer or die. After ἄλλοτε supply πρᾶξαι. Cf. Mt. § 488. 11. — τὴν Ἰστώνην. Bloomfield thinks that this was a lofty eminence situated at the head of the rivulet Santa Barbara, directly in view of the Old Port, not more than two miles from the situation, which Col. Leake supposes to be the one occupied by the ancient city.

## CHAPTER LXXXVI.

The Athenians send a fleet to Sicily, in consequence of a war which had sprung up between the Syracusians and Leontines, the former of which people were considered as belonging to the Peloponnesian confederacy (§§ 1, 2); the Leontines, on the ground that they were Ionians, ask aid of the Athenians, which is granted them (§§ 3-5).

1. εἰς Σικελίαν. We have in this place the beginning of the intermeddling of the Athenians in the Sicilian affairs, which in the end proved so disastrous to them.

2. γὰρ introduces the origin of this expedition. — αἰπερ—εἰσάθηνσαν, *which had been reckoned in the alliance* (πρὸς τὴν—ἑμμουχίαν).

3. οἱ τῶν Λεοντίνων ἑμμουχοί. "He says *the allies of the Leontines*, rather than *the Leontines and their allies*, because the argument of an old alliance already subsisting could only, so far as we know, be used by the Rhegians, and not by the Leontines themselves." Arnold. Gor-

gias Leontinus was said to have been the chief of the embassy here sent to Athens.

4. *βουλόμενοι δὲ μήτε*. "Ita orditur, quasi postea sit dicturus *πρόπιυράν τε ποιῆσθαι*, sed perinde pergit, ac si scripserit τὸ δ' ἀληθὲς οὕτε βουλόμενοι." Poppo. — *ἄγασθαι*, to be imported. — *πρόπιυραν*, a previous experiment. — *εἰ, whether*. — *τὰ . . . γένισθαι* is the subject of *εἴη*. — *σφοῖσι* depends on *ὑποχείρια γίνισθαι*.

5. *καταστάντες—ἐς Πήγιον* = having arrived at Rhegium and established their head-quarters there. See N. on I. 18. § 2.

## CHAPTER LXXXVII.

In the winter of this year the plague visits Athens a second time and sweeps off many of its citizens (§§ 1-3); at the same time there are many earthquakes (§ 4).

1. *ἐκλιπούσα . . . παντάπασιν*, at no time it having altogether ceased.

3. *ἐκ τῶν τάξεων* (from those that were enrolled) = *οἱ ἐκ κατάλογου* (VI. 43), those on the list for service. These belonged to the class of the zeugitæ. See N. on III. 16. § 1.

4. *οἱ πολλοὶ τότε σεισμοί*, those numerous earthquakes whose frequency made them so well known. Such is the sense which Arnold affixes to the article.

## CHAPTER LXXXVIII.

The Athenians in Sicily undertake an expedition against the Æolian islands (§ 1); a description of which islands is briefly given (§§ 2, 3); these the Athenians ravage, after which they sail away by Rhegium (§ 4).

1. *ἐν Σικελίᾳ Ἀθηναῖοι*. Cf. III. 86. § 1. — *τὰς Αἰόλου νήσους*, i. e. the Lipari islands.

2. *νίμονται*, cultivate. It is nearly equivalent to *γεωργοῦσι* below.

4. *προσεχωρῶν* refers to the islanders, and *ἀπέπλευσαν* to the Athenians.

## CHAPTER LXXXIX.

The usual summer-incursion of the Peloponnesians into Attica is prevented by the earthquakes (§ 1); the earthquakes and inundations of the sea, which occurred in Orobia, Atakmata, and Poparothas, are noticed, and their physical causes considered (§§ 2-4).

1. Ἀγιδος τοῦ Ἀρχιδάμου. Archidamus died about A. C. 427. Cf. Clint. Fast. Att. See N. on I. 80. § 1.

2. I have followed Poppo, Krüg., Bloomf., and Arnold, in putting a comma after κατεχόντων, because the author does not mean to say, that the earthquakes were particularly prevalent at Orobia, but that, while they were prevalent elsewhere, the convulsion here spoken of took place in Eubœa. — ἐπελθοῦσα. The best of our modern critics are unanimous in the belief that ἐπανελθοῦσα is the true reading. Render then ἐπελθοῦσα . . . ὑπενόστησε, *having retired from what was then land, and rising in a towering wave, it came upon a part of the city, and the one portion (of the invading flood) washed the land away (so as to form a permanent inundation), and the other portion subsided (so that the land reappeared).* For the sense here given to κατέλυσεν, cf. Liddell and Scott.

4. κύματος ἐπαναχώρησις τις, *a retiring back of the sea.* — οὐ . . . γὰρ, *yet it did not overflow = there was no inundation.*

5. ἄνευ σεισμοῦ (= εἰ μὴ σεισμός ἦν) contains the protasis. — οὐκ . . . γινέσθαι, *it does not seem to me that such a thing could happen.* For ἄν with the infinitive, cf. S. § 215. 5.

## CHAPTER XC.

Among other operations of the Athenians in Sicily, they undertake an expedition against Mylæ (§§ 1, 2), which they soon compel to surrender and join the confederacy (§ 3); afterwards the Messenians are also brought to terms and give hostages (§ 4).

1. ἄλλοι than those in which the Athenians engaged. — καὶ αὐτοὶ οἱ Σικελιώται, *even the Siciliots themselves.* These words are in apposition with ἄλλοι. — λόγῳ, *of notice.*

2. Μυλάς. Mylæ was situated on the neck of a peninsula on the

northern coast of Sicily, nearly west of Messene. — *φυλαί, companies.* — *παποιημένοι, who had made.* For this middle signification of the verb, cf. Mt. § 493. *d.* — *τοῖς* depends on *τίδραν*. See N. on *ἀντιλογίαν τοῖς ὑμετέροις*, I. 73. § 1.

4. *τὰλλα πιστὰ παρασχόμενοι, furnishing other pledges* (of good behavior); literally, *the other (securities) as pledges, etc.*, inasmuch as *πιστὰ* is the predicate, like *ἐχυρά*, I. 32. § 2.

## CHAPTER XCI.

The Athenians send a fleet under Demosthenes to cruise around Peloponnesus, and another under Nicias against Melus (§ 1); this latter fleet failing in their attempt to subjugate the Melians, proceed to Oropus, where the hoplites disembark, and marching to Tanagra ravage the territory, after which they return to the ships (§§ 3-5); Nicias then after ravaging the maritime parts of Locris returns home (§ 6).

1. *Δημοσθένης, Demosthenes*, was one of the most celebrated commanders in the Peloponnesian war, and figures largely in the subsequent history. His fortune, however, did not equal his abilities. — *Νικίας*. See N. on III. 51. § 1.

2. *γὰρ* introduces the reason why the Melians were invaded. They were islanders, and yet (*καὶ*) were unwilling to render obedience to the Athenians or join the confederacy.

3. *Ὠρωπόν*. See N. on II. 23, § 3. It was not in reference to this situation of Oropus opposite the Eubœan coast, that *τῆς πέραν γῆς* (which some would change to *τῆς Πειραιῆς*) is added.

4. *Ἱππονίκου*. He was the father-in-law of Alcibiades, and one of the richest men in Greece. — *Εὐρυμέδοντος*. The same person who commanded at Corcyra (cf. III. 80. § 2; 85. § 1), from which Bloomf. thinks his conduct there was not displeasing to the Athenians. — *ἀπὸ σημείου*. Cf. II. 90. § 4. — *τὸ αὐτό*. Cf. Xen. Anab. I. 8. § 14.

5. *ὄπλα* of those who had fallen in the engagement.

6. *οἱ δὲ* refers to those who had sallied forth from the city (under the command of Hipponicus), and *οἱ δὲ* to the hoplites who belonged to the ships.

## CHAPTER XCII.

The Lacedæmonians, in order to render assistance to the Trachinians and Dorians, and obtain a favorable base of naval operations against Athens, set about founding the colony of Heraclea in Trachinia (§§ 1-3); they first consult the Delphic oracle, and having received a favorable response send out colonists, who rebuild the place and construct docks (§§ 4-6).

1. *Οἰταίων*. Müll. (Dorians, I. p. 49) thinks that these were Ænians. There is not, however, sufficient reason to suppose this. Cf. Poppo's Proleg. II. p. 303; Leake's North. Greece, II. p. 27.

2. *προσθεῖναι σφᾶς αὐτοῖς, to join themselves*. — *δελσαντες . . . ὥσι*, i. e. they feared that they afterwards would be deprived of the liberty, which was secured to them by the terms of the alliance.

3. *Δοριῆς . . . Λακεδαιμονίων* (cf. I. 12. § 3). See N. on I. 107. § 2.

4. *γνώμην εἶχον, took counsel*. See N. on II. 86. § 5. — *καὶ . . . καθίστασθαι, and at the same time the city seemed to be favorably situated in respect to the war with the Athenians*. For the construction of *πολέμου*, see N. on *καλῶς παράπλον κῆται*, I. 36. § 2.

5. *τῶν περιόλων*. It appears from this that the Perioeci took part in the Spartan colonies, although they were undoubtedly the οἱ πολλοί, and not the leading men in the colonies. — *ἔστιν ὧν = ἐνίων*. See N. on I. 65. § 3. — *Ἀλκίδας*. "A decent way of laying on the shelf, an officer who had so evinced his unfitness for great affairs." Bloomf.

6. *ἐκ καινῆς, de integro*. — *ἀπέχουσα Θερμοπυλῶν*. It lay nearly west of Thermopylæ. — *ἐνφύλακτα*. For the neut. plur. of the adjective in the predicate, instead of the neut. sing., cf. Mt. § 443. 1.

## CHAPTER XCIII.

The Athenians, supposing that the colony was established for operations against Eubœa, at first view it with alarm (§ 1), but without cause, for the Thessalians so harried the colony that it gradually wasted away (§ 2); and the harsh and imperious conduct of the Lacedæmonian directors, also impeded its prosperity (§ 3).

1. *τῆς . . . ξυνοικιζομένης, when the city was thus jointly colonized*. — *ἐπὶ, against* (in a hostile sense). — *τὸ Κήραιον*. This was the western extremity of Eubœa, and nearest to Heraclea.



2. αἴτιον δὲ ἦν· οἳ τε Θεσσαλοὶ κ. τ. λ. The construction as it was begun demanded φθαιρόντες καὶ—πολεμοῦντες, since αἴτιον is properly the predicate. The distance of the participles from οἳ τε Θεσσαλοί, and the intervention of other participles, caused the writer to change the construction and employ verbs. Thus αἴτιον δὲ ἦν becomes a phrase like τεκμήριον δὲ, σημεῖον δὲ. Cf. Mt. § 309. b. — ἐν δυνάμει . . . χωρῶν, “being in great power in those parts.” Bloomf. — καὶ ὧν = κακέينوι ὧν. Krüg. — ἐπὶ in ἐπὶ τῇ γῇ is not to be taken in the sense of *against, to the injury of* (as Krüg. after the Schol. interprets), but signifies locality, in the sense of *by or near*. Cf. K. § 296. II. 1. a. — ἰσχύς is the dative of manner.

3. οὐ μέντοι ἥκιστα κ. τ. λ. Here we have another instance of the want of tact and affability in the Lacedæmonians, which was every where so prejudicial to their interests. An issue less disastrous also could hardly have been expected in an enterprise, where Alcidas was one of the leaders.

## CHAPTER XCIV.

The Athenians under Demosthenes, after some successful exploits, proceed to Leucadia (§ 1); the Acarnanians fail in persuading Demosthenes to attack the city (§ 2), for at the instances of the Messenians, he is induced to make an expedition against the Ætolians (§ 3); the reasons for this enterprise, and the order in which the Ætolians are to be attacked (§§ 4, 5).

1. οἱ . . . νῆσιν. Cf. III. 91. § 1. — Ἐλλομένη, *Ellomenus*. Col. Leake (North. Greece, III. p. 23) conjectures this to be the same as the present port Kliminó, which seems to be a corruption of the ancient name. — Λευκάδα, i. e. Leucas the capital of the island.

2. τῆς τε ἔξω γῆς refers to some territory out of the peninsula, which the Leucadians possessed.

3. καλὸν is the predicate and belongs to ἐπιθέσθαι which is the subject of the sentence. — καὶ before ἦν connects προσποιήσιν to ἐπιθέσθαι. Bloomf. with good reason conjectures that γε should be substituted for τε after Ναυπάκτῳ. — τὸ . . . ταύτῃ, “*ceteros ibi incolas continentis*.” Bothe.

4. τὸ γὰρ ἴσθρος—εἶναι. Supply ἔλεγον referring to the Messenians. — διὰ πολλοῦ, *at a great distance* (from each other). See N. on II. 29. § 3. — οὐ χαλεπὸν ἀπέβαινον, sc. ὧν. Cf. Mt. § 549. Obs. 3.

5. Ἀποδάτοις. This tribe inhabited the upper sources of the Evenus,

and being nearest to Naupactus, was doubtless the object of the greatest enmity on the part of the Messenians. — Ὀφιονεῦσι. The Ophioneans lay farther inland, in a north-easterly direction from the Apodotians. North of these and still farther inland lay the Eurytians. See Kiepert's map of Ætolia. — προσχωρήσεν. Supply ἔλεγον or ἐκέλευον.

## CHAPTER XCV.

Demosthenes being thus induced to make an expedition against the Ætolians, partly out of good-will to the Messenians, and partly because he thought that he could thus penetrate the Boeotian country, sets out from Leucas and coasts along to Solliam (§ 1); the Acarnanians being displeased at his rejection of their advice, refuse to unite in the enterprise (§ 2); but Demosthenes sets out with the rest of his forces for the interior, where he expects to be joined by the Ozolian Locrians (§ 3).

1. τῶν Μεσσηνίων χάριτι = *by his wish to oblige the Messenians*. — τοῖς Ἠπειρώταις συμμάχοις. Reference is had especially to the Acarnanians and the Amphilochians. — ἐς Κυτίνιον τὸ Δαρικόν. Cytenium lay on or near the Pindus, one of the upper streams of the Cephissus, and was nearly south of Heraclea (III. 92. § 1). Demosthenes chose the northern route, because the southern, which placed Parnassus on his left, would have led him through the country of the Delphians, who always favored the Lacedæmonians. — ἀπὸ τῶν Ἀκαρνανίων. It will be recollected that the Acarnanians wished Demosthenes to invest Leucas (cf. III. 94. § 2), and therefore they were averse to this expedition against the Ætolians. — ἥδη has here the local signification of *immediately after, from this point*. Cf. Jelf's Kühn. § 720. 4. α. — οὖν in ἄρα οὖν is resumptive, the thread of the narrative being interrupted by the parenthesis. Cf. Mt. § 625.

2. τὴν οὐ περιτελίσιν. Cf. I. 137. § 3. — τοῖς ἐπιβάταις. These troops correspond to our *marines*. It appears from this and several other passages, that ten marines were the usual complement to each vessel.

3. Οἰνεῶνος. Col. Leake (North. Greece, II. p. 616) thinks that their territory bordered on Naupactus, from which it was separated by the river Morno, i. e. the Hylæthus.

## CHAPTER XCVI.

Demosthenes passes the night in the precincts of the temple where Hesiod died (§ 1); he marches into Ætolia, and takes Potidania, Crocylum and Tichium, with the intention afterwards of attacking the Ophioneans (§ 2); but the Ætolians in view of this expedition, which had not escaped their notice, all unite in the common defence (§ 3).

1. *ἐπορεύετο* refers to Hesiod. His object appears to have been to go as far as possible from Nemea. Bloomf.

2. *Εἰπάλιον*. Col. Leake (North. Greece, II. p. 618) fixes the location of this place a little inland from Erythræ, which formed, as he supposes, its harbor. Inland and bordering upon this was Potidania, although first reached in the march of Demosthenes. Still farther in the same direction and lying in the valley of the Mornó (see N. on III. 95: § 3), were Crocylum and Tichium. In Kiepert's map of Ætolia, Eupalion lies south of the line of the towns Potidania, Crocylum, and Tichium. — *ἐπὶ Ὀφιονείας* (see N. on III. 94. § 3) depends upon *στρατεῦσαι*. — *ἐς Ναύπακτον ἐπαναχωρήσας*, after having retreated upon Naupactus.

## CHAPTER XCVII.

At the advice of the Messenians, Demosthenes does not wait for the Locrians, but marches against Ægitium and takes it by storm (§§ 1, 2); but the Ætolians rally for its defence and attack the Athenians from all quarters (§ 3).

1. *ὅπερ καὶ τὸ πρῶτον*. Cf. III. 94. § 4. — *τὴν δ' ἐν ποσὶν* (sc. *κώμην*), the town which lay in his way.

2. *τῇ τύχῃ*. Cf. Mt. § 399. c. — *ἔδει προσβοηθῆσαι*. Cf. III. 95. § 3. — *Αἰγυλίου*. Ægitium is placed by Kiepert on the right bank of the Mornó, north of Potidania. — *ψιλῶν* is taken adjectively by Krüger. — *γὰρ* after *ὑπέφυγον* introduces the reason why the place was taken at the first attack. The men had deserted it for a higher and stronger position.

3. *διώξεις* and *ὑπαγωγὰι* are in apposition with *τοιαύτη ἡ μάχη*.

## CHAPTER XCVIII.

The commander of the archers being slain, that body is dispersed, whereupon the hoplites, wearied out and hard pressed, retreat (§ 1); being unacquainted with the way many of them are slain, and those who survive with great difficulty reach Ceneon whence they had set out (§§ 2, 3); the Athenians bury their slain by treaty and return to Athens (§§ 4, 5).

1. *αὐτοῖς* is regarded by Bloomf. as a dat. commodi, *arrows for their use*. But why not regard it as put for the adnominal genitive, *their arrows*? Cf. Kr. § 48. 12. N. 2. — *οἱ δὲ* refers to the Athenians, inasmuch as *οἱ τοξόται* is a subordinate subject. — *οὔτοι* refers to the archers, and *αὐτοὶ* to the Attic hoplites. — *χαράδρας*, *ravines*, *beds of torrents*. — *αὐτοῖς*. See N. on *αὐτοῖς* supra.

2. *ποδάμεις*, *swift-footed*, is a poetic word.

4. *ἡλικία ἡ αὐτή*, *the very flower*. The men who fell constituted the strength and flower of the army.

5. *ὁ ἕτερος*. S. § 77. 2. — *Προκλῆς*. Cf. III. 91. § 1. — *Δημοσθῶν* δὲ *περὶ Ναύπακτον* κ. τ. λ. This is the first instance given in this history, of a general fearing to return to Athens after an unsuccessful expedition.

## CHAPTER XCIX.

The Athenians sail to Locris, and take a fort situated on the Halex.

1. *οἱ περὶ Σιελλαν Ἀθηναῖοι*. Cf. III. 86. § 1; 88. § 1; 90. § 2. — *Λοκρίδα*. These Locrians were a people of Magna Græcia, being a colony of the Locri Opuntii from Greece. They were distinguished by the appellation of Epizephyrii. — *περιπόλιον* = *φρούριον*. Schol. *Ἄλῃ*. The Halex was a small stream in the most southern part of Magna Græcia, a little west of the promontory of Heracleum.

## CHAPTER C.

At the request of the Ætolians, the Lacedæmonians fit out an expedition against Naupactus (§§ 1, 2).

1. *πρότερον*, the expedition of the Athenians against Ætolia, of which the relation has just been given. — *διὰ . . . ἐπαγωγῆν*, i. e. "propterea quod [Naupactii contra ipsos] adduxerant Athenienses." Haack.

2. *Ἑρακλείας τῆς ἐν Τραχίνι*. Cf. III. 92. § 1. — *οἱ Σπαρτιάται*. Arnold suggests that the design of the appointment of two associate commanders, was that they might succeed to the command one after the other, upon the death of their superior. If so then *οἱ Σπαρτιάται* would signify the other two Spartans, who together with Eurylochus, made up the number of Spartan citizens usually employed in foreign commands.

## CHAPTER CI.

The army being collected at Delphi, the Spartan commander succeeds, through the terror of his approach, in detaching most of the Ozolian Locrians from the Athenian interest (§§ 1, 2).

2. *Φωκίων ἔχθος*, i. e. the hatred borne to them by the Phocians. As the Athenians were the powerful friends of the Phocians, so these Amphisseans wished to secure the favor and protection of the Lacedæmonians. It is to be remarked that between the Locrians and Phocians there had existed an enmity from the time of the Persian war. — *δυσσεσβολώτατος*, most difficult of approach. — *ἔπειτα Ἰπνίας κ. τ. λ.* The tribes whose names follow belonged to the Ozolian Locrians.

## CHAPTER CII.

All things being ready Eurylochus marches against Naeupactus, and being joined by the Ætolians, ravages the territory and takes Molycrium (§§ 1, 2); but Demosthenes with the Acarnanians whom he had summoned to his aid, throws himself into Naeupactus and defends the place (§§ 3, 4); whereupon Eurylochus turns away and concert with the Ambraciots a combined invasion of Acarnania and Argos Amphiloehium (§§ 5-7).

1. αὐτῶν = *belonging to them* (i. e. the Locrians). Cf. Kr. § 47. 5. N. 5.

2. καὶ οἱ is employed in reference to the subject οἱ μετὰ Εὐρυλόχου implied in γινόμενοι δ' — Μολίκριον. See N. on II. 84. § 4.

3. μετὰ . . . Αἰτωλίας. The preposition *ἐκ* by the constructio prægnaus (see N. on I. 18. § 2) gives to this passage the sense, *after the events which happened in Ætolia, and the retreat from that country.* — προαἰσθόμενος τοῦ στρατοῦ. Cf. ὧν . . . αἰσθόμενος, I. 57. § 6.

4. τῶν νειῶν. Cf. III. 94. § 1; 105. § 3.

5. ἐς τὴν Αἰολίδα. Poppo and Goel. think that this was the ancient name of the town of Calydon. Others think that it was the name of the district, which afterwards took its name from its chief towns Calydon and Pleuron.

## CHAPTER CIII.

The Athenians in Sicily attack Inessa, but are unable to take it (§ 1); as they depart from the place their rear-guard is attacked and suffers much loss (§ 2); Laches afterwards defeats the Locrians and despoils them of their arms (§ 3).

1. οἱ δ' ἐν τῇ Σικελίᾳ. The scene now changes to Sicily, where some inconsiderable operations of the Athenians were described in III. 99. § 1. — κατὰ κράτος ἀρχόμενοι = *being governed with harshness and severity.* — αὐτοῖς depends on ξυμπολέμουν. — ἐκ' Ἰνέσσαν is to be constructed after ἐπιλαθόντες. Inessa lay north-west of Catana about midway between that place and Ætna.

2. Ἀθηναίων depends upon ὑστέροις = *the rear of the Athenians.*

3. Λοκρίδα. Cf. III. 99.

## CHAPTER CIV.

The Athenians purify Delos, by digging up all the coffins, and forbidding that any persons shall be suffered to die there, after which they institute the festival called Delia (§§ 1, 2); it is evident from the Hymn on Apollo that anciently there were games and musical contests in the island (§§ 3-5); but the games had long been suspended, until they were at this time restored by the Athenians (§ 6).

1. *δη* is employed here in an ironical sense (*forsooth*), to show that this was a mere pretence on the part of the Athenians, and that no such oracle was given. — *νήσου* depends on *ὅσον*.

3. *περικτιόνων ἡσιωνῶν* refers to the inhabitants of the circumjacent islands.

4. *προομιλου* = *ὑμνον*. — *ἀλλ' ὅτε*. Arnold follows Haack and Poppe in editing *ἄλλοτε*. It will be seen that as Thucydides cites these lines, there are many discrepancies between his text and that of the existing MSS. of Homer. The fact is all to which I have space to call the attention of the reader.

6. *μεθ' ἱερῶν ἐπεμπον*, "sent the choral bands of dancers with sacrifices." Arnold.

## CHAPTER CV.

The Ambraciots make an expedition as they had agreed, against the Amphilocheian Argos, and lay siege to Olpæ (§ 1); part of the Acarnanians go to the relief of Argos, and part watch the motions of Eurymachus (§ 2); they confer the chief command on Demosthenes, and call in to their aid the Athenian fleet which was cruising around Peloponnesus (§ 3); the Ambraciots also send to their city for aid (§ 4).

1. *ὡςπερ . . . πατέσχον* = *as they had promised to Eurymachus when they detained his army*. — *Ὀλπας*. This place lay a short distance north-west of Argos. Cf. Kiepert's map. — *πότις* is to be taken with *τειχισάμενοι*.

2. *Κρήναι*, *Crenæ* (i. e. *Wells*), is placed by Kiepert a short distance south-west of Argos and south-east of Olpæ. Some, however, suppose that it lay some distance inland, east of Argos Amphilocheium. But in this case, I do not see how it could be selected as a favorable place,

to watch the motions of Eurylochus and prevent his junction with the Ambraciots.

3. *πίμπουσι*.... *Δημοσθένην*. This was honorable alike to the character and talents of Demosthenes, and gave him a fine opportunity to retrieve his credit, which had suffered from the failure of his enterprise against the Ætolians.

## CHAPTER CVI.

The Peloponnesians succeeded by a rapid march in forming a junction with the Ambraciots at Olpæ (§§ 1-3).

1. *ἐν ἐν Ὀλπαῖς* following a verb of motion (*ἤκοντας*) involves the idea of rest, which followed the motion of the troops to Olpæ. Cf. K. § 300. 3. a. — *Προσχίου*. This town lay east of the Achelous, on the route from Molycrion to Actium. It will be seen that the Peloponnesians turned off from this road, and took a northern route, which led direct to Argos, through the towns Phytia (which Col. Leake regards as the present *Porta*), Medeon, and Limnæ. They probably passed along the eastern borders of the territory belonging to the two last-mentioned towns, as they turned to the right and crossed Mount Thymia, in order to enter the valley of a small stream which flowed between Argos and Crenæ towards Olpæ.

3. *νυκτὸς ἤδη*. This march seems to have been performed in one day. If so, it must have been accomplished with the obstruction of little or no baggage.

## CHAPTER CVII.

Having thus united their forces, the Peloponnesians and their allies encamp at Metropolis, soon after which the Athenian forces enter the gulf (§ 1); the ships blockade Olpæ, and Demosthenes, who is chosen general-in-chief, makes preparation for an engagement with the enemy (§ 2); the forces being drawn out against each other, Demosthenes places in ambuscade 400 men (§ 3), after which the battle commences (§ 4).

1. *Μητρόπολις*. This place on Kiepert's map is put N. W. of Argos, and N. E. of Olpæ, about equidistant from the two places. — *ταῖς εἰκοσι νανσίη*. Cf. III. 105. § 3.



2. ὑπὸ . . . κατέλκοντο, "aut domi retinebantur ab hoste, qui fines eorum transgressus erat, quo minus Argivis subsidio venirent; aut Ambraciæ, tanquam obsides." Haack. Cf. III. 114.

3. καὶ μῖζον γὰρ. See N. on III. 70. § 3. — παρίσχει (= ὑπαρτίκειν. Schol.), sc. αὐτοῦς.

4. παρίσκευαστο. See N. on I. 46. § 1. — ὡς ἕκαστοι τεταγμένοι, "ranged in separate corps, i. e. each tribe or town by itself in contradistinction to ἀναμῆ just after." Bloomf. See N. on I. 3. § 5.

## CHAPTER CVIII.

The Peloponnesians falling into the ambuscade are thrown into confusion, and betake themselves to flight (§ 1); also the Ambraciots, after defeating those opposed to them, are charged by the victorious division of the enemy and routed with great slaughter (§§ 2, 3).

1. τῷ κέρα, i. e. with their left wing. — τὸ—δ. Cf. Kr. § 43. 4. N. 17. — Μεσσήνιοι. See N. on I. 103. § 4.

2. πρὸς τὸ Ἄργος ἀπιδίωξαν = *they pursued them from the field of battle to Argos*. The student should notice the force of the prepositions.

3. δισώζοντο ἐς τὰς Ὀλπας, *reached Olpæ in safety*. There is a prægna construction in ἐς. See N. on I. 18. § 2. Olpæ here refers to the hill of that name. Cf. III. 107. § 2. — στρατοῦ depends on μάχιστα. — ἕως ὁπῆ. A brief expression for παρέτεινεν ἕως ὁπῆ καὶ ὁπῆ ἐτελεύτα. Lobeck on Phryn. p. 47, cited by Krüger. Cf. μέχρι τοῦδε ὠρίσθω, I. 71. § 4.

## CHAPTER CIX.

The Spartan commander, on the following day, makes proposals to Demosthenes respecting the departure of the Peloponnesians and the burial of the dead (§ 1); a private agreement is entered into with the Peloponnesians, by which they are allowed to depart home without molestation, the design of Demosthenes being to leave the Ambraciots defenceless, and also to bring the Lacedæmonians into discredit for thus deserting their allies (§§ 2, 3).

1. Μανδαῖος. Cf. III. 100. § 2. — πολιορκήσεται. See N. on III. 52. § 1. — λόγον. See N. on I. 57. § 5.

2. τοὺς αὐτῶν—ἀποθανόντας, “those of their own people who are dead.” Bloomf. — ἀναχώρησιν—οὐκ ἐπέεισαντο ἅπασιν, *did not grant by treaty a retreat to all*. See N. on III. 24. § 3. — βουλόμενος—ζητήσας, sc. Δημοσθένους, in reference to whom as the chief commander Thucydides here employs the singular. — ψιλῶσαι, *to lay bare* (of all support from the Peloponnesians) = *to render defenceless*. — ξενιῶν in reference to the Peloponnesians. — τὸ αὐτῶν = *their interest*. — προεργιατερον = προτιμότερον. Schol. According to Krüger the other member of the comparison is ἢ τὸ τῶν ἐκείνη Ἑλλήνων, elicited from the preceding context.

3. ὥσπερ ὑπῆρχε = *as well as their circumstances would permit* (ὡς ἦν αὐτοῖς δυνατόν. Bothe).

## CHAPTER CX.

Demosthenes hearing of the approach of a body of Ambraciots to reinforce Olee, forms ambuscades and preoccupies the strong positions in the line of their approach, and then prepares to meet them with his army (§§ 1, 2).

1. ἀγγέλλαν. Cf. III. 105. § 4. — τῶν γεγενημένων, i. e. the defeat of the Peloponnesians and the Ambraciots (III. 108).

2. προελοιούντας refers to μέγας τε by the *constructio ad sensum*. See N. on I. 136. § 1. Cf. Xen. Anab. II. 1. § 6.

## CHAPTER CXI.

The Peloponnesians, under pretence of going forth for food and fuel, steal away, and having gone some distance from Olee quicken their pace (§ 1); the Ambraciots who were with them follow on (§ 2); these the Acarnanians kill but permit the Peloponnesians to go away (§ 3); such of the Ambraciots as escaped repair to Agræa, where they are kindly received by king Salyntius (§ 4).

1. καὶ οἷς ἔσπειστο, “and those with whom the covenant had been made.” Bloomf. — πρόφασιν is to be taken adverbially.

2. οἱ ἄλλοι. Cf. III. 109. § 2. — ἔθρον δρόμῳ. Cf. Xen. Anab. I. 8. § 17.

3. τις = ἄλλος καὶ ἄλλος. Schol. This use of τις is approved by Bothe, and results from the repeated action implied in the aorist.

4. Ἀγραιδα. This country was probably situated inland from Limnæa (cf. Leake's North. Greece, IV. p. 252), although I do not find it laid down on any of the maps before me.

## CHAPTER CXII.

The Ambracian reinforcement advances to Idomene, and encamps on the lesser of two hills, the other having been preoccupied secretly by Demosthenes (§ 1); at the first dawn this general having disposed his forces with great skill, falls upon the Ambraciots and puts them to flight (§ 2), but all the passes being seized beforehand, they are slaughtered in great numbers and very few escape to their homes (§§ 3-8).

1. Ἰδομένη. Kiepert places this eminence a short distance north of Metropolis. Col. Leake (North. Greece, IV. p. 250) regards it the same as the mountain now called Macrinoros, receiving its name from its elevation by which it could be seen (ιδέσθαι, ἰδόμενος) distinctly from the sea. The northern part of this mountain was called Idomene Minor, the southern part Idomene Major, whence the plural form Ἰδομέναι (III. 113. § 3).

5. τρέπουσι refers to the Athenians.

7. ἐς πᾶσαν ἰδίαν χωρήσαντες, "resorting to every mode of escaping (from their foes). — ἅμα . . . ξυντυχίᾳ = at the very time when this affair took place. — βαρβάρων is employed as an adjective with Ἀμφιλόχων.

## CHAPTER CXIII.

A herald having been sent by the Ambraciots at Olpæ to obtain leave to remove the dead slain in the first battle, conveys the intelligence of this second defeat to those at Olpæ (§§ 1-5); some remarks are made by the historian on the greatness of this calamity (§ 6).

1. ἐκ . . . Ἀμπρακιωτῶν, i. e. those who had survived the first battle (τῆς πρώτης μάχης. Cf. III. 108), and were at Olpæ. — καὶ τῶν = καὶ τῶν ἄλλων τῶν.

2. τῶν ἀπὸ τῆς πόλεως, sc. *ξυγεζιόντων* from the preceding *ξυγεζήσαν*. Bloomf. — σφῶν, i. e. the Ambraciots in whose behalf the herald had been sent. — εἶναι, sc. τὰ ὄπλα. Schol.

3. θανμάζου—τεθνήσιν. This change to the direct oration imparts great vivacity to the narration. Cf. Xen. Anab. I. 9. § 28; II. 1. § 3. — ἐν Ἰδομέναις, i. e. those who had been defeated at Idomene. The clause οἰόμενος . . . Ἰδομέναις is parenthetical.

4. ταυτὶ = *these here*. — φαίνονται, sc. διακοσίων εἶναι. — ἐκείνος refers to the herald. — οὐκ . . . ἐστίν, *then indeed they* (i. e. the arms) *do not belong to those who fought with us* (i. e. on our side). — ἀλλ' ἡμεῖς . . . ἀποχωρήσει are the words of the herald, and καὶ μὲν . . . ἐμαχόμεθα is spoken by the interrogator. — καὶ μὲν δὴ, "*aye but truly*." Bloomf.

5. ἀνομιώξας . . . νεκρούς. We learn the greatness of this calamity by its effect on the herald, who in his overwhelming grief thought no longer of the commission upon which he was sent. So we are told that after the defeat of the Athenians in Sicily, they were so oppressed with their misfortunes, as to no longer think of asking permission to bury their dead.

6. ὥς . . . πόλεως, *for the size of the city*. Cf. Jelf's Kühn. § 869. 5, where ὥς with a substantive is said to have the sense of *as might be expected, as is proper*, etc.

## CHAPTER CXIV.

Demosthenes returns to Athens with the spoils which had been selected for him, but the spoils which fell to the other Athenians are captured on the voyage home (§ 1); the Acarnanians and Amphiloehians conclude a peace and defensive alliance with the Ambraciots (§§ 2-4).

1. πλίσοντα ἑάλω, "*were captured while on their voyage*." Bloomf. Cf. III. 51. § 2. — ἐξηρέθησαν is put in the plural to conform with πανοπλῖαι, which although in apposition with τὰ μὲν the subject yet stands nearest the verb. Cf. Kr. § 63. 1. N. 3. — τῆς Αἰτωλίας = ἐν τῇ Αἰτωλίᾳ.

2 Σαλύνθιον. Krüger, Bloomfield, and several other critics and editors read Σαλύνθιον.

3. ἐπὶ τοῖςδε ὥστε. Cf. Jelf's Kühn. § 836. 4. Obs. 3. c.

## CHAPTER CXV.

The Athenians in Sicily having made a descent upon Himera sail to the Æolian islands, and then to Rhegium, where Pythodorus, who had come out with a reinforcement, takes the chief command (§§ 1, 2); the reasons are briefly given for the sending out of this reinforcement (§§ 3, 4); Pythodorus sails against the Locrians, and is defeated by them in battle (§ 5).

1. *Σικελιωτῶν*. Bloomfield contends strongly that *Σικίλων* is the true reading.

3. *πλευσαντες* to Athens. — *περιοψόμενοι*. See N. on I. 24. § 6. — *τῆς δὲ θαλάσσης—εἰργόμενοι*. Cf. II. 85. § 1.

4. *ἔμα· δὲ . . . ποιῆσθαι*. There was much practical sense and sagacity in thus retaining their naval skill by practice. Compare the remarks of Pericles, I. 142. §§ 7-9. Cf. also II. 85. § 2.

5. *καὶ νικηθεὶς . . . ἀνεχώρησεν*. Bloomf. remarks on the delicate way in which by relating this circumstance, Thucydides points out the inferiority of Pythodorus to Laches.

## CHAPTER CXVI.

The historian notices the eruption of Mount Ætna which took place at this time (§§ 1, 2).

1. *ἑρρύη—ὃ ῥύαξ τοῦ πυρός*, *there burst forth a stream of fire*, i. e. a stream of lava. Bloomfield says that the article refers (*κατ' ἐξοχήν*) to the one as being well known. Cf. S. § 167.











